

TOUCHSTONE

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



Methodist MPs in new Labour caucus

T

By David Hill
the new Labour-led government has a Christian heart.

Methodists Anahila Kanongata'a-Suisuiki and Paul Eagle are just two of a number of Christians in the Labour caucus, which has gone into coalition with the New Zealand First and Green parties.

Other Christians include Dunedin North MP and Presbyterian minister David Clark, Hamilton-based list MP and Elim pastor Jamie Strange, and former Police Association president Greg O'Connor, who is a Catholic.

Paul, whose iwi is Tainui, believes the 13 Maori MPs and six Pacific Island MPs in the Labour caucus all come from strong Christian backgrounds.

Anahila says the first caucus meeting started off with a prayer. "I was really surprised they did these things in parliament."

Paul Eagle and Anahila Kanongata'a are two of the Christians in the Labour caucus.

Anahila Kanongata'a-Suisuiki

New list MP Anahila was born in Tonga and for the first 10 years of her life she was raised by her grandfather and uncle.

"My grandfather died when I was seven years old and my mother had a choice. She was an over-stayer and it was the days of the dawn raids. She decided to stay in New Zealand and build a life for her family and eventually got residency and moved into a state house in Onehunga."

When she joined her mother in Onehunga, the Methodist church was her new village.

"I went to Sunday school, church camp, youth group and Girl Guides. I would walk to all those activities run through the church and I went to school

with the kids from church.

"There was a real sense of community. There were people who would look out for me."

At the age of 18, Anahila began working in the mailroom of the Social Welfare Department. She stayed with the department through its various name changes for 30 years, becoming a social worker and more recently an advisor in the formation of the new Oranga Tamariki / Ministry for Vulnerable Children.

While she admits she is not as active in the church as "a normal Tongan Methodist", she says her faith helps her with her everyday life. "It has grounded my beliefs, my children are baptised and it is the foundation of my roots in Aotearoa."

Outside of work and the church, Anahila has played one test for the Tongan

women's rugby team when she was the team's manager in 2004 and she was tour manager for Tonga at the touch world cup in Sydney in 1999.

She is involved in a Tongan language radio station founded by a Methodist minister. She broadcasts six hours each Saturday and Sunday. She has also run a leadership programme for Tongan teenagers at Onehunga High School.

Anahila says she is a team player and looks forward to whatever role she is given in the new government. Working with children and young people is her passion, however.

Paul Eagle

Paul is the son of Methodist minister Rev Brian Eagle and his wife Judy.

Growing up Paul says there were always strong links between the Methodist Church and the Labour Party.

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New adviser to help churches fulfil health & safety duties

By Paul Titus

The Methodist Church's new health and safety co-ordinator wants to help parishes and other church bodies meet their legal obligations without it being burdensome.

Trudy took up the health and safety role in the Connexional office in September. She says the Health and Safety at Work Act 2015 puts some new requirements on all church groups - from small parishes to large employers. Her role is to make it easier for everyone to meet those obligations as easily as possible.

"The most important thing for all groups to do is to assess the risks at their properties and activities, put in place steps to deal with them and then to evaluate how well those steps have worked," Trudy says.

Ultimately all church groups should prepare a risk analysis. An example is using a spreadsheet that identifies risks, the likelihood of an accident resulting from those risks, and the severity of any possible accident that may result from them. The risk analysis then lays out what steps will be taken to control that risk, and finally does



Trudy Downes.

a residual analysis to evaluate how well those controls have dealt with the risk.

"This final step - evaluating the residual risk after you have put safety measures in place - is the additional requirement that the new legislation has put into place."

While this may sound intimidating and bureaucratic, Trudy says it should not be. Much of it is common sense and she is putting in place pilot programmes so that people can learn from others' experience.

"It is all about communicating what you do - first with other people in your group, then with any contractors or visitors to your property, and ultimately with the Connexional office so that we can share that information with others in the church.

"I will work with some groups to put together their risk analyses which will serve as pilot studies. For example, I am currently working with two early childhood education providers and some parishes. We will share their risk analyses with other similar groups around the Connexion. There is no sense in reinventing the wheel."

Any property development that a church group undertakes should have a risk analysis as should any activity (for example, church camp, after school programme, op shop, or gala). In most cases churches already have practical measures in place to ensure people's safety at such events.

Trudy says there has been some scaremongering about the new Health and Safety Act but it is important to note that under the Act volunteers are not liable for accidents that take place at a setting such as a church.

"This includes volunteers who are officers or members of boards or committees. In some circumstances an individual may be liable if he or she actually causes an accident, but volunteers going about the work of the group are not liable."

Trudy's previous experience is in the construction industry. She and her husband ran a small painting and decorating business that subcontracted to Fletchers during the height of the earthquake rebuild. She ran the non-paint-brush based work including the paperwork associated with health and safety.

"I am sure there were more qualified people who applied for this new position with the Methodist Church," she says.

"I think what I bring to the role is a focus on people. We must remember that people are involved in all of this. Churches run thanks to the work of volunteers, and volunteers are people who have their own lives. We always have to take that into account."

For more information contact Trudy on 0800 266 639 or trudyd@methodist.org.nz.

NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

Recordings to and from church

The original motivation for a lot of church sound systems was to record services to a cassette, which could then be distributed to the housebound, the ill and others who might be interested.

As a means to include members of the community who may otherwise be marginalised, it has considerable merit. Cassette tapes died the death of technological obsolescence, but there are still churches who continue the practice with modern technologies.

Recently I saw a Facebook post asking for advice on how to use technology to flip this idea on its head. Rather than share what we do in worship with those who can't be present, how can we assist those who can't be present to contribute and

participate in worship?

There are ways to do this. Technologically, we can categorise them as audio only vs audio-video, and as pre-recorded vs 'live'.

It helps if your playback location has a sound system built-in, and a projector or video display for video, but this is not necessary. There are portable solutions available at low or moderate cost.

Pre-recorded

Pre-recording people is the simplest way to start including others. Many devices now record digital audio including smartphones. Place the device on a solid surface or tripod in front of the person speaking - resist the urge to hold it in your hand - and use a recording app. The built-



Peter Lane.



Skype is one way to bring live messages from distant people to a worship service.

in one will usually be fine, but there are lots of paid and free options.

For video recordings, make sure the subject is well lit, particularly the face. Place the camera lens at the same level as the subject's face and remember that close-ups are more effective than long shots (especially when relying on built-in microphones).

Sometimes, the easiest way to capture audio for audio-only play back is to make a video recording.

Having made your recording, transfer the file to the playback device, which is usually a computer. You can use editing software to remove that unfortunate moment when the fire engine went past.

Audacity is a good free editing program for audio. I usually use VLC for video. I also use Camtasia but it comes at a cost. NCH has a range of audio reasonably priced video programs on a free-to-try basis.

You may need to convert the file from the recorded format to a format compatible for your playback system. Most editing programs allow at least some degree of format conversion, but dedicated conversion programs are available.

Often, it is easiest to embed the audio or video in a PowerPoint slide.

Live audio and audio-video

For live audio or video the principles of recording are the same but you won't have the opportunity to edit.

To do this you will need a reasonably good network connection to your venue. To receive the content you can use Skype or Zoom. Livestream.com is a moderately priced option.

Essentially, you use the solution to "make a phone call" from the person to the venue. This can be answered directly, but a slightly more elegant solution would be to provide a video-switcher at the venue so you can make the call before you display it to the audience.

Peter Lane is principal consultant of System Design & Communication Services and has more than 30-years' experience with technology systems.

He invites your questions, suggestions and ideas for articles. Submit these to Touchstone's editor or email dct@sdcs.co.nz. Peter also hosts a website focused for a community of people who are interested in improving the way we can use technology. See dct.org.nz.

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Mangere Tongan church tries new style of giving

By Sophie Parish

This year Lotofale'ia Mangere Tongan Methodist Parish changed the way parishioners submitted their annual offering (Misinale) to make it more private.

Lotofale'ia presbyter Rev Goll Manukia says Misinale is when Tongan Methodist families make a commitment to support God's provision and ministry throughout the year.

"Traditionally the annual offering is held through cell groups or Kalasi'aho. This is where groups of families come together to collect their offering on the Thursday night during the week of Misinale. Each family's name and the amount of their offering is recorded and announced on the night along with the sum of Kalaisi'aho offering.

"In addition all 16 Kalasi'aho gather at church on Friday night to put together their collection for the church's annual offering. The amount of each Kalasi'aho's total offering is then announced, and on Sunday the total amount of the annual offering is blessed during the service."

This year the Lotofale'ia Parish Council decided to make the process more private. Only one service was held during which all families were asked to bring their annual offering.

On Sunday, August 27th families presented their offerings on the altar as a freewill offering. Families can give cash, a cheque or through internet banking.

No announcement was made as to how much each family had



The choir of Lotofale'ia Mangere Tongan Methodist Parish.

offered; only the Parish's total amount was shared.

Goll says each family was invited to the Misinale to give what they could and honour the Lord with their wealth.

"God is glorified when we give from the right motives and in the right way (2 Corinthians 9:7). It was great to see the joy on the faces of the families,

couples and children as they felt the inclusiveness and spirit of giving to our ministry."

He says there is a misconception in the media and in other churches that this amounts to taking peoples' money but this is not the case.

"The freewill offering helps us preach the gospel and pay for all of our services and operational

costs. It is a reminder for each of us that in our giving, we are receiving a blessing from God, and God wants us to give generously as God has helped us prosper.

"God has given us everything, God gave us his son to provide for our salvation. We have never given enough in comparison to the many

blessings and gift of life for our families. When we give, God will bless with His result. Because he has given so abundantly to us, we should respond by giving generously back to him."

While the format for Lotofale'ia Mangere Parish's annual offering changed this year, the total amount given was more than previous years. The Parish Misinale raised \$324,620.00 on the day.

"We wanted this traditional Tongan event to be a celebration of giving to God and our ministry. We wanted people to feel less pressured as to how much to give. We don't want them to be concerned about competition within the Church or being judged.

"God will get the praise if we give His way. Young families shared their testimony of the blessings they have received as a result of their commitment to tithe throughout the year."

The Mangere church is in a community where people are socio-economically challenged.

The Parish has 22 social housing units for families with the most need and it is in the process of building another eight two-bedroom units.

The Church also gathers food to give to disadvantaged families at a local marae to support its efforts to house homeless people and families.

To find out more contact Rev Goll Manukia on goll.manukia@orcon.net.nz.

Tamil singer's recordings are God's calling

By Cory Miller

A member of an Auckland Tamil Methodist congregation has put her God-given talents into making a collection of musical CDs.

Even though Sujatha Selwyn has been singing since she was child and spent more than 20 years composing her own songs, it was only recently that she began to record CDs of her own music.

Her latest release is entitled 'Nenjamae 4' (or Oh My Soul in Tamil) and it is a compilation of folk, Indian classical, jazz and even rap songs that Sujatha has composed and sung.

"God gave me these songs for a reason and that is to reach people. I am obeying God's calling on my life by recording my songs," Sujatha says.

She has composed and recorded a number of other Tamil language CDs in the last few years and has even starred in her own music videos on YouTube.

Singing is her way of expressing herself and her spirituality.

"There is a Tamil saying, 'Feet that dance and a mouth that sings can never be quiet,'" she says.

Originally from Chennai, India, Sujatha first learnt classical singing when she was nine, and continued to sing at home, at school and in competitions. She composed her first song in 1992 but never thought they



Sujatha Selwyn.

could serve a higher purpose.

In 2004, she was practicing with a church group when a person playing the percussion instrument with her suggested she record her music.

"He said that we should use the talents God has given us and not bury them."

She says since her first recording was done she has received a lot of support.

"The many emails and messages I receive telling me that my songs minister to them are confirmation that I am doing the right thing. I keep composing songs and

record them whenever I can. I want to be useful to God for as long as I'm alive in whatever way he chooses."

It is still possible to hear Sujatha Selwyn perform live from time to time at the Epsom Methodist Church, where the Calgary Tamil congregation meets.

She says there are about 50 members in the congregation. They gather for worship every Sunday and at other events throughout the year.

"We meet Sunday evenings and once a month for Bible study. We meet informally at our homes on occasions such as birthdays and anniversaries. We also organise camps, go on outings to pools and play games.

"We offer support to the Indian community, particularly new migrants and students from India, irrespective of their faith. We help them find jobs and rentals, and we visit those who are sick or grieving and so on."

Sujatha's husband Selwyn Thomas is the congregation's steward. Presbyters from the wider Central Auckland Parish take turns leading worship throughout the year.

The Auckland Tamil congregation first came together more than a decade ago, initially under the roof of the Anglican Church.

Sujatha says the idea was to form a congregation where they could have a liturgy that befitted their cultural traditions.

"As we grew we wanted to become a part of an established church with tenets that are aligned with scriptures and a Christian way of life."

In 2009 they moved the congregation to the Methodist Church and became a formal member of the Church later that year.

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Finding God in everyone

To the editor,

The letter from Rosalie Sugrue published in the October issue of Touchstone raises a challenging topic, that of the formulation of a parish mission statement that all members can affirm. It needs to be simple yet profound and inclusive of all its members and of those in the wider community with whom it wishes to engage.

Here's a simple one, that of the Dunedin

Methodist Parish: "Finding good in everyone, finding God in everyone." That word 'everyone' includes me, a gay man, someone who still feels an outcast in many churches.

Words like 'Christian values' can be easily misunderstood, especially by those who have experienced the judgemental tirades of Christians like Patricia Bartlett and Norm Jones.

Euan Thomson, Dunedin

Our unspoken mission

To the editor,

In her letter, published in your October edition, Rosalie Sugrue lists problems with parish mission statements and asks questions about them.

Fortunately, it is not essential that these questions are answered. Jesus did not find it necessary to have a mission statement yet he succeeded in his mission.

The Church has managed pretty well without mission statements for most its existence so why are they needed now?

Mission statements are not suitable for an organisation comprising mostly free-thinking volunteers because, by inference, they are both prescriptive and proscriptive unless they are so vague as to be nothing more than feel-good buzzwords.

The idea of a mission statement is only 50 years old and is, therefore, a modern aberration. Any problems with a parish mission statement can be solved by not having one.

John Northcott, Warkworth

Mission versus mission statements

To the editor,

I have a lot of sympathy for Rosalie's letter about mission statements in the October issue of Touchstone.

We both remember days when the development of a mission statement was a significant opportunity for church members to contribute to defining the local congregation's understanding of itself and sharpen the focus of its life and work.

But we need to remember that not everyone agreed with everything in it and some didn't even think a mission statement was needed.

Rosalie's letter raised several questions about the role of mission statements and how we should write them. My answers would be:

1. My parish's mission statement does not actually reflect my personal beliefs much at all. It uses other-worldly language that I find vague, jingoistic and kind of superior. It does not seem to describe what actually happens in the parish day by day.

2. Of course parish members should be involved in creating a mission statement but perhaps they can authorise some leaders to do it in the name of all. Perhaps that's what happened in Rosalie's parish.

3. If I was involved in developing a mission statement and had my say then I should probably not complain about what becomes the consensus. There are many points in today's church where some of us find ourselves increasingly uncomfortable. (Actually, Rosalie's parish's original statement doesn't do much for me in practical terms, either).

Even if our congregations managed to get most of our members together for a major 1980s style mission statement workshop, when the final draft was published not everyone would agree with everything in it.

It might be better to get on with mission where we find it rather than try to produce a gimmicky statement to put on the website.

Dave Mullan, Whangaparaoa

Passion for the truth

To the editor,

Many years ago I saw John 3:16 printed in large letters on a sign in someone's front garden: "For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life."

It took me five years to come to the point of faith where this was really true, and I became a communicant member of the Presbyterian Church in Dunedin.

God also confirmed that I was on the right track by giving me a powerful sense of my sins being forgiven. This was thrilling and unforgettable.

I was looking for security in my life and thought that if I could find the truth, it would help me to find more security. My passion is for the truth of the Bible.

In their reflection in October Touchstone

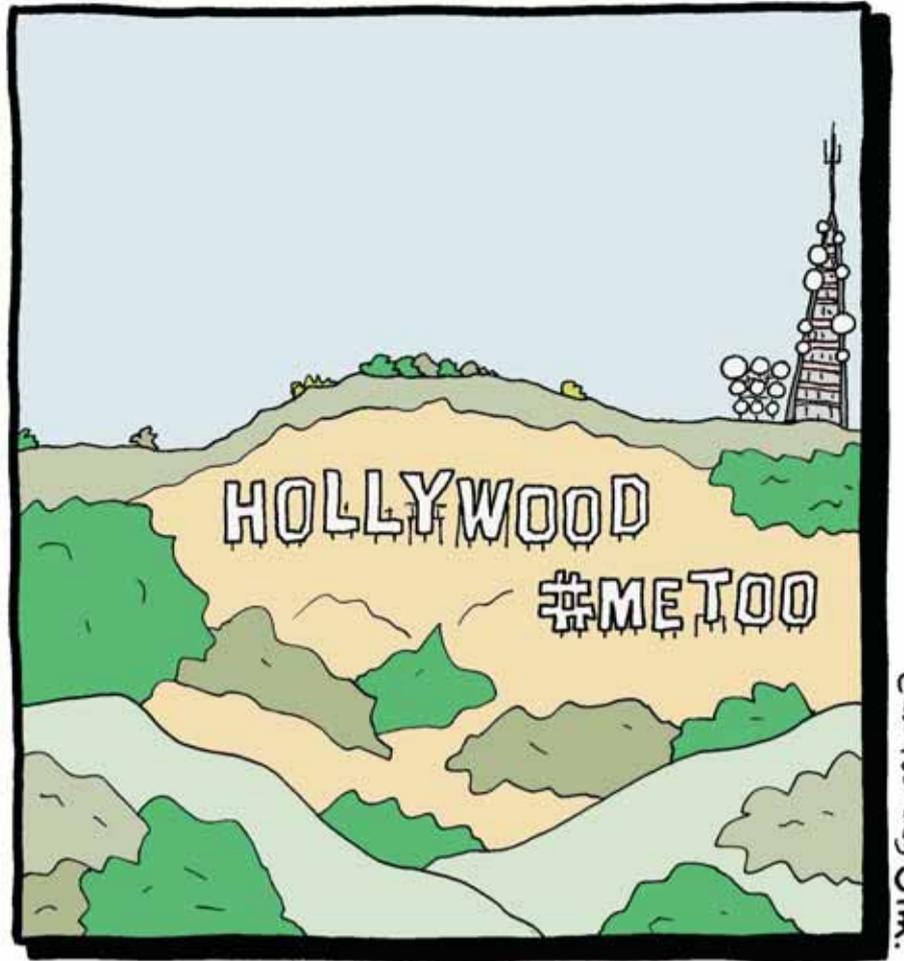
President Prince and Vice President Viv call us to look back to our Wesleyan DNA. The passion that comes from a 'warmed heart' is especially important. Without passion we won't get anywhere.

As followers of Christ we need to love God with our minds and work with fellow Christians, for example, the Roman Catholics. We have much in common with them.

Listening to the testimonies of other Christians can strengthen our faith and passion. A thrilling post on the internet is 'Testimony of former Muslim Fatimah'. God did huge miracles of healing in her life.

Finding what is true is so important in today's 'post-truth' culture. People respect a person who can defend their faith reasonably.

Geoffrey Stubbs, Papatoetoe



The Ageing Experience By Jan Fogg

From winter to spring

Quite suddenly last month the weather changed and became noticeably warmer.

I noticed the copper beech tree outside the kitchen door is covered in its lovely copper leaves. The last time I remember noticing it the branches were bare. How could it have gone from bare to verdant without my noticing?

The same with the apple tree outside my study window. Suddenly I noticed the blossoms were out. Was there a sign of them the day before?

There is frequent talk these days about the importance of mindfulness. Mindfulness means having our minds tuned to whatever is happening in the present moment; really living in the present rather than thinking constantly about the next thing we should be thinking about or doing.

We can lose a lot of life by dwelling in the past or projecting into the future rather than being in the present and aware of what is happening right now.

You will remember Miss Havisham in Dickens' 'Great Expectations'. Her beau didn't arrive at the altar and Miss Havisham spent the rest of her life in mourning. She wore her wedding dress and viewed the decline of the wedding cake.

Miss Havisham was stuck in a particular moment, frozen in time, rather than living in each present moment as it came to pass. Change comes with uncertainty and it can be a challenge to move into a new reality.

One thing I did last week was spend a little time with an older person who was moving from the home she had lived in for some years, into a care-home. We had a short liturgy to say goodbye and let go.

She left behind many things that had been part of the fabric of her life. They were left to others, or to the op shop. It is a big demand towards the end of one's life to leave behind so many things that hold precious memories.

The Bible has quite a lot to say about looking back. "Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert," (Isaiah 43:18-19).

Does the past rule our life? Perhaps we might all think about the importance of winter space, a quiet time to strip back flowers, fruit and leaves and make space for a renewal in spring. Take time now to let some things go so it is not such a task later, not such a distress at a time when other change is happening or when change is suddenly thrust upon us.

When we stand at the edge of darkness in front of us, it is a time to prepare for what is to come, it is not the time to drift back and dwell on memories of fruits and flowers.

Let us travel more lightly of things in the present and release those whose purpose has been completed. Then we are free to welcome the spring.

FROM THE PRESIDENT AND THE VICE PRESIDENT

Are we threatened or excited by difference?

Spring greetings to everyone across the Connexion! As the season progresses, we enjoy the variety of flowers coming into bloom and different trees as their leaves open and change.

Yet we often struggle to respect and accept the differences between us as people, including our own families and congregations.

A key to deeper understanding is a willingness to listen and to discover God in the face of each other. Prince has been part of conversations in Yangon, Myanmar, attending the Christian Conference of Asia's Asia Mission Conference 2017 that brought together over 650 participants from across the world.

He says "The theme was 'Journeying Together: Prophetic Witnessing to the Truth and Light in Asia'. Eight of us from the Methodist Church of New Zealand were present, among whom two were youth who served as stewards.

"To be prophetic witnesses to truth and light is challenging, given the state of Christianity as a minority religion in Asia.

In his keynote address Dr Wesley Ariarajah pointed out that Buddhism starting from India spread across Asia widely, but Christianity did not.

"Buddhism was spread as a religion by the followers without any political patronage, whereas Christianity came as a state religion of the colonial powers.

"Being a minority and facing persecution because of faith, and also being prophetic witnesses, is a challenge that tests the faith of Christians in many parts of Asia.

"There are attacks on churches, and it is alarming that the authorities do not even adhere to the law of the countries to protect religious minorities. Amidst these realities, it is an imperative to relate to other religions and seek common truth and light for the greater wellbeing of all people. Fundamentalism threatens this but it was supported by Hindu, Buddhist and Islamic speakers at the conference."

While Prince was in Myanmar the Christian Conference of Asia (CCA) also celebrated its diamond jubilee. More than

5000 people from Myanmar attended the 60th anniversary celebration service on Sunday 15 October.

The preacher was Rev Dr Nababan from Indonesia. Nababan was a youth leader at the first CCA Assembly of in 1957 and the only member who is alive from that Assembly. He called on the church in Asia to be effective witnesses, as the promise of Jesus Christ is "I am with you always, to the end of the age" (Matthew 28:20).

Prince says the CCA is looking into the future of its ecumenical journey with renewed strength and it wants to see stronger participation from its member churches.

"It is a time of renewal for churches and individual participants. We are focusing on the next step of the ecumenical agenda in the meeting at the time of writing."

Viv and Prince were guests at the Assembly of the Congregational Union of New Zealand and at the Waikato-Waiariki Synod event "Give It a Go!" where diversity was the theme of the keynote



President
Prince Devandan



Vice President
Viv Whimster

address by Professor Edwina Pio.

She attended the Tauranga Moana Interfaith Council Prayers for World Peace, with prayers, music and liturgy from Ba'hai, Hare Krishna, Latter Day Saints, Catholic, Quaker, Anglican and Methodist traditions.

Do we find ourselves threatened or excited by difference? It is often by exploring other faiths and traditions that we understand our own better.

Is being a Methodist Christian more about relationships than what we believe? If we believe that we encounter God in the face of another, our lives are enriched when we appreciate not only the commonality, but also the diversity of those around us.

When God leads us away from home

By Jed Baker

Media reports about Lilia Tarawa and her recently published book 'Daughter of Gloriavale', about her experiences as a member of the West Coast religious community, offer lessons even for more progressive Christians.

Many, including myself, would undoubtedly look upon aspects of Lilia's former fellowship as restrictive, harsh, and abusive. They can justifiably say this has no place in their own understanding of faith.

However, I believe the difference can sometimes be one of degree. Unlike Lilia, I grew up in a modern Christian community with virtually none of the overt restrictions she faced. Fellowship there, as at Gloriavale, provided valuable skills and a sense of belonging. It remains a happy spiritual base to many who belong to it.

But some years ago, I left following what was essentially a disagreement over my role. No one is perfect and such disputes are invariably subjective. Like similar cases, mine was naturally influenced by circumstances, background and personalities.

However, I still feel that some members were unhealthily concerned about their institution to the detriment of others'

welfare. I saw commendable commitment and focus but also coldness with an underlying anger.

I recall the hostility and implication of my worthlessness that some conveyed towards me at that time. This type of conflict lies at the heart of experiences like Lilia's.

I shared my views of the situation with church leaders when I left and subsequently. To their credit, they took my comments on board and many were supportive, for which I am grateful.

Lilia and others like her have had their foundations undermined. Their struggles were profound and sometimes damaging as they challenged and rejected their former values.

I retained a sense of faith and life went on. Inevitably, though, the circumstances of my departure cast a shadow.

Renewing contacts with a past community can sometimes be problematic. For Lilia, there was a sense of ostracism and finality. In my case, some contacts are positive and relaxed. Some have been strained, but with shared effort, dialogue is possible if we avoid some subjects.

Beneath the mutual civilities, however, I feel I was treated at least once with chilling indifference. It may have been related to circumstances or a desire for closure, but

it reminded me why I left my former fellowship.

I have kept my distance so old injuries are not reopened. There comes a point when we must move on from the past. Yet the impact of my departure was as significant for me as Lilia's, and ignoring that history risks trivialising it.

Genuine reflection is not vindictiveness, self-indulgence or attention-seeking. Rather it is essential therapy. I am sure Lilia's book partly serves this purpose. Her new-found happiness came at a cost, rewarding though it is.

Lilia's story, like Ngaire Thomas's 2005 book, *Behind Closed Doors*, shows that life can be enriching and colourful outside a repressive faith environment, despite the struggles. I believe such people deserve support in seeking a happy and fulfilling life in new surroundings and possibly new fellowships.

Such choices are not made lightly and can have consequences, but in the words of Ngaire's son Paul: "The leaving is not a denial of God, or God's forsaking them. It is more likely to be that God is leading them out of it."

From personal experience, I would endorse and commend this.

What would a second Reformation look like?

To the editor,

Perhaps because it is 500 years since Martin Luther triggered the first Reformation, I have recently seen a number of references to Reformation II.

I have asked myself, what is this new reformation about? What will it look like? In what ways will religion change and be reformed? Did Jesus trigger reform among the Jews?

Given my view that there is little integration between religion and the Secular Age, could an increase in unity with the Secular Age be a key reform in our future? Does more responsibility come with an increase in integrity?

These and other views will be discussed at the coming Sea of Faith Conference, at Silverstream Retreat Centre, in the Hutt Valley November 6-8. The registration form is on the website sof.org.nz.

Maybe I'll see you there.

Bruce Tasker, Auckland

Early missionaries deserve respect

To the editor,

Recently we were fortunate to have the television crew Heritage Rescue revamp our Whangaroa Museum and Archives in Kaero.

Our area has a rich history. Working with this TV team was both interesting and productive. Mostly they handled the sensitive issue of the Boyd Massacre well.

In recent years some academics have developed a 'politically correct' attitude. They use every avenue to put down the early missionaries.

Because of our concern as to how the first Methodist Mission might be handled we were disappointed to be unable to view the script prior to presentation. Our concern was justified. The person who covered this story used the word 'mean' to describe Leigh and his co-workers.

The programme also stated the missionaries in Whangaroa had no converts. To expect 'converts' in three and a half years when the missionaries first had to build their houses, grow their food, and learn the language is somewhat unrealistic.

It must be noted that the first converts at Mangungu, Hokianga were two youths from Whangaroa. Another lad from Whangaroa, who Turner took with him to Tonga, also became a Christian.

As we sit in our warm homes today with New World or Countdown around the corner, it is not easy to imagine the lives these missionaries chose.

My family first settled in Whangaroa in 1837. The working together of Maori and Pakeha is a journey still in progress.

Ian Hayes, Wesleydale Union Church, Kaero

Poet's Corner

A mother leaves for safety.

(For Syria)

By Desmond Cooper

*A mother leaves for safety,
It's too late to fight
Yet still she hesitates,
Before her forced flight.*

*Walls are crumbling,
The entrance blocked
Danger comes she must run
Cosmic chaos her world undone.*

*She springs into the open
Leaving kith and kin
Is death so certain
For those within?*

*Her heart is racing yet knows no panic
She pauses, uncertain, exposed.
From her first born
Can the threat be drawn?*

*Her heart is aching
Must it end for this one?
Leaving life so precious
Suddenly she's gone.*

*I'm left startled
By her retreat / attack
Stunned by her boldness
It's her courage I lack.*

*She's gone now
She lost but won
It wasn't instinct
That made her run.*

Serendipity at Wesley Chapel

During a trip to the UK and Europe earlier this year University of Otago chaplain Rev Greg Hughson and his wife Hilda had the privilege to spend five nights in a bedsit at Wesley's Chapel in the heart of London.

Greg says this was possible because of his friendship with the superintendent minister of Wesley's Chapel, Rev Dr Lord Leslie Griffiths.

"Leslie came to Dunedin three years ago to deliver our annual peace lecture and to give the keynote speech at the New Zealand National Interfaith Forum. He sends his greetings to everyone in the Methodist Church of New Zealand."

On the evening of Saturday 17th June Greg celebrated his 60th birthday with family and friends including former Otago students at the Admiralty Tavern in Trafalgar Square.

"The following morning I attended the 9.00am Holy Communion service. I arrived at the Foundry Chapel one minute before the service began and met the minister at the door. I introduced myself and he asked, 'Do you happen to play the organ?'"

"The ordinary organist had been delayed and three minutes later I found myself playing Charles Wesley's historic organ, for a very special service of Holy Communion.



Greg Hughson reading from Romans at Wesley's Chapel, London.

"At the 11.00am service I was privileged to be able to bring a greeting from the Methodist Church of NZ to a large international gathering in the main Chapel."

People from some 80 different countries make up the Chapel congregation, and on this occasion there were two large Methodist visiting choirs from the USA.

"The brilliant regular organist is named Elvis and he is from the West Indies. I read the Epistle reading, which was Romans 5:1-8. It's a reading about how enduring suffering can potentially help form character, and even give birth to hope," Greg says.

The sermon by Rev Jennifer Potter included a reference to the terrorist attack on London Bridge one week earlier.

While the Hughsons were staying at Wesley's Chapel there was a special open day on John Wesley's (and Greg's) birthday, June 17th. John Wesley's home was opened up to the public, and staffed with members of the congregation dressed as characters from Wesley's time.

"It was great to chat with a man playing the part of Wesley himself, just as I had at Mornington on my 50th birthday when Colin Gibson played the same part so admirably," he says.

Two incredible women, one amazing cause

Until they both sadly passed away in 1997, Princess Diana and Mother Teresa helped improve the lives of those afflicted with leprosy. Twenty years on, we would like to pay tribute and thank them for the work which their dedication and memory continues to make possible.

You too can continue their work by giving a 'Really Good Gift' this Christmas.

The Leprosy Mission's Really Good Gifts catalogue for Christmas 2017 offers you a meaningful way to bring hope to children like Nasrat whose lives have been devastated by leprosy.

Nasrat is a 12-year old girl from India. Her leprosy is already very advanced. She has patches on her

face, clawing of her hands, and a severe case of drop foot, which needs constant care.

When Princess Diana visited our Leprosy Mission hospital in Anandaban and touched and caressed the hands and feet of those with leprosy, the world was transformed by her love and care.

Today with your help we can continue to transform the lives of children like Nasrat. Your 'Really Good Gifts' will give children like Nasrat the means to be cured, cared for and restored from the scourge of leprosy, to offer them hope for the future.

For example, for just \$15 you can provide a day in hospital for someone like Nasrat to get well again. For \$83 you can provide



Mother Teresa and Princess Diana both highlighted the needs of people suffering with leprosy.

education for a girl and give children like Nasrat the best possible means to combat poverty.

Inside the catalogue you'll discover more about all these and other wonderful gifts you can give.

Please order today - or before 18th December if possible - so we can send you your gift boxes and cards to delight your loved ones on Christmas Day. After 18th December please call 0800 862 873 or go to reallygoodgifts.org.nz.

Just as the Lord gave the greatest gift, His only Son, to bring love and joy to the world, so your Really Good Gifts will bring love and joy to children like Nasrat. Please send your order as soon as you can. Thank you.

HONEST TO GOD *By Ian Harris*

The God we create

To many people, the idea of creating God is bizarre. Surely God must be beyond anything they could ever dream up!

Besides, theologians have insisted for centuries that God is not an entity to be created, but simply responded to in gratitude, awe and obedience. The notion that anyone creates that reality would be a nonsense, worshipping it a delusion on the grand scale.

These objections are worth a closer look, and 'worship' is a good place to start. The word means 'give worth to', that is, to give honour, respect or mana to someone or something. The term is not confined to religion, or mayors would never be addressed as 'your worship', people whose positions entitle them to special respect.

All sorts of things can be accorded such worth or honour, from the forces of nature to political ideologies, from royalty to pop stars. All these evoke awe and devotion of varying kinds and in varying degrees, and shape devotees' attitudes and actions.

In religion, the 'worth' accorded is ultimate. At the centre is an understanding of God that people have accepted, worked on and made their own. The process brings the creative imagination into play, and this creativity is central.

It is not always acknowledged that even when people accept a church's doctrine of God that seems to carry an objectivity and authority all its own, they are simply assenting to other people's creative ideas about God that have been compiled over the centuries.

It helps to be clear that whatever people affirm to be of ultimate worth to them is, in fact, their God. This determines who they will be, how they will interpret their experience, and what they will and will not do.

The concept of God expands as they think creatively about it. If they neglect it, it shrinks, becomes rigid, and fossilises.

When this God, the embodiment or symbol of what is of ultimate worth, is active and powerful in people, it becomes much more than an abstract idea they have created. It becomes a dynamic power and a lived experience.

That holds true whether the worth they attribute to God is good or demonic, or even whether or not they use the word 'God' at all. Two powerful examples from last century illustrate this. Neither claimed to be religious, but

both show the power ideas have to lay ultimate claim on people's lives.

Germany's Nazi interlude was more than the political triumph of Hitler and his party. The Nazis set out a philosophy of society that called on Germans to find the meaning of their lives and their destiny in their identity as citizens of the Third Reich. Their national socialist ideology was all-embracing.

Undergirding it was a mythology of race, and the Fuhrer was extolled as the embodiment and symbol of their nation. Millions of Germans absorbed and internalised this. It became for them a dynamic

power and lived experience. Their faith was sealed with human sacrifice - their own and others' - on an unprecedented scale.

Communism grew out of a totally different set of premises but acted on the lives of millions in a remarkably similar way. Its theorists rejected religion, but they promoted a universalist message offering salvation to the working class, reinforced by a sense of the justice and inevitable triumph of their cause.

The Communist ideology laid ultimate claims on its followers. National loyalties and the interests of individuals were overridden to advance what leaders defined as the greater social and international good. In this way the Communist faith became for adherents a dynamic power and lived experience, which again was sealed with horrendous human sacrifice.

All claims to ultimate insight and truth can lead to excesses, and in Nazism and communism these were brutal and extreme. But that should blind no one to their power to inspire and energise so many of their followers.

The history of the Christian church, no less than the fanatical fringe of Islam today, shows that even faiths whose core teaching is love and compassion can be corrupted by temptations to intolerance, domination and exclusiveness.

Unlike Nazism and communism, however, such faiths have within them an even more compelling power whereby, in the words of English Anglican priest Harry Williams, "all that separates and injures and destroys is overcome by all that unites and heals and creates".

That seems as good a test of the presence of God as anyone is likely to devise. It really does matter what sort of God we worship.



Ian Harris



Methodist Trust Association

DISTRIBUTION RATES TO 30 SEPTEMBER 2017

	3 Months	12 Months
Income Fund	4.86%	4.95%
Growth and Income Fund	4.01%	4.34%

Income Distributions for the September quarter \$3,117,250

Contact email: info@methodist.org.nz

Established for the secure and socially responsible investment of the Church's funds

PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

The direction of the new government

There is a sense of excitement about the Labour-led coalition with NZ First, and Greens. Their policies will not just target one or two issues to appease political pressure.

Signs are that this is a wholesale re-orientation toward 'responsible capitalism'. The new prime minister cites homelessness and child poverty as evidence of a failing system. This is a surprising but welcome change from conventional economic rationality. We are not of course throwing out capitalism.

Many signs give us confidence. Jacinda Ardern is collaborative rather than conflictual. We are watchful for the way the Deputy Prime Minister and Minister of Foreign

Affairs Winston Peters will pay his cards in this coalition.

The coalition is working on an integrated plan for the wellbeing of people and the environment. Change should not be a jolt. It should be phased in as the economy moves away from fossil fuels, inequality, housing shortages, and polluting agriculture.

This is quite different from an ideology of market-driven economic growth.

Eliminating child poverty, building new affordable homes and cleaning up waterways are keystone policies. Labour's far-reaching reforms may be modified by NZ First's philosophy that families should have their needs met

independently of the state, as seen in its work-for-the-dole.

Labour's social agenda includes:

- Modernise our welfare system so it aligns with the employment market and is accessible for all.
- Reduce child poverty by measuring all financial policies against their impact on children and assessing progress at each budget.
- Implement a families' package to deliver more money to families with children and reduce child poverty.
- Lift the abatement threshold for beneficiaries to \$150 to help beneficiaries transition to full employment.

Prime Minister Jacinda

Ardern says the housing crisis is due to a lack of affordable homes, so Labour is committing to building 10,000 new homes per year for 10 years.

This aligns reasonably with NZ First housing policy which is focused on affordability and availability. NZ First wants to purchase land to facilitate housing development through a system of advantageous loans.

Regarding immigration NZ First wants to slash immigration to 10,000 to cut the pressure on the housing and infrastructure, but Labour has not conceded their policy of cutting immigration to 30,000 (from the current 72,400).

Policy on our waterways is yet to be resolved. All parties want swimmable rivers. Labour

and NZ First propose royalties for bottled water.

NZ First wants to allocate water based on strategic national interests. It rejects a water tax that puts a price on the commercial use of water.

Both Labour and Greens support resolving Maori interests in water, including provision for iwi in the development of policy for waterways. NZ First rejects provisions for Maori interests.

Labour and Greens policies specifically provide for a levy on sales of NZ water, a ban on new resource consents for bottled water, and for any revenue from bottling and exporting water to be divided 50/50 between local councils and mana whenua.

Pillars of support for children of prisoners

This year the New Zealand charity that will benefit from the fundraising efforts of Methodist Women's Fellowship is Pillars, which is dedicated to supporting the children of prisoners and their families.

Pillars founder and chief executive Verna McFelin says the group supports more than 23,000 children of prisoners and their caregivers, and she says she is thrilled to receive help from MWF for this work.

"Children who have a parent in prison serve a sentence of their own. Not only are they dealing with the loss of their parent, they carry the stigma of a sentence they did not commit," Verna says.

"Children of prisoners are the vulnerable of the vulnerable.

Without help they are nine



Verna McFelin.

times more likely to go to prison as adults and nobody wants that. Even the imprisoned parent does not want their children following in their footsteps."

Pillars will soon celebrate 30 years of service to the community. It has helped over 7000 families during that time.

Verna says the Pillars team mentors children and advocates for safer policies around arrests when children are present.

"We have helped establish more family-friendly prison visiting environments to keep family relationships alive. The Department of Corrections has a goal to reduce reoffending; we are working with them to strengthen family relationships between people in prison and their families.

"A dad who has strong ties to their family, particularly their children, is more motivated to live a crime-free life upon release."

In Christchurch and South Auckland Pillars has a family wrap-around service that helps the caregivers of prisoners' children.

"In our mentoring programme we match a volunteer mentor with a child of a prisoner for one year as a positive and stable role model. Our volunteer mentors are everyday heroes to our children and make a real difference in their lives."

Pillars is a charity reliant on public funds, and at this point is only able to mentor 50 children a year. It wants to increase mentoring for children to 500 over the next five years.

Other services that Pillars provides are a dedicated helpline for people caring for children and support groups.

Verna says imprisonment is growing in New Zealand and by the end of the year nearly 10,000 people will be incarcerated. Many of them are parents.

"When I hear these statistics like that, my first thought is not

the financial cost of buildings and staffing new penal institutions, but the human costs borne by the thousands of children whose parents will be doing time in prison.

"My main role at Pillars is to engage the wider community to partner with us to do this important work. We cannot do it work on

our own. We rely on individuals and communities to step up and take up the mantle.

"Stopping children from going to prison in the first place makes better sense than locking people up at tax payers' expense. We want positive futures for our children that don't involve a prison sentence. Please join us in our vision."



Volunteer mentors provide vital support to the children of men and women in prison.



Connexional staff Greer McIntosh (left) and Wendy Anderson pretty in pink for the occasion.

In the pink for a good cause

Staff at the Methodist Church's Connexional office in Christchurch got dressed up last month to raise awareness and money to support women with breast cancer.

They dressed in pink and held a pink-themed morning tea with rose-tinted food. Members from Central South Island Synod were invited and everyone made a donation for the privilege of taking part.

It was a fun way to highlight a serious issue and it raised \$215 for the Breast Cancer Foundation of NZ.

Arrogance and power vs humility and mercy

**GREG HUGHSON
REFLECTS ON VULNERABILITY**

To live as a follower of Jesus is to be vulnerable. When we do our best to live out the teachings of Jesus we find ourselves facing significant challenges.

The teaching of Jesus in the Sermon on the Mount (Matt 5:1-12) provides us with a classic summary of the attitudes we should seek to nurture in order to rise to the challenges we face every day.

These 'beautiful attitudes' advocated by Jesus, are counter-cultural in that they encourage us to own our human vulnerability and avoid arrogance. To acknowledge our vulnerability does not mean that we seek suffering, or put up with abuse, however.

Jesus teaches that blessing comes through seeking to develop the same attitudes he embodied, attitudes of humility,

mercy and purity of heart.

These attitudes enable us to live our lives as people who are ultimately dependent upon God, rather than people who cope with life by depending upon our own strength alone.

Blessing in life will not come through arrogance, power over others or operating as an egomaniac. Rather, Jesus taught that the poor in spirit, the humble ones, will be blessed, for theirs is the kingdom of heaven.

He also reminded us that in mourning, we will find the blessing and comfort of others coming alongside us in our grief to support us through those dark-night-of-the-soul experiences which afflict us all.

It will be through adopting the attitudes of meekness and mercy that we will be shown mercy.

As we work as peacemakers we will discover our identity as children of God. By nurturing purity of heart we will truly encounter God.

Such a divine encounter is life-changing to the extent that we become able to withstand the inevitable criticism and even persecution which comes as a result of our Christian commitment.

Paradoxically, Jesus teaches that those who are persecuted because of righteousness will find blessing, even in the midst of the persecution and pain. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before

you," (Matt 5:11-12).

In the midst of all our struggles may we continue to give thanks to the God, for God is good and God's love lasts forever, (Psalm 107:1).

Paul, in his letter to the Thessalonians (2:12) reminds them that the Christian life is all about "encouraging, comforting and urging each other to live lives worthy of God."

The fuel for achieving this is provided by Jesus in the Sermon on the Mount. Unlike the time of Joshua when miraculously stopping a river was required to convince people that the living God was among them, the presence of God with us today will be revealed through our vulnerability, humility, love and servanthood.

What do you think?

Finding a safe place

CONNECTIONS

By Jim Stuart

I spent my childhood years in a very special house. I can still remember it today in meticulous detail.

At the front of the house was a large porch where my mother and father spent most summer evenings sitting with friends sharing the gossip of the neighbourhood and having a good time.

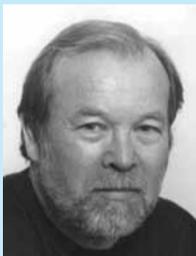
A large living room welcomed those who entered the house. The ceiling consisted of marvellous dark mahogany beams that gave the room strength and dignity. At the far end was a large fireplace.

I spent many a cold winter night sprawled out on the carpet reading a good book and being warmed by the fire. On the mantelpiece above the fireplace a proverb was carved in old English letters: "Old wood to burn, old books to read, old friends to trust".

To this day I have carried that proverb with me and I still believe it is a good summary of the best of life. On one side of the living room was what we called the den, a room lined with books from floor to ceiling. That room taught me the importance of books. I cannot imagine how impoverished my life would be without books to read and treasure.

From either the kitchen or the living room one had access to the second floor by way of a large spiral staircase. The second storey comprised three large bedrooms. A further set of stairs led up to the third floor where there were four rooms, one served as the bedroom I shared with my brother.

Another of the third floor



Jim Stuart.

rooms was small and sandwiched between the bedrooms. It was my favourite room, my hiding place. Squeezed into it were two large sea chests where my mother stored clothing.

As a child when I wanted to be alone I would sneak away into the room, close the door behind me, climb on top of one of the sea chests and peer out on the neighbourhood streets below. Since the window was small and hardly visible from the street I could watch the people below confident that no one could see me. That small third floor room was my hiding place and the place where I felt safe and secure - my secret place.

I suspect all of us have sought out similar "safe places" in our lives, places where we thought

we were secure and protected. They may go back to our common experience of our mother's womb.

At a collective level one of the purposes of religion has been to provide people with safe places: places beyond the reach of governments and military forces, beyond the pressures of work and daily survival, places of refuge and sanctuary.

Medieval law recognised the principle of sanctuary. A fugitive or debtor could take refuge in a church and be guaranteed safety from prosecution as long as he or she remained there. Religious centres served as places of sanctuary as well as places of worship.

There are times when the church has betrayed this responsibility to provide protection. It has failed to keep the sanctuary as a safe place for all people.

Its leaders have used their power to divide people from one another. Churches have not welcomed people from different cultural or faith traditions. Some clergy have abused children while others have exploited church members.

Over the centuries, lay, women, gay, lesbian, bisexual and transgender people have been excluded in different ways. It is a painful legacy. We need to keep working at making the church a safe place.

In the end I think finding a safe place is really about the inner space in our lives. As the Psalmist testifies, there is no place that we can go which is beyond the love of God. When we have this sense of inner space or purpose, I suspect every place and every moment is safe - even in the face of death.

Through a glass darkly

By Lyn Heine, UCANZ co-chair (retiring)

I was driving from Greymouth up to Westport just recently. This is a wonderful stretch of road that twists and turns along the coastline through different types of bush and rocky landscapes.

It was one of those moody days with showers, low cloud and mist, when the landscape keeps changing and shifting. Familiar landmarks were hidden from sight. New features were made evident because the cloud was showing them up into silhouette.

There are things you can see from only one direction - some on the way up and some on the way back. There is a wonderful wood stack work of art on the edge of Westport, but you can only catch a glimpse of it as you are leaving.

The whole trip reminded me of a verse from Paul's letter to the people living in Corinth (1st Cor 13:12). In

an older version of the scriptures it reads like this: "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

I really like that phrase "through a glass darkly". A newer version has it differently: "For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known."

Our journey through life and particularly in relation to our faith is like this. We have glimpses of the features of our faith that shift us and prompt us to see things differently. We look back and can put a completely different meaning to an experience than we could at the time it happened. We can find the wonderful in the ordinary.

Jesus invites us to engage in living with God. He invites us to look around and see with God's eyes. He invites us to join in God's world and the work that is happening all around us.

As I come to the end of 10 years with UCANZ Standing Committee it feels like a similar sort of journey. The twists and turns, the hidden familiar, and the revealed unfamiliar.

It has been a wonderfully rewarding thing to be part of and I have made friendships across the country.

It has been about negotiating and giving voice to the issues and difficulties encountered wherever groups of people meet. I have looked in disbelief at what some see as perfectly reasonable and justified. I recognise the faithful work people do.

They include Robyn Daniels in the UCANZ office, who calmly manages the myriad details that make up the administration of the 119 formally registered Co-operating Ventures in New Zealand.

Fresh lenses have come in with our executive officers Peter MacKenzie and Adrian Skelton.

Things that give me hope for the future of CVs are the renewed willingness of the Partners to talk through issues affecting us and their willingness to share and accept what it is they each have as both distinctive and in common.

It is not the dream realised of where CVs started. It is a different road trip and who knows where it might end up. It is, though, a continued journey of faith and in faith. We don't have to have it all clear; we can proceed while seeing dimly and knowing only in part.



Trinity Methodist Theological College

2018 courses to empower and transform

Trinity College is guided by the theme: Empowering to Transform! We aim to equip students to think for and express themselves without fear or restrictions.

This is also about training students to become leaders who speak truth to power and speak the truth about power. Courses offered during the first semester of 2018 are:

BIBLICAL STUDIES

Exploring the Bible: This paper explores historical, literary, and theological aspects of the Bible. It surveys the central characters and events of the Bible, examines the Bible's different genres and its key theological themes. Attention will be given to the colonial contexts of biblical texts.

Reading the Bible in Oceania: This course asks: What do readers in Oceania find in the Bible? What do they avoid? What do they overlook? Students will have opportunities to discuss their interests and blind spots around the issues that agitate the people of Oceania - island ways, migration and labour, sexuality and spirituality, church and discrimination, diaspora and nativism.

The Bible and public life in Aotearoa: This course looks at how the Bible is used in public discourses in media and the arts. It looks at challenges posed by public issues such as gender justice, neoliberalism, neo-colonialism, violence, and human trafficking. During the course students will engage with people in public settings to understand reality on the ground vis-à-vis social visions of the Bible.

MAORI STUDIES

Te Ao Tawhito: This paper investigates a distinctive Maori world view and highlights the significance of Maori mythology and oral tradition in the development of Mātauranga Maori. It examines the impact of European contact on Maori society and the manifestation of Maori prophetic movements in the 19th century.

Te Kete Tuauri (Tohunga): This paper examines the role of tohunga in traditional Maori society and explores modern-day forms of Tohungatanga (Tohungaism). It considers the place of spirituality, ritual and tikanga within the practice of Tohunga. Students will study the effects of the Tohunga Suppression Act 1907 on healing practices and the retention of Mātauranga Maori. The paper examines contemporary practitioners including Tohunga Ta Moko, Whakairo, Rongoa and the potential for tohunga in digitised media.

THEOLOGICAL STUDIES

Introduction to Theology: This paper gives students an overview of the field of theological studies and its historical development. It introduces students to basic beliefs of the Christian tradition so they can do critical theological thinking on public and contextual issues.

Doing Theology in Oceania: This paper engages critically with recent shifts in hermeneutics and theological discourse and reassesses the move towards contextual and cross-cultural theology. We will scrutinise various modes of contextual theology, with emphasis on theologies from Oceania and Aotearoa. Students will trace the emergence of current contextual approaches and undertake a major contextual project.

Revis[ion]ing the Church: What does it mean to be a church in the 21st century? Does the church need to reinvent itself to be relevant? What challenges does it face? How much does it need to change? Is its traditional mission viable? If not, what is the new mission and vision? These and many other questions will be the focus of this paper. Participants will engage critically with the theologies and practices of the church's past and present to ask what is best for the church going forward. Is there a place for the church in the future?

PASTORAL STUDIES

Introduction to Pastoral Studies: This paper introduces students to some practical tools they can use to engage in critical theological reflection and develop skills for pastoral ministry. It aims to help students develop competence in pastoral care across varying contexts and life situations in Aotearoa NZ.

Gender and Sexuality: This paper will look at the relationship between understandings and formations of gender and sexuality across different historical, cultural and theological contexts. It will explore how gender and sexuality shape social roles and identities, especially in relation to Christian ministry and leadership.

RELIGIOUS STUDIES

Understanding Religious Studies: This paper provides an intense introduction to the discipline of religious studies and the key questions it seeks to answer. It introduces students to the theoretical precursors of the field and discusses key paradigms for research and analysis.

Exciting new partnership between Otago University and Trinity College

A new memorandum of understanding will make it easier for Trinity College students to gain a Bachelor of Theology (BTheol) degree from Otago University.

Under the new MOU Otago University will fully recognise Trinity College's NZ Diploma in Christian Studies. This means Trinity College students who complete the Diploma will receive full credit for it if they wish to enrol in the Otago University's BTheol programme.

Trinity College lecturer Dr Emily Colgan says it is an exciting development because it gives Trinity College students the opportunity to further their theological study in a university setting.

The agreement also sets out other avenues whereby Trinity College lecturers can potentially teach Otago University students and vice versa.

"The MOU is a mutually beneficial arrangement. It gives Otago University the potential to attract more students and gain from the skills and expertise of Trinity College staff," Emily says.

"The most important gain for Trinity College is that if our Diploma students choose to enrol at Otago University the cross credit points they will receive are equal to the first year of undergraduate study."

Another benefit the agreement provides Trinity College students is that if they are enrolled at Otago University they are eligible for scholarships, and student allowances from the Ministry of Social Development's StudyLink programme. Students solely enrolled at Trinity College are not entitled to apply for these at this point.

Emily says Professor Paul Trebilco from the Department of Theology and Religion at Otago University approached Trinity College principal Rev Dr Nasili Vaka'uta about developing a cooperative relationship between the two schools. The MOU is the outcome of their discussions.

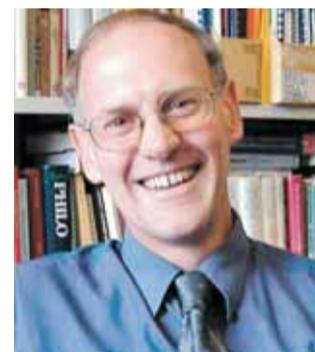
"The Trinity College Council is positive about the prospect and a number of our younger students are very excited about the opportunity to pursue the BTheol and post graduate work. It is good development for theological education at Trinity College."

Currently Otago University is the only university in New Zealand to offer an undergraduate degree in theology. The University of Auckland used to do so but now only offers theological and religious studies within a BA.

Other areas of cooperation the MOU covers include teaching courses, supervising post graduate students, and assistance for Trinity students enrolled in the BTheol degree.

Trinity College staff may be contracted by Otago University to offer one-off intensive courses in Dunedin for students in its theology programmes. Similarly, Trinity College could contract Otago staff to offer one-off intensive courses to Trinity students in Auckland, which would count towards their programme.

When Trinity students are enrolled in distance courses for the BTheol programme through Otago University, College staff will provide them additional tuition and support.



Paul Trebilco.

College Snippets

2017 GRADUATION
2018 ENROLMENTS

Graduation will be held Saturday 9th December, 2:30pm at Papatoetoe Methodist Church.

For more information about 2018 courses and papers, please contact:

Nicola Grundy
Academic Registrar
ngrundy@trinitycollege.ac.nz

Waikato Methodists give diversity a go

By Doreen Lennox

In 2015, the Methodist Church of NZ decided to run a six-year trial to hold Conference every other year rather than every year; and this was the first year in more than 100 years that the Church has not had an annual Conference.

Waikato-Wairariki Methodist Synod's Education Committee saw this as an opportunity and set about to organise a weekend called 'Give it a Go!' where people gathered to discuss and celebrate diversity within the Church and to take part in workshops to learn new skills.

District superintendent Rev Dr Susan Thompson and Rev Ken Olsen, minister at the Chartwell Cooperating Parish, where the event was held, welcomed about 100 people from the Synod, the Waikato Rohe and beyond to the event.

They included President Prince Devanandan and his wife, Vice President Viv Whimster and her husband and visitors from as far afield as Christchurch, New Plymouth and Napier.

The conference opened on Saturday morning with a mihi and then Rev Gloria Zanders led devotions. Gloria reminded everyone that scripture tells us it is good to meet together to celebrate.

The keynote speaker was Auckland University of Technology's Dr Edwina Pio



A session on clowning was one of the activities during the weekend of talks and workshops.

who gave a presentation entitled 'The Diverse Milieu'. Edwina illustrated her thought-provoking talk with examples of how people see others who are different.

Edwina is originally from India and some of her examples were of treatment she has received here. It made people realise that New Zealanders still have a long way to go in accepting those who look, speak and dress differently.

We are a diverse country both ethically and culturally and the richer for it. How do we weave our strands together when there are 213 different ethnic groups in our land?

The afternoon session was taken up with a series of workshops. These gave people the opportunity to choose from a wide selection of topics and things to do. Some were on weighty topics (On Being a Methodist, Ministry to Older People, Re-doing Church, Connecting with the Community, and Green Church). Others were about fun activities (music, clowning, floral arrangements, banner making, working with youth, and Bottletop Cafe).

Young members of the Synod from Rotorua, Tokoroa, Tauranga and Hamilton led the Saturday evening session and youth from the Chartwell parish served the

evening supper. This took the form of entertainment and games, followed by song and dance items, and ended with worship. It was a great evening and a testament to the youth of our Synod.

The Sunday morning Communion service included contributions from the various workshops. Our new team of Synod clowns made it a most enjoyable occasion.

During the service Susan reminded us that as we celebrate our diversity there is the need to take the next difficult step, that of promoting inclusion.

Missions' services change but care for others remains

By Carol Barron, Methodist Alliance national coordinator

The New Zealand Methodist Church has a proud history of work to combat poverty, unemployment, and poor housing. Today, Methodist missions continue to focus on social justice and the most vulnerable and marginalised people in our society, although the services they now provide are significantly different.

While there are no longer orphanages, the missions provide services to children and their caregivers. They also offer a wide range of services to deal with the housing crisis.

Lifewise offers an intensive in-home parenting service as an alternative to foster care. This is a fundamental shift from removing children from their families to keeping them safe while building the capability of parents and whanau to provide nurturing care.

This service enables more sibling groups to stay together and parents to become more

skilled.

Lifewise also works with people experiencing chronic homelessness and helps their voices to be heard. This includes 'rough sleepers'.

The service recognises it is easier for people to address issues like mental health and substance abuse once they are housed. The priority is to provide appropriate housing and then immediately provide wraparound services. This represents a shift because previously the only way into housing was to get treatment first.

Lifewise's Merge Café was once a soup kitchen. However research has shown that soup kitchens maintain rather than solve homelessness. Now Merge Café provides an environment for people to enjoy a meal and connect with people who can provide pathways out of homelessness.

As a registered community housing provider, the Christchurch Methodist Mission has access to the Government's Income Related Rent Subsidy. Tenants pay

25 percent of their income on rent and the Government makes up the difference between that and market-rent.

This enables young families and older people who are priced out of the rental market to secure a warm affordable home. The Mission's housing support worker provides support so families can sustain their tenancies and organises events to create a sense of belonging and community which reduces social isolation.

Methodist City Action provides the only shower service in Hamilton for people who are homeless. The Mission is co-located with the Hamilton Methodist Church and uses the showers in the premises they share. The Mission offers fresh towels, soap, razors and other toiletries to their clients.

The Missions are working with new social issues including family breakdown and serious anxiety in children and young people.

New Zealand is facing a P epidemic, which is a major cause of family breakdowns

and the biggest reason for parents losing custody of their children.

Wesley Community Action in Wellington recently won an award for the P-Pull initiative a service to help addicts get through the withdrawal period and quit the habit. The award was for innovation in work practices that contribute to improving workplace wellbeing. Wesley Community Action is also a leader in working with gangs.

The mission in Palmerston North offers a range of family education programmes. They include anger management, managing anxiety, parenting through separation and managing everyday challenges like shyness, bullying and fear of failure.

The work of the missions is innovative in responding to the issues society is facing as they continue to work for a more just society. If you would like to support the work of the missions, please contact me or your local mission.



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Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services



Diverse New Zealand in a diverse world

By Hilaire Campbell.

Diversity is woven into the tapestry of Professor Edwina Pio's life work. As New Zealand's first Professor of Diversity at the Auckland University of Technology, she nudges people to consider compassionate action.

This was exemplified at her recent presentation 'The Diverse Milieu' at the Waikato-Wairariki Synod in Hamilton last month.

In her talk Edwina focused on the significance of New Zealand's changing demography and its impact on business, society and the Church. She said New Zealand is an extraordinary place thanks to its heritage and transformative possibilities.



Edwina Pio.

She quoted suffragette Kate Sheppard who said: "All that separates, whether of race, class, creed or sex, is inhuman and must be overcome."

Edwina said in today's world, there are five facets to consider: changing demography, religious diversity, corridors of commerce, human rights, and mobile devices that mean many of us work around the clock, seven days a week.

Her personal experiences in New Zealand also featured in her talk, and she stressed the significance of dreaming the world we want into existence.

She has been influenced by the work of Harvard professor Clayton Christensen who is internationally known for his work on disruptive technologies. She says what really matters to Clayton is how he measures his life. This resonates with Edwina because she emphasises strengthening people's self-esteem and faith.

In her Hamilton talk Edwina asked her listeners to make up inspirational parables from their shared stories. She anchored the construction of these parables in the word FIRE as an acronym for flourish, inspire, replenish

and explore.

While the group constructed parables Edwina suggested ways to achieve diversity by crafting policies, managing talent and listening to others. She urged people to be open to learning and reiterated the significance of digital media.

Teaching people how to do things rather than creating dependencies is another of her themes. This resonated

with an indigenous saying: Teach a person to fish and you give her skills for life, give her fish and create dependencies.

In the conclusion to her presentation Edwina said "Let it be said of each of us who walk this land that we give much back in return. Each of us has been gifted diverse

talents and it is thus incumbent on each of us to use them for we are on this earth for an infinitesimal moment in the larger span of time."

Edwina travels extensively and is widely published. She interacts with diverse audiences in the academic, business and social sector. Her research interests encompass work, ethnicity, indigenous studies, religion and pedagogy.

Hailing from a musical background Edwina says she loved the way the Synod started its weekend with worship and music.

"The gathering was very fulfilling with a very wholesome ethos that I appreciate. New Zealand is one of the most peaceful countries in the world but it still has a long way to go in keeping up with changes and not creating dependencies."

Edwina thanks Rev Dr Susan Thompson and Rev Ken Olsen of Chartwell Cooperating Church for inviting her to be the keynote speaker for the Synod. She acknowledges the memorable conversations she had with Prince and Peter in her travels between Auckland and Hamilton.



The Engage programme uses games and relaxation to help children learn self-control

Fun games with serious benefits

Methodist Mission Southern is currently running an exciting project to help children better control their emotions and regulate their own behaviour. The ability to do so can significantly improve an individual's adult life.

Success in many of life's tasks depends on a person's ability to 'self-regulate'. Poor self-regulation is characterised by hyperactivity, distraction, impulsiveness and difficulties with delayed gratification.

Research in New Zealand (including the long-term Dunedin Study) and overseas has shown that poor self-regulation at age three predicts negative adult outcomes up to three decades later.

The Mission therefore wants to develop an effective self-regulation programme for all children who lack self-regulation skills, especially those from high-stress backgrounds. It aims to create a programme that can be easily and cheaply delivered in early childhood centres across New Zealand.

'Enhancing Neurobehavioural Gains with the Aid of Games and Exercise' (ENGAGE) is the name of the programme. It helps three- and four-year olds learn self-regulation skills by participating in specially-designed activities and games that are fun and simple to deliver.

Previous versions of ENGAGE have involved parents and children playing one-on-one for 30 minutes every day. This has helped improve children's self-regulation abilities in the home setting.

Now, however, the Mission wants to deliver the programme in early childhood centres to all children who can benefit. Its new project will determine whether this will be effective or whether changes are necessary to improve how ENGAGE is delivered outside the home.

Activities used in ENGAGE include ball games, musical statues, 'Copy Me', hop scotch, memory games, drawing, relaxation and deep breathing.

The Mission is working with Dr Dione Healey from the University of Otago and Prof Richie Poulton from the Dunedin Study to refine ENGAGE.

Methodist Mission Southern director Laura Black says if they are successful ENGAGE will likely have wide-reaching benefits for society.

"Even small improvements in self-regulation can shift a child's long-term trajectory in a positive way. This will have a significant impact upon our population's health, education, levels of adolescent risk-taking, adult employment and criminality," Laura says.

The Mission is running the initial phase of the ENGAGE project at Little Citizens, an early learning centre in South Dunedin with a high percentage of children from disadvantaged and high-stress backgrounds.

The second phase of the project will involve up to six kindergartens and early learning centres in South Otago, before expanding significantly in 2018 to include more than early childhood centres across New Zealand.

International gathering of Tongan ministers

'Fakatoukatea' is a Tongan expression that means to encourage and embrace working together.

A double-hulled waka (katea vaka) is bigger, safer and faster than a single-hulled waka. It carries more people and skilful navigators can sail them through rough seas and storms.

More than 50 Tongan ordained and lay-leaders from the United Methodist Church USA, Uniting Church in Australia and Te Hahi Weteriana O Aotearoa met in Auckland on Friday September 29th and Saturday 30th for the International Tongan Methodist Fakatoukatea

Conference.

Visiting presbyters and some lay-leaders served as guest preachers on Sunday 1st October at 20 Tongan congregations in the Auckland region.

At the meeting the church leaders agreed to a whole range of proposals. These included developing a global perspective while still acknowledging and cooperating with the national churches Tongans belong to.

The delegates agreed to share information, support the indigenous people where they live, and utilise their respective Methodist theological colleges. They also

vowed to empower and have faith in their children and young people and to encourage and inspire groups such as women, young people, the elderly and disabled.

Other priorities are to recognise local and global ministries and missions and make better use of media and communication technology.

The principal of the Trinity Methodist Theological College Rev Dr Nasili Vaka'uta conducted two Bible Study sessions during the conference, which were challenging, moving and inspiring.

The farewell and thanksgiving choral

service on Sunday evening at the Lotofale'ia Church in Mangere was a humorous and entertaining send-off. The group asked to meet again in New Zealand 9-11 November 2018. Videos of the weekend are available at the website www.siaola.org.

The organisers of the conference acknowledge the Connexional support they received through general secretary Rev David Bush as well as support from Pasifika Futures Whanau Ora, the Ministry of Pacific Peoples and Te Puni Kokiri.

Rohingya refugees in desperate need

Like most refugees from Myanmar, Humaira has a tragic story to tell.

Both her husband and father were killed by gunfire. With her mother and three children she fled her village in search of safety. Exhausted after many long days walking, the family reached one of the camps set up for refugees.

A few days later she gave birth to the baby she had been carrying. When ACT Alliance staff met up with her, she was trying to find a patch of land where she could put up a tarpaulin for shelter.

The Rohingya are caught up in the world's fastest growing crisis. Thousands of people are arriving in Bangladesh after walking for days through mountains and jungles or risking a dangerous sea voyage.

Two months after Rohingya fled fighting in Myanmar's Rakhine state, the United Nations refugee agency (UNHCR) estimates as of 24th October 604,000 people have fled to Bangladesh, most of them women and children. They join



Since August more than 600,000 Rohingya refugees have fled to Bangladesh from Myanmar.



more than 200,000 who arrived in earlier years. An average of 10,300 people cross the border into Bangladesh each day, according to the UN.

"There is a desperate shortage of relief in Bangladesh. ACT Alliance Bangladesh is preparing to help more than 39,600 people. They have asked us for immediate support," says CWS national director Pauline McKay.

Bangladesh people, authorities and agencies scramble to meet the escalating needs. Funding is needed urgently to

scale up existing services and establish new ones.

Families have erected makeshift shelters on any available land they can find. Many are in need of medicine or treatment and there is a high risk of disease including cholera.

The appeal will help refugee families with much needed relief supplies: food, water, tarpaulins, hygiene kits and sanitation. It will also provide psycho-social and medical care.

ACT Alliance is working with local partners in Myanmar.

While there is no access to the north, they have the approval to work in camps for displaced people in Central Rakhine. They are seeking funding for food, shelter, and employment projects.

The conflict in Rakhine started in 2012, displacing 140,000 people. The Myanmar government resettled about 25,000 internally displaced Rohingya in 2015-16.

The Myanmar military launched a crackdown in the Rakhine state after an armed Rohingya group attacked border

posts in October 2016. The violence intensified after the Arakan Rohingya Salvation Army attacked 30 police targets and an army base on 25th August this year.

This led to large-scale displacement. Hundreds have been killed, and women and girls have been raped and abused. Using satellite images, Human Rights Watch estimates 288 villages have been destroyed since August 25.

Rohingya have their own language and culture. Most are Muslim. They have lived for generations in Myanmar, descendants of Arab traders and other groups. In 1982 the Myanmar government passed legislation recognizing 135 'national ethnic groups' that could claim citizenship.

Rohingya were not on the list. According to the UN, they are the largest stateless group in the world.

Donations to the Rohingya Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or online at: www.cws.org.nz.

NZ lagging in foreign aid quantity, quality

University of Otago Professor David Fielding and CWS Board member Dr Jo Spratt spoke about aid trends to CWS supporters last month.

Using Theil indices to measure how funds are distributed and to what countries, David showed that some countries that need aid the most are missing out.

New Zealand ranked 13th out of 21 international aid donors for the period 2011-2015 in relation to its Gross Domestic Product.

"There is a lack of analysis that goes into policy formulation. I think it is a symptom of the government. The split between governance and operations has enabled the government to de-emphasise good analysis," David says.

New Zealand gives a high percentage of aid to Pacific countries, which are also our export markets. He noted some of the largest donors in the world are giving the most aid to their trading partners.

New Zealanders are second to the USA in terms of private donations to charity on an index measuring giving in 24 countries. New Zealanders gave 0.79 percent of GDP. David says there was a strong correlation between those who donated money, volunteered their time and would help a stranger.

He noted one of the interesting ways to measure the level of aid has been to examine satellite images to find out where there is no electricity.

Jo spoke on her research into New Zealand's aid programme. The budget

from 2015-2018 is \$1.9 billion with a focus on economic development. In figures, 20 percent goes to multilateral (mostly UN agencies), and 80 percent is government to government aid. Currently the 64 percent of the aid budget is designated for the Pacific and 8 percent is spent on humanitarian aid.



David Fielding.

However, aid is increasingly shaped by political priorities in Wellington rather than in recipient countries. The government no longer has a poverty focus or directs aid to the neediest people.

The priorities are on economic development including infrastructure and expanding New Zealand exports through the private sector. In Colombia and Ethiopia for example, NZ aid funds geothermal power and the dairy industry. In Myanmar, New Zealand is setting up a local dairy industry rather than addressing maternal health.

"I have always admired CWS because of your close relationships on the ground. I think of it as solidarity. The change in policy from the top down has had a big impact on NGOs," Jo said.

Jo encouraged supporters to push for changes in the aid policy. Speaking after the elections, she pointed to the lack of foreign policy as a real weakness for all political parties.

"The New Zealand aid programme is far larger than New Zealand NGOs. I think it would be worthwhile to advocate for better policy as it would have a greater impact," Jo says.

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Young People

By Filo Tu-Faleupolu

God renews our walk

Sinoti Samoa's third National Youth Camp was held over Labour weekend and it is definitely an event to remember as it was filled with the movements of the Holy Spirit.

Under the supervision of the national Youth Liaison Officers (NYLO) - Tumema Faioso and Lusia Feagaiga - SSTC 2017 was a hit.

Friday was the day of welcome and breaking down barriers and it set the tone for the rest of the weekend. Sinoti Samoa superintendent Rev Suiva'aia Te'o formally opened proceedings and the theme 'God Renews Our Walk' (GROW) began to channel into the 400+ hearts gathered at El Rancho Christian Campsite in Waikanae.

Many travellers were weary from the journey, and food was definitely on the menu. But what better way to start than with a version of Family Feud to get everyone mixing and mingling?

To close off the first evening the Taranaki District brought everyone together with devotions.

'I am' was an underlying theme of the weekend. Sinoti Samoa's six districts each had various parts of the programme to prepare. Saturday began with devotions by the Manukau District, leading into Inspiration Stations.

But it couldn't be a youth event without a bit of athletic competition! Sport was definitely an appetizer for the Saturday programme, with everyone split into various rainbow colours and participating in name challenges, team chants and numerous tabloid sports. But at the end of the day, it was the Blue Team that was victorious.

To top off an amazing day, the cultural evening with the theme 'I am my culture' saw extravagant performances. The Wellington District opened up with the Samoan Ava Ceremony;

Hawkes Bay District followed with the Mau Movement; Taranaki District looked at the Arrival of Christianity in Samoa; whilst Auckland District focused on the tattoo known as the Tatau; and, to conclude, Manukau District performed a piece based on the proverbial saying relating to one of many Samoan myths and legends.

But the night would not have been a success without the contributions of the Gisborne District and the guest performance from our combined youth from Rotorua and Tokoroa Methodist Churches.

Sunday began with the Wellington District leading devotions. On Sunday evening there was a Christian Rally under the guidance of Faiese Brewster and Ronald Vatau with performances and videos from each of the districts. The room that evening had a vibe that resounded with so much heavenly



Youth from Sinoti Samoa's six districts - Wellington, Hawkes Bay, Taranaki, Gisborne, Auckland and Manukau - attended the National Youth Camp

power, it was draining!

Each District showcased its members' talents through creative dance, spoken word, drama, solo and choral singing and more. To keep the spirit alive, the Hawkes Bay District closed off another successful day with devotions at 1:00a.m.

Monday morning came too early as everyone tried to crawl out of bed to make the Auckland

District's devotions. Then people departed at various times throughout that day.

And so, with photos and selfies, jokes and all the required jargon, acknowledgements were made and the vital thanks to God was given. But the challenge was the same from the beginning right through to the end - GROW.

Kidz Korna!

WELCOME TO KIPZ KORNA NOVEMBER 2017!

Hi, everyone. I hope you all enjoyed the holidays and are back at school and working hard. After lots and lots of rain we have had some sun where I live in Hamilton.

Last month I saw my first Red Admiral butterfly fluttering past. It reminded me that it is was spring and summer is on the way.

Thank you to everyone who is sending news about what is happening in their churches. This month we hear from the children at Oratia/Waiatarua Community Church and All Saints Hataitai.



The kidz at Oratia Community church, from little to big.

Little things count for lots

The children at Oratia have been learning that little things count. It doesn't matter how small you are you are important in the eyes of God. The photo shows the children lined up - shortest to tallest.



Hataitai kidz love God's creation

We all know how important it is to care for the world given to us by God. The kidz at Hataitai have been learning all about God's creation and how much God loves the planet and its plants, animals and people.

The Hataitai kidz also know that God wants us to care for our world too. To show how creative they could be the kidz made their own environmentally sustainable model, 'Envirotopia'. It shows how we can care for our planet by using solar power, recycling and protecting rivers and waterways.



For your Bookshelf

Tilly Fox and Her Considerable Brush

Author: Scott Granville
Illustrator: Troy Major



Tilly Fox is very upset because her teacher used her brush to clean the blackboard at school. When her mother finds out what is wrong she tells her how other animals help out and that it is important that we use our gifts to help others.

Colourfully illustrated this is a book, written in verse, that teaches a valuable lesson.

Great to share with very young children and to be read by the older ones.

Conservation Word Search

Can you find all these words? They all have something to do with caring for our environment.

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E	L	C	Y	C	E	R	S	I	L
S	C	A	R	I	N	G	P	O	F
S	R	E	V	I	R	U	V	N	T

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

When the Tui Calls - Rural Ministry Origins and Futures

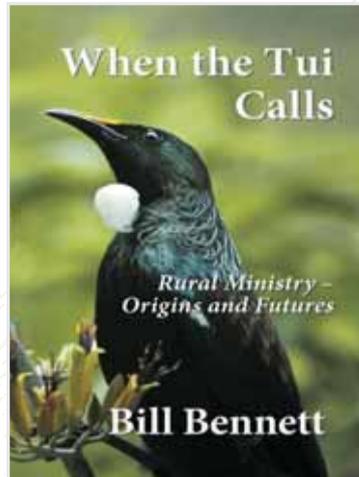
By Bill Bennett
2017, Philip Garside Publishing, 62 pages
Reviewer: Erin Pendreigh

When I picked up this book I was looking forward to a resource that would use the origins of rural ministry to give guidance, direction, perhaps even wisdom to those of us helping to resource rural ministry on the ground here in Aotearoa New Zealand.

As rural communities experience the frustration of banks and other vital services exiting their towns; city dwellers return seeking to find a manageable balance between mortgage repayments and family.

Amid this juxtaposition many of rural congregations are asking questions: Where is Christ in this? How can the church hold on in the face of diminishing resources? When is it time to plant new expressions of faith in the rural landscape?

The back cover of Bill Bennett's book offered encouragement to read more.



When the Tui Calls is not a long book so at first glance it has the potential to be a great practitioners' resource. However, in my opinion, it disappointed in the content allocation of its pages. The first page provides a

historic background of rural ministry origins in the UK, beginning as far back as the mission to Britain by Augustine of Canterbury in 597 AD. The author then uses the next 19 pages to recount social church history through the centuries, while touching on the Reformation, the Reformation in Scotland, the Evangelical Revival, the Black Act and the Enclosures.

Eventually, on page 27, we read that it was "against this background...that spurred many of the first land hungry settlers to seek a new way of life...in Aotearoa New Zealand". Finally, the rural ministry focus shifts to New Zealand.

It was helpful to read the brief passages concerning the origins of mainstream denominations active in New Zealand, especially of their initial missional strategies and engagement with Maori. Sadly,

this broader focus is of fleeting consideration.

As this book continues, Bill's Anglican heritage and perspective come through strongly, as does his focus upon the specific regions of the Hawkes Bay, East Coast and Bay of Plenty.

There were several parts of this book I enjoyed, but I found myself constantly wanting more of Bill's thoughts particularly toward the future. Most especially, his views on the obstacles within a denominational structure that hinder the future of rural ministry, and how to overcome them. A few pages in this vein would have been appreciated.

In my role with rural congregations I see them faced with many of the issues highlighted by this book. Yet, I also feel it does not address them boldly enough. The pressing issues of worship, declining numbers, a lack of

leaders and theological resources in a rural environment, won't go away!

Perhaps most important, is the 'disconnect' between rural parishes and the city church leaders who often make decisions with no real link to the rural context.

Although easy to read, there was an assumption that the reader would already have a historical understanding of New Zealand. Perhaps Bill could have given greater priority to the Christian history of this nation as opposed to that of England?

And equally, he could have placed more emphasis on resourcing the progression of New Zealand's rural church ministries today to better reflect the subtitle of the book - 'Origins and Futures'.

Rev Erin Pendreigh is mission advisor for the Presbyterian Synod of Otago and Southland.

Crimes of the Father

Tom Keneally is an acclaimed Australian novelist and playwright. His novel 'Schindler's Ark' which won the Booker Prize in 1982 was made into the award-winning film 'Schindler's List'.

One of Keneally's skills is weaving imaginative stories around historical events. He thus allows readers to experience real world events through his character.

He does this well in this novel. Drawing on his background as a former seminarian and someone whose life has been shaped by Catholic teaching and practice, he skilfully sketches the effect priests' sexual abuse has on individuals, families and the Church.

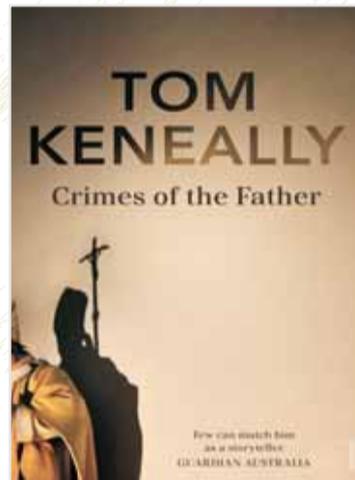
While recognising that abuse is shameful and damaging he tells his story in a way that is objective and recognises failings in Church and society, yet is free of moral

overtones.

Through the relationships and interactions of his characters Keneally develops a number of ideas that should cause readers to reflect.

1. The character of the main figure in the story, Father Frank Docherty, is drawn from the best priests that Keneally has known, men of high principle, tireless compassion, genuine spirituality and social conscience. Crimes that are not dealt with openly by the Church reflect badly on the public image of all priests.

2. Paedophilia. Frank Docherty is also a psychologist and understands that paedophilia is a form of personality disorder. Celibacy as a condition of priesthood does not imply an unhealthy attitude to sexuality or an inability to form mature



relationships.

Although an adult involved in sex with children may seek to justify this on the basis, for example, of helping children come

to terms with sexual anxiety, he knows it is morally and legally unacceptable. For this reason it must remain 'our secret'.

3. Family relationships. Catholic families are likely to have a sense of pride in a son or brother ordained as a priest. When abuse is exposed family members share a sense of shame and guilt.

4. Victims of abuse. Victims react to a betrayal of their trust in different ways. In the story one victim descends into depression. Another becomes bitterly resentful and sexually promiscuous. A third wants to hold the abusive priest to account, but refuses to define himself as a victim as he sees this as allowing his abuser to retain control over him.

5. The Church. Keneally says he chose to set his novel in the 1990s when the voices of victims

did not have the force they later developed. In the story we see the Church deny allegations of abuse, silence victims and minimise the scope of legal redress.

Keneally's view, as expressed through Father Docherty, is that the Church has a pastoral responsibility to investigate allegations, identify abusers and ensure that all who have been abused are offered counsel and the care of a compassionate Christian community.

Readers of Crimes of the Father may be left with a clearer understanding of the wide-ranging and devastating effects of abuse on people and society than they might obtain from academic studies and reports.

As stated on the cover this novel is timely, courageous and profound.

By Tom Keneally
2016, Vintage, 382 pages
Reviewer: John Meredith

Poems that don't flinch from the homeless

Both the timing and setting for the launch of Rev John Howell's new book of poems resonated with its title.

The book is entitled 'Homeless' and John held the book launch on World Homeless Day (October 10th) at Wellington Public Library. Public libraries are often a haven for homeless people, and John says some of the folks he knows from his volunteer work were stopped and listened in during the event.

At the launch former Wellington deputy mayor and newly elected MP Paul Eagle spoke, the Downtown Community Ministry's ukulele band performed, and the Wellington chamber choir Nota Bene sang one of the poems from the book put to music by John's daughter Natalie.

John is a former minister at St Pauls Union Church Taupo. He says when he ended his regular working life in 2013, he "rewired" and moved to Wellington.

"I prefer to say I rewired rather than retired because rewiring feels really positive. It is about opening up new circuits and possibilities."

In his 'rewirement' John took up writing poetry. He also began weekly volunteering at an inner city agency that works to end homelessness in Wellington.

His new book is the fruit of these endeavours. It includes 46 poems written over the past two years, four of which are prayers.

He says while the theme is homelessness, the poems are not solely focused on people sleeping rough or begging on the streets. Some address wider experiences such as people losing their homes because of climate change and someone in a rest home wanting to return to their home.

"Every day I realise how tenuous our personal security and social support can be. You only need to lose your

job, or have relationship or housing difficulties to be in a bad situation," he says.

John's own family stories include the impact of the Great Depression. His grandfather George Neal was suddenly left with three children when his wife Amelia died. George's only option was to split the children up and adopt them into three new families.

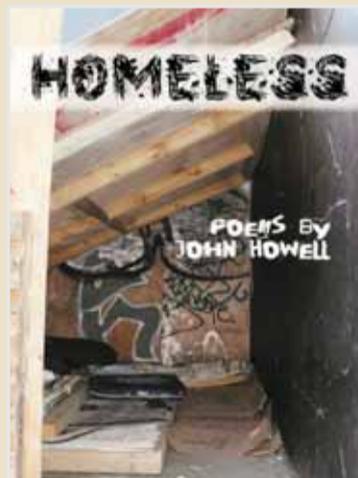
John's father Frank went to Josephine and Bert Howell. By then Bert was sober having been rescued by the Napier Salvation Army and he and Josephine went on to run a successful business.

"Some of the poems in the new book are political because homelessness is a political as well as a moral issue. Political issues such as the plight of the poor are very relevant to the Bible. These issues are at the heart of the Gospels and at the heart of prayer. How can we pray for the world if we do not pray for what is happening in it?"

"Tragically our country has allowed homelessness to become a real thing in 2017. House prices are ridiculous, rents are too high, and jobs are often insecure. Too many houses leak and therefore people's wellbeing is compromised and children grow up in poverty."

All proceeds from the sale of Homeless go to Downtown Community Ministry.

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FROM THE ARCHIVES

By Helen Laurenson

When Sunday School anniversary was the event of the season

If October is now the month for White Sunday-Lotu Tamaiti services, in 19th and 20th century New Zealand November was the month for Sunday School anniversaries.

At that point in the year the weather was warm enough to proudly wear the new summer 'best' dress or crisp white shirt to mark this important occasion in the church's year, as children and young people sat on specially built platforms decorated with spring flowers.

For instance, the congregation filled the Mount Eden Methodist Church for the 11:00am, 3:00pm and 7:00pm anniversary services each year. Rev WT Blight recalled many people were turned away from the evening service in 1927 as there was no room.

Even though Dominion Road Methodist Church was a sizeable building, for some years anniversary services were held in the nearby Astor Cinema which could seat 950. After the last moviegoers had departed, men worked late into Saturday night to build platforms for the next day's performances.

Many hours were devoted to practising the items each Sunday, and by the 1940s the British 'Gem Collection of Hymns and Tunes for Whitsuntide and Scholars' Festivals' was used in many Sunday Schools.

Published by Herbert Lodge & Sons, Dewsbury, West Yorkshire each year, it comprised a predictable selection of a dozen songs including an introit, choral march, evening hymn, psalm, solo and chorus. Themes ranged from distant village bells to Christian triumphalist rhetoric.

As well as individual solos and recitations, specially chosen classes had the privilege of learning scripture passages by heart, and rendering them in the popular form of choral speaking.

Rev Dr Frank Hanson has noted the baby-boomer years after World War II led to an increase in the numbers attending Sunday School in New Zealand, as in Great Britain. Work on 'The School Hymn-book of the Methodist Church', which was designed to replace the 'Methodist

No. 29. Lodge Edition, No. 593.

The GEM COLLECTION

of Hymns and Tunes
for Whitsuntide and Scholars' Festivals

CONTENTS:

1 God our Father (Introit)	Beethoven
2 Yes, God is Good (Cong. Hymn)	Arr. J. T. Hampshire
3 The Lord's Prayer	S. D. Collins
4 Silvery Sabbath Bells	P. G. Lorbalestier
5 Manton (Psalm Tune and Chorus)	R. Witty
6 Have you seen the Dewdrops?	J. T. Hampshire
7 The Strain Divine (Solo and Chorus)	P. G. Lorbalestier
8 Thine Arm, O Lord (For Sick Scholars)	Old English Melody
9 The New Order (Choral March)	J. Blythe
10 The Flight of Song	P. G. Lorbalestier
11 Echoes of Memory	J. Kirkwood
12 The Day of Rest is Ending (Evening Hymn)	S. D. Collins
13 Saviour, who hath blest us (Vesper)	S. D. Collins

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The Gem Collection was a popular source of songs for Sunday School students to perform in their anniversaries

School Hymn Book' (1911) was well underway when the war broke out in 1939, and it was finally published by the Methodist Youth Department, London in 1950.

A committee jointly representing the British Methodist Conference, the Methodist Conference in Ireland, and the Wesleyan Reform Union aimed to overlap with the Methodist Hymn Book of 1933, so that children and young people would have their own book to use in worship. Its hymns included many traditional ones from the Methodist Hymn Book, some by Charles Wesley, but many were completely new.

The Mount Eden Methodist Sunday School Superintendent Percy Dellow immediately saw the potential of these modern hymns to bring a fresh relevance to worship for young people. In 1951 he chose all the music for that year's Sunday School Anniversary services from its pages.

Completely unaware of gender issues and before the heady days of the second wave of feminism, all the Sunday School and Bible Class girls joined with the boys and sang the words of one song with gusto: "God who created me nimble and light of limb, in three elements free, to run, to ride, to swim; ... Take the thanks of a boy." The second verse ended with "Take the strength of a man".

One of the songs chosen for the anniversary service celebrated the urban environment, an unusual subject for hymnody and with an adjective within the first lines that would not be so used today.

The late Beverley Gust remembered its opening: "Come let us remember the joys of the town, Gay vans and bright buses that roar up and down..."

"Unfortunately", she continued, "a later verse included a line about 'the horses that pass us, the dogs that we meet'. This was too much for one young man whose trenchant comments caused a ripple of laughter from the Bible Class contingent to flow over the heads of the Sunday School children, much to Mr Dellow's puzzlement... Incidentally, the young man who provoked the Anniversary laughter became in later years, a President of Conference!"

Unsung Methodists

SISTER NELLIE HAYES - 1873-1950

By Donald Phillipps

A HIDDEN LIFE OF GOODNESS

The life of Helen Elizabeth Thomson Hayes, well-known within the Methodist Church a century ago, is fairly quickly told, but in her day she exercised a profound influence.

Nellie was a Lancashire lass, born at Sutton in 1873, a younger daughter in a fairly large family. Both her parents, James and Elizabeth, died before she was 10, and her obituary recorded that she lived for a time on the Isle of Man, possibly in the 1880s.

It is likely she became part of the household of her eldest brother, John, already a well-established mine manager in northwest England. When he was offered a position in New Zealand, she came with him and his wife to the Southland region in 1890.

She lived in both Invercargill and Dunedin until 1900, when she moved to Wellington. There is evidence of her attachment to Methodism by this time, but it was her immediate involvement in the newly established Young Women's

Bible Class Union (YWBCU) that suggests she had come north with a reputation for leadership.

Nellie lived in Newtown and was associated with Trinity Church where she was a Bible Class leader. She was president of the Wellington YWBCU 1905-1908 and was the first national president in 1906. By then she had decided on her career, and trained as a nurse at the Cambridge Sanatorium.

She was already engaged in work with young Maori women in Wellington. At its 1907 convention the MYWBCU passed resolution to support the appointment of a deaconess to the Maori, and asked the Home Mission board do the same.

With the backing of her local congregation and the national movement Nellie was the first to be appointed as a deaconess to the Maori. She and colleague Julia Benjamin established themselves at Okaiawa, inland from Hawera.

Okaiawa became a significant



Sister Nellie Hayes circa 1908.
Photo courtesy Methodist Church of NZ Archives.

hub within the Church's mission to Maori women. This was always Nellie's emphasis, and young women came from far afield to receive training in domestic economy, scripture, physiology and home nursing. Some of them were ex-students of Turakina Maori Girls' College.

During her years in this

appointment her objective was to prepare younger Maori women for work among their own people. In 1911, for example, the Hawera Hospital Board agreed to her proposal that Huia Tuatini, a Maori deaconess probationer, be given some month's hospital experience, and this enabled her to provide some nursing services among her own people at Raetihi.

In the public arena Nellie also pushed the claims concerning the compulsory registration of births, marriages and deaths among the Maori people.

Sister Nellie's status was formalised when Conference endorsed her officially as a deaconess. She was dedicated in 1912 by the veteran Taranaki minister, TG Hammond. Nellie did not spare herself and by 1916 she was unable to carry on in her demanding role there.

She moved into Hawera where she had the role of deaconess within the Trinity Church congregation

under its minister EO Blamires. She remained in this role until 1920, and earned the appreciation of the whole community when, during the 1918 influenza epidemic she set up a temporary hospital in Hawera for Maori people.

After her retirement from active work she married Lewis James Williams, a commercial traveller of Hawera. Until the onset of age-related health problems she retained a lively interest in the Church's work with Maori women, and more immediately with Maori welfare matters in her home town.

Nellie died in Wellington on May, 11th 1950. More about her can be found in Marcia Baker's For Others with Love.

The title of this tribute is taken from her obituary in the New Zealand Methodist Times. Though not an exact quotation, it reflects the writing of the Victorian novelist, George Eliot, and captures the spirit of Christian social commitment to which Nellie's whole life was given.



White Sunday at Manurewa

It's the second weekend of October, a weekend where new clothes, shoes and head pieces are worn.

It is a weekend when the children and young people are first to eat; a weekend, when they are the stars of the show; a weekend when everyone is blinded by the abundance of white material.

All the late nights memorising bible verses, song lyrics and scripts has come to an end and now the nerves kick in. The kids give up their holidays to practice. They don't want to make a mistake or get an uneasy look from mum and dad.

It is the moment of truth. It is White Sunday!

White Sunday 2017 for Manurewa Sunday School was a success. This year we had a variety of performances from the children. It was the year for each family to do an item, whereas year 2016, items were done by families within the same region or area of residence.

White Sunday 2017 started off with the long-anticipated walk in to church singing the hymn 'Tamaiti vave mai ia Keriso, ia Keriso, ia Keriso', an oldie but a goodie.

There was a mixture of dances, songs and bible verses. The main one was 'E alofa Iesu I tamaiti!' which is the memory verse that all Samoan Methodist people start off with.

We also had some amazing action dances about worshipping God in all we do.

One of the children's performances that really touched

the congregation was a drama about a girl named Sareli. Sareli is a talented, loving, strong and passionate young girl whose dream was to be able to walk.

Through her strength, love and support of her family, and her strong faith in God, Sareli can now walk. It may not be 100 percent, but she is able to get from point A to point B without any assistance. This is an achievement for her and a testament that anything is possible with God. Sareli's faith and love in God has helped her walk.

This drama emphasises that everyone is uniquely created, and God has a plan for everyone. He will always be there for us no matter the situation. He knows what we need and when we need it.

Whatever situation we are in, only God knows the best way for you to get through it. All we need to do is have faith and trust in his plan because the end result will be glorious.

White Sunday would not be White Sunday without a festive feast afterwards, and this is exactly what the Sunday School teachers and the parents put on for the children.

White Sunday 2017 was memorable, fun, emotional and amazing. In a year's time, we start all over again. It's always great to have these days where we celebrate the love of God for our children. The children are the future of our church and these special days will prepare them for that.

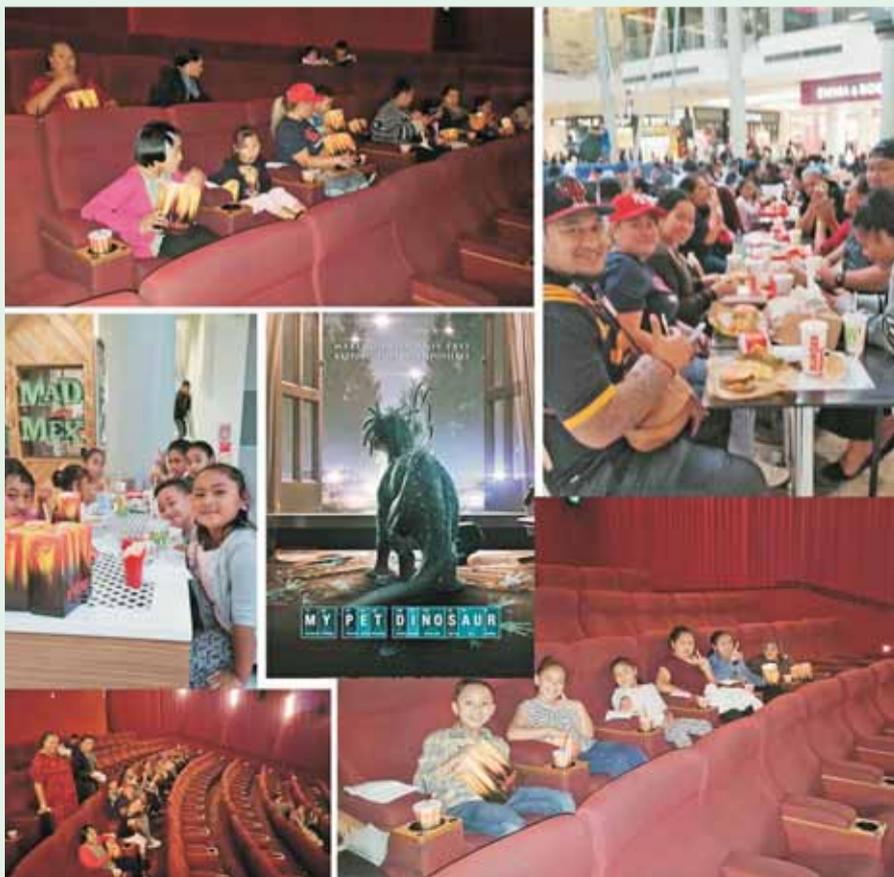
God is good! All the Time!



Four baptisms were held one White Sunday.



Lesson from a pet dinosaur



Talofa lava and greetings in the name of our heavenly and glorious God. This is a short report on our day out at the movies with the amazing children of the Manurewa Samoan Congregation Sunday School.

It was a day that our children had been looking forward to for a very long time. The children had the option to go to the pools, have a day out at the park or attend the movies. In the end going to the big screen and watching a movie together is what the majority voted for.

One of our considerations was a very brave young girl, Sareli Tufuga, who is in a wheel chair. We wanted to do an activity that everyone would be able to participate in.

Twelve children attended the movies. They ranged in ages from five to 16 years, and they were accompanied by eight adult parents and Sunday School teachers.

It was hard to find a movie that would cater to all the ages but we wanted a movie that had good values and a good lesson for the children to take away. Our choice was 'My Pet Dinosaur' written and directed by Matt Drummond.

This was a great movie that was about adventure, friendship, community and

family. One of the main lessons that the children took from it is that everyone is special in their own way. Everyone is unique and good relationships are very important, especially with your family and friends.

The children enjoyed popcorn and drinks and ice cream during the movies, but kids being kids, they wanted Macdonald's for lunch, so why not? It was a day all about them after all. So, they were treated with a tasty meal at McDonalds.

It was a great day and the best part was the fellowship and the experience. It is always special when the children can have these memories for a lifetime.

Our fun day out at the movies would not have been possible without the grant of \$500 that we received from the 'Let the Children Live' fund. Thank you so much for this grant.

It helped pay for the movie tickets, the snacks during the movie, and the meal at McDonalds. Thank you for thinking of our children and having this fund available to them. It was great that the children were able to be treated to a day out without parents worrying about funds.

God Bless you all from Manurewa Samoan Congregation Sunday School.

NA NODA TIKO WAWA ENA MATA NI KALOU

Vakarautaka – Rev Alipate Livani
(Lesoni: Luke 7:36-50)

Eda curuma tiko nikua e dua na gauna sa toso tiko vakatotolo, levu na tatavasava, veikuiyaki, ka tatavukivuki vakalevu. Ia, eda sa vakakusakusataki sara tiko vakatotolo, ena vuravura qiqo oqo. Sa yavalata na noda toso vakusakusa, ia meda vakasosolo sara vakamalua me rawa ni tawa tiko nai lalakai ni va'qa ena lakolako oqo.

E yavalati keda tiko evica na I yavu lelevu oqo: **Power Shifts** political, economic, cultural, religious, values, Era sa yavalata vakalevu noda yavu eda maroroi keda tu mai ena dua na tabagauna. Ena loma ni vakasosolo oqo keina kaukauwa e kauta mai na viko ni biau drodro, sa voqa ma kina na domo ena loma ni lekutu kei Waikato/ Wairiki oya meda kakua ni guilecava: Na vula I Noveba na vula I balolo levu, ia keitou sa na calata na balolo ia sa neitou tavi me keitou vakatawana na balolo ni yabaki oqo ena vica na vakasama mai na colo keina bucabuca kei Waikato/Wairiki.

Oqo e dua talanoa ni dua na marama, e a curuma tiko na I vakarau ni bula duidui ka cakava kina e vica na ka nodai vaqa ni vula oqo.

MEDA VAKASAQARA NA NODA GAUNA VUA NA KALOU

E dusia toka na yavu ni vakasama oqo: Na nona waraka na gauna vinaka Va-Kalou edua na marama. Tiko yavavala tiko na vanua ni vakarurugi toka ena veiliutaki vaka-Roma. Na lotu e lewa na kena liuliu na matanitu, o ira na lotu era dabeca vinaka toka na lawa keinai vakarau, na vanua e waraka toka na vosa ni parofita ni na yaco mai edua nai Vakabula me mai vakabula na vanua.

E vakauqeti na marama oqo me vakasaqara na vanua e tiko kina ko Jisu. (v37) E sega ni wele na marama valavala ca oqo, koto na nona sasaga me kunei Jisu. E dusimaka na bibi ni nona lomana na Kalou ka sega ni vakararavi ena vakabauta se vosa walega ga, meda matana taka na nona loloma. **1 Korinica 13:13 "Ia oqo, sa tu na vakabauta, nai nuinui, na loloma, a ka tolutolu oqo; a sa uasivi cake vei iratou na loloma."** Sa TUCAKE me tikovata keina na Karisito ena yasa ni nona koro, ka lakova yani na kena soqo kana vata ena vale ni Farisi, curubotea yani na loma ni vale, laki lumuta na yavai Jisu ena wai ni mata, reguca, ka masia toka na yavana ena uluna keina waiwai vakamareqeti "Alapaseta."

ME DAU KIDAVA KA MAROROA NA GAUNA NI KALOU

Na dauniveiqaravi yalodina ka sega ni kauwaitaka nai rogorogo e vola toka ko Luke yalewa valavala ca. E cakacakataki koya ena gauna sa vakarogoca kina ni sa yaco mai ko Jisu. Sa raica koya mai ko Jisu, ka ciqomi koya vakavinaka ka duidui mai na nodratou kakase na tisaipeli, kei ratou na taukei ni vale- Farisi (v39).

Sa tavi ni lotu (na yago i Karisito) me veisureti ena kana magiti, kua soti na kakase, veidabui kenai veidusi, ena vakatubuleqa. Ena loma ni lotu se yago i Karisito e tiko kina na veimataqali bula duidui eso, me vaka e vola toka eke o Luke, e tiko eke eso era tagi, eso era mavoa, eso era biliraki, duidui na rawa ka, eso ena vakaqara bula, eso era cati. Oqo me ra qaravi. *Eda sureti kece enai kanakana oqo. "Na lotu e Na Dauveiqaravi."* E

gadrevi na tamata medau yadrava na gauna, tosoi koya na yavavala ni yalo tabu me cakacaka, me vakayagataka nai yau vua na gone turaga ko Jisu.

SOLIA KECE VUA NA KALOU

E soli vakarawarawa na waiwai "alapaseta" sau levu. ni dua na tavaya koya kenai sau ni dua na tamata ena dua na yabaki 300 vakacaca na dinare. Voroka ka lumuta kina na yavai KARISITO. Yadrava na gauna Va-Kalou me da rawa ni yaga ena loma ni lotu. E solia taucoko kina na noda veiqaravi ena i lumuti ni kalou oqo. Matai na nona loloma, nona gauna, nona yau, na yagona [drauniuluna] me vakarautaki -*Nai lumuti ni Kalou sa katuba ni mate keina tucake tale.*

Meda vakayagataka na noda nodai lavo, gauna kina veiqaravi ena lotu, me dolava na katuba ni veisureti kina na matanitu ni Kalou. Me maroroa ka vakadewataki sobu vei ira na luveda na tukutuku ni lotu oqo, ia ena mana sara ni ra sarava ni da cakava tiko na lotu tiko e daidai.

Da veimaroroi, veiciqomi, veivukei, veivakatakakatai ena vosa, me taleva cake kina na bula ni veiwekani vinaka. *Sa rauta mada na veikaseti keina veidusi, vosa vei vakacacataka ena eloma ni lotu.* Meda tu ena galala, da qarava na lotu ena loma dina.

E drodro vakayauyau na wai ni mata ka qusia ena yava i Jisu. Na wai ni mata e dusia toka na kavoro ni yalona keina nona bula, ka qarava na nonai tavi vakayagataka na drauni uluna, ka reguca, ka sova yani na waiwai boi talei. Karisito *nai lumu ni bera ni curuma yani na katuba ni yaluma keina mosi.* E digitaki me cakava na cakacaka me vakarautaka me lumuti ni Kalou, na marama oqo. "Sai yau levu na lotu keina loma vinaka."

NAI TINITINI

Na nona tavi na tamata me tiko wawa ena gauna Va-Kalou, kakua ni da kidacala ni sa tu ena noda yasa ni nona koro nai Vakabula. Na gauna ni Kalou vakaikoya e solia na Bula, Tu Galala ka sega ni vesuki keda na gauna.

Ni yadrava na gauna Va-Kalou ka vakayacora na kenai tavi. E dau vakayacora na Kalou ena nona gauna ga, ka vakasaqara keda kina. **2 Korinica 5:17 Ia kevaka sa tuvata kei Karisito e dua na tamata sa qai buli vou; sa lako tani na veika makawa, raica sa yaco me vou na ka kecega.** Na yalewa i valavala ca oqo e sotava na gauna Va-Kalou, ka buli koya me dua na yalewa vou. Sa Vakabulai iko na nomu vakabauta LAKO ENA VAKACEGU.

Ni da waraka na gauna Va-Kalou eda na rogoca vinaka na nona veitosoyaki tiko na luvu ni Kalou ena noda koro, vale kei na vanua ni qaravi tavi duidui e da tiko kina. Ni ko sa rogoca na Domo koya, vakasaqarai koya nai Vakabula ka curu doudou ena loma ni vale ka laki Sova vua na yalomu. O na sotava na nona gauna vinaka Va-Kalou. Ena tawa na noke vakayalo ena balolo ni yabaki oqo, sai koya na Vakacegu ni Kalou. Na balolo vakayalo oqo e na cabe mai takali me mai lewe ni noke ni Wasewase o Viti e Aotearoa ena Vula i Balolo levu- Noveba 2017.

(Tabacakacaka o Waikato/Wairiki Noveba 2017)

Na Nodra Sigatabu na Cauravou kei na Goneyalewa, 22 ni Okotova 2017

ME RA BULA NAI TABAGONE ENA YALODINA NI VEIQARAVI - LET THE YOUNG PEOPLE LIVE WITH SERVANT HEARTS



Na veiqaravi me tekivu ga mai vale. (Serving begins at home).



Na veiqaravi me vakatovototaki ga e na vanua eda bula kina. (Practise where you earn it).



Na veiqaravi ena yalo dina ena dautudei ena gauna ni vei vakatovolei (Stood the test with a heart to serve).



Na nodra vakarautaki vinaka na i tabagone daidai, me ra dauniveiqaravi vinaka ni mataka. (Let our young people live to serve a better tomorrow).



Rev Dr Nasili Vaka'tua address the gathering of Tongan Methodist ministers from Australia, the USA and New Zealand.



Members of the administrative team that made the event run smoothly.

Konifelenisi Fakatoukatea

By 'Ikilifi Pope

Na'e lava lelei 'a hono fakahoko 'o 'e Fakatoukatea' 'a ia ko e konifelenisi ma'ae kau faifekau mo e kau ma'u lakanga fakaetaki 'oku ngaue 'i he ngaahi siasi ni.

Fakatatau ki he fakamatala 'a e faifekau sea, Tevita Finau ne fokotu'utu'u 'a e Fakatoukatea 'o fakataumu'a ke fetokoni'aki mo toe vaofi ange 'a e kau faifekau, kau taki Tonga 'i he ngaahi motua'i Siasi Metotisi pe Fakatahataha (Uniting/United) 'oku nau ngaue 'i he ngaahi fonua kehekehe 'i he kolope. Ko eni 'a e ngaahi taumu'a 'o e Konifelenisi Fakatoukatea.

- (i) ke tau Fakafeta'i 'i he Katea 'oku tau TAHA ai (Sino-Ha-Mai-'o-Kalaisi).
- (ii) ke tau Fe'inasi'aki 'i he Katea 'oku tau KAU ai (Faka-Konifelenisi).
- (iii) ke tau Fetokoni'aki 'i he Katea 'oku tau TAKI ai (VTOA, TNC etc).
- (iv) ke tau Feako'aki 'i he Katea 'oku tau TEUTEU ai (Ng Ako'anga Teolosia).

- (v) ke tau Fakatu'amelie 'i he Katea 'oku tau FOLAU ai (Ko'eni mo e Kaha'u)
- (vi) ke tau Fetakinima 'i he Katea 'oku tau PAKIPAKI ai (Fafine, To'utupu etc).

I he ngaahi polokalama na'e fakahoko na'e kau ai 'a e po hiva, ako tohitapu pea mo e ngaahi ha'ofanga 'o taumu'a pe ki ha ngaahi me'a 'e lelei mo faka'asili lelei ange ai 'a e faifatongia 'a e kau faifekau, setuata mo e kau taki 'i muli ni pea mo nau fetokoni'aki foki.

Ko e taha he ngaahi polokalama matu'aki tokoni ko e ako tohitapu na'e fakahoko 'e he puleako 'o e 'Apiako Tohitapu Trinity, Rev Dr Nasili Vaka'uta. Ko e taha 'o e ngaahi poini na'a ne fakamamafa'i ko hono toe lau 'o e Tohitapu 'i he maama mo e mahino 'o e 'ataakai 'o e 'aho ni.

I he 'uhinga ko ia na'a ne pehe ai ko e Tohitapu 'oku 'uhinga ia ke ne fakamatala'i 'a e 'Otua ka 'oku 'ikai ko e

ko e 'tukupi' 'a e 'Otua' ke 'tatau' mo e Tohitapu. I he fakalea 'e tahaa ko e fatongia 'o e Tohitapu ko hono fakamatala'i 'a e 'Otua ke toe mahino ange.

'Oku makatu'unga 'ene lau ko 'eni koe'uhi he 'oku 'i ai 'a e ngaahi popo'uli 'i he ngaahi talanoa 'e ni'ih'i 'o e Tohitapu pea 'oku fehu'ia lahi ia 'i he 'ataakai 'o e 'aho ni. I ha'a ne tanaki ki he fakakaukau ko ia na'a ne toe fakamamafa'i foki 'a e mahu'inga ki he kau faifekau ke nau sio'aki mo fatu ha ngaahi fakakaukau fo'ou mei he Tohitapu ke fakamatala'aki 'a e 'ofa 'a e 'Otua 'a e 'oku tokoni ange ki he mo'ui 'a e kakai mo e komuniti 'o e 'aho ni.

I he fakakaukau ia 'oku ne feinga ke mahino ki he kau ako faifekau 'oku ne teuteu' 'i he 'apiako Trinity ka 'oku ne fakatokanga'i 'oku faingata'a ia ki he ni'ih'i ke nau matanga mei he ngaahi fakakaukau na'a nau a'usia mo maheni mo ia 'i Tonga.

Kaekehe, 'oku ne feinga lahi ke fai hono lelei tahaa ke tokoni mo teu' 'a e

kau faifekau ke fe'unga mo e 'ataki 'o e 'aho ni.

I hono fakama'opo'opo 'o e ngaahi ha'ofanga ko e taha 'o e ngaahi poini mahu'inga na'e fokotu'u mai 'e he kau faifekau na'e lava mai mei muli 'e tokoni 'a e tukimononofo 'a e konifelenisi 'i he ngaahi me'a 'e tokoni ki he kau faifekau pea mo e ngauee.

'E toe mahu'inga foki ke toe lahi ange 'a e taimi 'o e kau faifekau ke talanoa'i 'a e ngaahi me'a 'e tokoni kia kinautolu mo hono fatongia tauhi kakai 'i muli ni. 'A ia na'a nau pehee foki ko e taha 'o e ngaahi fakakaukau mahu'inga na'e lave ki ai 'a Nasili 'i he 'ene akotohitapu.

I he hili 'a e konifelenisi na'e loto pe 'a e kau fakafongá ke toe fakahoko pe 'a e Fakatoukatea he ta'u fo'ou 'i Növema pea nau pehe ko e sai tahá pe ke toe fakahoko mai pe ki Nu'u Silá ni.

Kau Fanau Tonga Metotisi Ki He Filimi Fesitivolo 'I Tonga

Methodist young people participate in Nukualofa Film Festival

By 'Ikilifi Pope

Na'e kau atu ha fanau mei hotau ngaahi Siasi mei Nu'u Sila ni ki ha fesitivolo fa'u faiva nounou (short film festival) 'i Tonga 'a ia na'e ui ko e Nuku'alofa Film Festival. Ko e fesitivolo ko 'eni na'e fakahoko ia 'i he ngaahi uike si'i na'e toki maluu atu.

Ko e toko lahi 'o e kau folau ko 'eni 'oku nau kau ki he kulupu faiva ko e Black Friars Theatre Company. Na'e pehe 'e Sisi'uno Helu, ko e palesiteni 'o e komiti ko e me'a fakafiefia ko e faka'a'au ke toe tokolahi ange 'a e fanau to'utupu 'oku nau kau ange ki he fesitivolo ni.

Fakatatau ki he fakamatala ki ha taha 'o e kau folau, Viola Johanson, ko e faingamalie eni ki he fanau 'oku nau fie foua 'a e mala'e 'o e 'eti faiva pea mo e fa'u faiva (acting & film maker).

I he fakakaukau ko ia na'e kau ki he kau folau ni 'a Viola Johanson mei he Potungae Talavou 'a Tokaima'ananga mei Otara, 'a ia 'oku ke ako ki he fa'u faiva (film writer). Na'e kau atu foki ki ai pea mo 'Iunisi Johanson mei Tokaima'ananga pe 'a ia 'oku ne tokanga'i 'a e tafa'aki fakatekinolosia (technician) ki he Black Friars Theatre Company. Ko e toenga 'o e kau folau ni ko e fanau Tonga 'oku nau lolotonga 'i he 'elia 'o e fa'u mo e 'eti faiva.

Na'e pehe 'e Viola Johanson ko 'enau visone ke nau a'u 'o fa'u 'a e ngaahi talanoa 'a hotau tukufakaholo ke mamata ki ai 'a mamani. 'Oku lahi 'a e ngaahi talanoa pea mo e talatupu'a 'o e hotau ki'i fonua ka 'oku te'eki ke lava ha fa'u ia ki ai pea mo fakatata'i ke mamata ki ai 'a mamani mo e komuniti.

Ko e filimi na'a nau folau mo ia ke faka'ali'alii, 'oku kau 'i he kalasi ko e fakamatala (documentary), pea ko e faiva pe talanoa na'e ui ko e Southside Rise. 'A ia ko e faiva (documentary) ko 'eni na'e fokotu'utu'u ia 'e Simulata Pope (director of the Black Friars media team), ko e lau ia 'a Viola.

Ko e kau talekita kehe mei Nu'u Sila na'e kau 'emau filimi ko Maria Vai, Vea Mafile'o, Amperly Aumua, pea mo Jeremiaiah Taua Mití.

I he fakamatala 'a Simulata ki he mitia na'a ne peh_ ai ko e taha 'a e 'uhinga na'a ne loto ke

kau mai ai ki he fesitivolo ni koe'uhi ke 'i ai ha faingamalie ke nau fakahaa'i pe talanoa'i ai 'enau ngaahi talanoa (tell their stories).

He ko 'enau ngaahi talanoa 'oku totonu pe ke talanoa'i. 'Oku 'ikai ko ia pe ka ko e faingamalie ia ki he komuniti ke nau fanongo 'i he 'enau ngaahi talanoa. 'Oku 'ikai foki ke fa'a lahi ha faingamalie ke fanongo ai 'a e Siasi mo e komuniti ki he le'o 'o e to'utupu pea mo e ngaahi talanoa 'a e fanau Tonga.

Ka 'oku 'i ai 'a e ngaahi me'a lelei mo mahu'inga 'aupito ia 'oku fa'o 'i he ngaahi talanoa 'a e to'utupu, ko e lau ia 'a Simulata. Ko e ngaahi talanoa 'a e to'utupu 'oku kau ai 'enau fiefia he ngaahi me'a 'oku nau a'usia 'i he mo'uii.

'Oku 'ikai ko ia pe ka 'oku 'i ai mo 'enau mamahi mo e puputu'u (frustrations) 'i he kehekehe 'a 'enau mo'uii pea mo e ngaahi me'a 'oku a'usia 'e he 'enau matu'aa.

Ko matu'a tokolahi foki ia na'e tupu hake 'i Tonga pea ko e tokolahi 'o e to'utupu ia na'e tupu hake ia 'i muli ni 'a ia ko e to'utangata hono ua (second generation) kinautolu 'o e tupu hake 'i mulii, ko e hoko atu ia 'a e fakamatala 'a Simulata Pope, 'a ia na'a ne taki mai 'i he kau folau ko 'eni.

Ko e taha e me'a na'e fakafiefia ki he kulupu ni ko 'enau mamata pe fanongo 'i he ngaahi talanoa ia 'a e fanau 'i Tonga ni pea mo e ngaahi me'a 'oku hoko ki he 'enau mo'uii.

I hono fakafehoanaki mo muli ni neongo 'oku kehekehe 'a e 'atakaa'i ka 'oku nau 'inasi he me'a tatau pe. Na'e fakafuofua ki ha ngaahi filimi nai 'e 20 na'e faka'ali'ali 'i he fesitivolo ni. Ko e ngaahi filimi nounou ni na'e fa'u ia 'e he kau fa'u faiva Tonga, Palangi pea mo e Pasifikii foki.

Ko e fanau Tonga 'e toko 4 mei Nu'u Sila ni na'a nau ma'u faingamalie ke faka'ali'ali 'enau talanoa pe faiva 'i he fesitivolo ni.

Ko e po 'e ua na'e fakahoko ai 'a e fesitolo pea na'e tokolahi 'aupito 'a e kau mamata pea pehe ki he ngaahi potungae talavou na'a nau lava ange 'o mamata he fesitivolo ko 'eni. Na'e fiefia 'aupito 'a e fanau na'a nau folau atu mei Nu'u Sila ni ki he fesitivolo ni.



FAKALOTOFALE 'IA

Ko e ngaue ne taau mo e langi kae fai 'e tautolu 'i mamani

By Rev Finau Halaleva

I he fakalotofale'ia 'o e mahina ni 'oku ou faka'amu ke toe fakaongo atu 'a hotau tefito'i fatongia ko ia kuo ui kitautolu ki ai. Ko hotau ui mo fekau'i ke faka'ilo 'a e 'Otua pea mo hono finangalo, 'o 'ikai 'i he loto'i siasi pe mo e famili ka ke a'u atu foki ki he tapa kotoa 'o mamani. Ko e ngaue ne taau mo e langi ka kuo fai 'e kitautolu 'i mamani.

Ko e ngaue faka'ilo me'a 'a e 'Otua na'e talu pe ia mei he kamata'anga 'a 'ene hoko ko hono anga tu'ukimu'a. Ka kuo ne fakahoko mai e mafai ko ia; 'a hono anga langilangi'ia kae'uma'a e ivi 'o hono nima ke 'a-taua 'a e ngaue ko ia. Ko ia, 'oku taau ai mo kitaua ke fai hano fakamalo'ia 'a e tu'utai e ngaue 'a hotau 'Otua pea 'oua e ngata pe he'eta hiva kae 'oatu 'a hotau kotoa: sino, loto, laumalie.

Ko e ui mo e fekau 'a e 'Otua na'e fai he taimi kotoa pe kuo 'alu hee ai 'a hono kakai meiate ia. Na'a ne fekau mai he kau peteliake; kau fakamaau; kau mo'unga'i tangata 'o 'Isileli; moe kau palofita. Ko e tumutumumu 'o 'ene fekau ko 'ene fekau'i mai hono 'Alo ko Sisu Kalaisi.

Neongo kuo ne toetu'u mei he pekia 'o ne ha'ele hake, kuo ne tuku mai hono Laumalie Ma'oni'oni ke fe'ao mo kitaua 'o fai 'aki e fekau tatau: ke 'ilo mo 'iloa 'a Kalaisi he'etau mo'ui.

Pea 'oku ou puke ai e faingamalie ni ke fakamalo ki he Vahenga Ngaue Auckland Manukau he falala kuo fai kiate au ke fai 'a e teuteu mo e tokoni fakamalanga kiate kinautolu kuo ui mo pole ki he fatongia malanga 'a e siasi.

'Oku 'ikai ko ha me'a si'i ka ko e fakafeta'i ki he tokoni e ivi 'o e Laumalie 'oku lele-'i-matangi ai e fatongia ni. Tanaki atu ki he ngaahi naunau 'a e kau holomu'a he fatongia tokoni fakamalanga, ko ha feinga ke



Rev Finau Halaleva and his young family.

fai hano lulu'i mo tupe'i e fala tauhi tukufakaholo 'o e lotu, kae fakama'anu hake e koloa 'e tokoni ange ki he fatongia malanga mo fenaapasi mo e taimi kae'uma'aa hotau 'ataakai. Pea 'oku sio 'eni ki he anga 'o hono malanga'i e Tohitapu he kuonga ni.

Koe'uhi he na'e fatu e Tohitapu 'e he kakai 'o e kuohili ke tokoni ki he'enau tauhi lotu na'e fai, 'oku pehee 'a e mahu'inga ki he kau malanga 'o e

'aho ni ke tomu'a maheni mo e ngaahi palopalema 'oku hoko 'i hono 'ataakai pea ngaue'aki 'a 'ene fakakaukau lelei, he funga e tokoni mai e ivi 'o e Laumalie Ma'oni'oni ke haofaki hono kaungamo'ui.

Ke 'oua 'e hiki e tohitapu ke mafai tatau mo e 'Otua kae ngaue'aki e fakakaukau lelei na'e foaki mai 'e he 'Otua ke fatu 'aki ha ngaahi talanoa fo'ou ke ne fakakoloa hotau kuonga

mo e tauhi lotu oku tau fai. Ke 'oua e holoki 'a Kalaisi, ko e Folofola 'a e 'Otua na'e 'ai-kakano, 'o tu'unga tatau mo e tohitapu, 'aia ko e ngaahi fakamatala tanaki 'e he ngaahi to'utangata mei ono'aho kilukilua ke pou pou ki he'ene lotu.

Ko e 'Otua 'oku 'ikai nofo ai pe ia he kakai 'o e kuohili ka 'oku ne kei 'omi me'a lelei ma'a kitaua he lolotonga ke fakakoloa'aki 'e ta fononga.

Ko e taha e fakakaukau fakatukufakaholo e tauhi lotu 'oku tau fai ko e fie nofo hevani. Kuo tau-ma'u e fakatata 'o hevani 'iate kitautolu pea kuo ne holataki'i ai kitautolu mo 'etau tokanga ke hangataha pe ki he potu 'oku 'i 'olunga ko hevani. Kuo taku ai 'e he tokolahi tokua ko mamani ko e potu kehe mo fakataimi pea ko 'etau fou mai pe ai ke tali 'etau lelu ki hevani.

Kuo kuihi ai kitautolu 'e he fokoutua ko 'eni 'o e 'avanga fakahevani, mei he to'e mo e tangi mai 'a hotau kaungamo'ui tukuhausia mo masiva, he'etau mo'u hanga ki 'olunga. Ko e me'a lelei 'a e hohoi ki hevani kae manatu ke 'ofa ki he masiva pea mo pakiua ho'o kongma mo e fiekaia he ko ia 'oku ne fai hota fakataau ki hevani. Tali pe ho'o lelu kae'oua na'a si'aki ai hotau ngafa ke tauhi hotau atakali he ko hotau ngafa faka - 'Otua ia.

Pea ko e fakakaukau ia 'oku fakama'opo'opo ki ai e ki'i fakalotofale'ia ko 'eni - kuo fakanaunau kitaua 'e he 'Otua 'aki ha 'ilo mo ha fakakaukau lelei ke ta ngaohi 'a e mamani 'oku ta 'iai ko ha hevani, ko ha potu 'oku tau feohi ai mo e 'Otua. Pea ko e fakafeta'i ia 'oku toka 'i hotau loto koe'uhi ko e: Ngaue ne taau mo e langi, fai kitaua 'i mamani. Émeni.

Kuo a'u ki Falealea Taha He Fanau 'A E Siasi Metotisi He Fili 2017 (Member of Methodist family reaches Parliament in 2017 election)



New Labour MP 'Anahila Kanongata'a.

By 'Ikilifi Pope
Ko e taha he ngaahi fiefia kuo a'u ki ai 'a e Vahefonua pea mo e Siasi Metotisi 'o Nu'u Sila ni kae'uma'a 'a e komuniti Tonga 'o Aotearoa ko e hu 'a e taha 'o 'enau fanautama ki Falealea. Kuo hoko 'a 'Anahila Kanongata'a mei he siasi Metotisi 'o Onehunga ko e tokotolu Tonga'aki ia kuo lava atu mei Fa'ahi Leipa (Labour Party) ki Falealea.

Ko e taha 'i he me'a 'oku manako ki ai 'a 'Anahila ko e ngaue ma'ae komuniti. 'Oku ne tui ki he fakakoloa 'e he Tonga 'a e fonua ni pea mo e komuniti.

'I he fakalea 'e taha 'oku taau mo fe'unga 'a e kakai

Tonga kuo hiki mai pe tupu hake 'i Nu'u Sila ni ke nau fakakoloa 'a e fonua ni 'aki 'a honau taleniti, taukei mo e potu'i ngaue pea mo honau ivi lahi foki, ko e fakamatala ia 'a 'Anahila 'o felave'i pea mo 'ene ma'u faingamalie ke hu ki Falealea.

Na'a ne toe pehe foki 'i he fakakaukau mo 'uhinga ko ia 'oku ne tokoni ai 'i he ngaahi fatongia kehekehe ko e ngaue 'ofa pe mo e tokoni ki he komuniti. Ko e 'uhinga pe ia 'oku ne fiefia ai 'i he faingamalie ko 'eni 'oku ne ma'u ke ne kau 'i hono alea'i 'a e ngaahi me'a 'e kau lelei ki he mo'ui 'a e kakai Tonga pea mo e komuniti fakalukufua 'o fakatatau ki he palani ngaue,

polisi mo e tui 'a e Fa'ahi Leipa.

Ko 'Anahila Kanongata'a na'a ne hiki mai mei Tonga mo hono famili 'oku ne kei ta'u 10 p e 'o ne siasi 'i Onehunga.

Na'a ne lautohi faka-Sapte hake ai pe mo potungae talavou 'o toki a'u ki he ma'u hoa. Ko e taha foki 'ene ngaahi manatu melie ko e ngaue fakataha 'a e kakai 'o e Siasi 'o Onehunga ke tokoni'i kinautolu 'a e fanau he taimi ko iaa.

Na'e kau foki 'ene ongo matu'a 'i he fuofua kamata mai 'a e Siasii 'i Onehunga.