

TOUCHSTONE

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



World's Methodists revel in their dazzling diversity

World Methodist Council general secretary Bishop Ivan Abrahams addressing the World Methodist Conference.

By David Hill

New Zealand Methodists are amazed by the size and diversity of world Methodism after attending the World Methodist Conference (WMC).

Vice President Bella Ngaha led a delegation to WMC that included a number of MCNZ leaders, including Rev David Bush, Rev Dr Trevor Hoggard, Rev Dr Susan Thompson, Mataiva Robertson and Rev Tony Franklin-Ross. It took place at the beginning of last month and involved more than 1000 delegates.

Bella and Susan also joined other Kiwi Methodist women at the 800-strong Assembly of the World Federation of Methodist and Uniting Church Women (WFM&UCW), and Susan attended another gathering of 400 women clergy.

"The experience brought home to me that world Methodism is far bigger and

more diverse than I had ever realised. There are Methodists in Cuba, Germany, the Congo, Brazil, Denmark and Russia... all over the world," Susan says.

She says there was incredible preaching and Bible studies led by several US Methodists, as well as Kenyan, Brazilian and British preachers.

"They came from a variety of perspectives but all focussed on the power of love. They asked challenging questions like: What does your love look like? What happens when love crosses the street? And when was the last time love created disruption in your church?"

Bella says Rev Grace Imatiu, a Kenyan preacher now living in the US, presented Bible Studies at both conferences.

"In the first she discussed the well-known parable of 'The Prodigal Son' turning things upside down and inside out. Her second study was on the story of the woman of Samaria who Jesus met at the well and 'shared conversation together'.

"The manner in which Grace

addressed the scriptures is enthralling and she brings insights that clearly show her deep scholarship, but she also uses stories from her own Kenyan upbringing to illustrate her discussions. She is a truly memorable preacher."

She says the WCM and WFM&UCW overlapped for a couple of days, which she felt was not helpful.

"It meant that choices had to be made between competing interests, however, there were some very interesting sessions in both conferences that I attended.

"A workshop on theological colleges gave people opportunities to highlight their successes. Some people expressed concerns that the Methodist Church was moving too far away from our Wesleyan roots. That was really, I felt, code for 'becoming too liberal'."

Both Bella and Susan found the WMC opening worship, led by an astrophysicist and a theologian using Psalm 8 to talk about the stars and the universe,



Vice president Dr Bella Ngaha (right) and Tumema Faioso present the banner of Te Hahi Weteriana at World Methodist Conference.

particularly fascinating. "Each came from slightly different perspectives but made connections," Susan says.

Susan says she enjoyed a session led by a Methodist historian, Ted Campbell, who challenged us to think about the acceptance of gay and lesbian

people in the church. His talk prompted Susan and David Bush to attend his subsequent workshop where David spoke about how the New Zealand Methodist Church has handled the issue of sexuality.

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Methodist and Uniting women called to proclaim

By Paul Titus

New Zealand women had a strong presence at the World Assembly of the World Federation of Methodist and Uniting Church Women (WFM&UCW) in Houston last month, and the body elected two Kiwi Methodists to serve as world officers.

Leu Pupulu and Mataiva Robertson are the two members of NZ Methodist Women's Fellowship who were elected to the four person leadership committee of World Federation. Leu has just completed a five-year term as world treasurer and, in an unusual move, she was re-elected to serve another term. Mataiva was elected world secretary.

The theme for the 13th World Assembly was Chosen People: Called to Proclaim, based on 1 Peter 2:9-10: "But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you out of darkness into his own marvellous light."

The Assembly urged those attending to remember who we are, develop our relationship with Christ, and equip ourselves to share Christ with others as we proclaim his love through worship, social action and relationships.

The WFM&UCW is made up of nine different areas; NZ WMF member Lynn Scott is the president of the South Pacific Area. Lynn says the event was "absolutely fabulous" and featured outstanding Bible studies.

The South Pacific Area is made up of seven island nations - Australia, Fiji, New Zealand, Papua New Guinea, Samoa, Solomon Islands, and Tonga. A large delegation of New Zealanders (about 38 women) attended the World Assembly along with 17 from Fiji and smaller delegations of two to four from each of the other countries.

In her report to the World Assembly, Lynn discussed the Area seminars and other activities that Women's Fellowships in the South Pacific have carried out.

She also reported on issues of concern in the region and highlighted the concerns all units have to address and eradicate violence against women and children.

"The other areas of concern I identified were climate change, and the need to educate women Fetal Alcohol Spectrum Disorder and its impact on children. While we have all heard about the problems caused by climate change in Tuvalu, the Solomon Islands is also being affected and people have had to abandon several small islands," Lynn says.

NZ Methodist Women's Fellowship national president Olive Tanielu says the Bible studies, devotions and fellowship with women from around the world were highlights of the six-day World Assembly. The New Zealand delegation was also humbled that two of its members were elected to serve as world officers.



A large contingent of women from Aotearoa attended the World Assembly of the World Federation of Methodist and Uniting Church Women in Houston.

Olive explains that when Leu began her term as WFM&UCW treasurer five years ago, an audit revealed the body had lost \$158,000 (and by one estimate as much as \$200,000) in an unauthorised investment. It was a serious setback to the world body.

"Over the last five years the world officers have struggled to save money, taking cheap flights and often sleeping in airports to save money," Olive says. She believes WFM&UCW

members appreciated the way Leu dealt with the problem. For this reason, when no successful nominee for the officer of treasurer emerged, the Assembly voted to suspend the bylaw that states world officers cannot be re-elected to the same position so that she could carry on for another term.

In November, Olive finishes her two year term as NZ MWF president. She says the MWF is very much alive and, while numbers have been dropping, she

has met with several groups of women who are interested in joining.

"Even if our numbers are small, the spirit is moving. We will continue to encourage women to be God's hands in this world and reach out to those in need," she says.

Olive thanks MCNZ vice president Dr Bella Ngaha for her support to the New Zealand delegation at the World Assembly.

Word Methodist Conference

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"There was such a wide variety of perspectives on this issue. Some people appreciated that Ted put it out there, but others found it quite difficult. I was glad he did," Susan says.

As well as sexuality, issues of race, immigration and 'othering' of people are big issues for Methodists around the world, particularly in the US.

Susan says she is grateful for the opportunity to be a part of the Clergywomen's Gathering of the United Methodist Church. "They were celebrating the 60th anniversary of the ordination of women and the election of a number of new women bishops. I had the chance to meet Karen Oliveto, a lesbian minister who has recently been elected bishop in the US."

Bella says the Tony Franklin-Ross and the Kiwi contingent made presentations on the Methodist-Catholic and Methodist-Anglican dialogues.

"There was much discussion over a proposed theme for the next five years and it was clear that major areas of concern have similarities across the world. Our members are looking forward to the work they will engage in over the next five years."

Bella has been appointed to serve on the WMC's education committee, which plans to meet twice over the next five years to carry out its work.

PUBLIC ISSUES NETWORK

Our planet at the crossroads

New legal strategies to protect nature and the importance of faith communities in converting people to ecological awareness were two themes to emerge from an international gathering of conservationists last month.

The International Union for the Conservation of Nature and Natural Resources (IUCN) held its world congress in Hawaii in September. Methodist Public Issues coordinator Rev Dr Betsan Martin attended the congress and gave a presentation on a session on law and responsibility in regards to the protection of nature.

Through research, education and lobbying the IUCN encourages and helps countries conserve nature and use resources sustainably. In addition to its focus on ecological issues, it works to end gender inequality and poverty.

The theme of the 2016 IUCN congress was Planet at the Crossroads, and Betsan says a number of interesting ideas came out of the workshop she took part in.

"Some international lawyers want to achieve legal status for nature through the idea of 'rights'. For example, if nature had a standing in law, this could mean that a river has certain rights. If it were polluted, then lawyers could sue on its behalf.

"This approach raises many questions, however. Could someone sue on behalf of possums in response to a government poisoning

programme?"

The question of liability in regards to damage to nature was another theme to emerge from the gathering. There has been a shift from proving damage to one of assuming liability for potentially causing damage.

"In the case of an Italian company that used asbestos in one of its products, a legal decision held that the Company was liable for the threat to public security. The focus of the judgement was not so much the damage to the health of 3000 employees, but the public disaster.

Rather than looking backward at the consequences of the action and proving damage, this approach looks forward at liability for causing harm."

The global commons and the need for laws that transcend national boundaries was another legal issue under discussion. The obligation of states to abide by international agreements such as the law of the sea will become increasingly important in regards to activities such as mining sea beds.

Betsan says, compared to most countries around the world, New Zealand has a progressive legal system in regards to the environment. Our Environment Court is dedicated to these issues, mostly in regards to land, water and coastal permits under the Resource Management Act (RMA).

"New Zealand is seen as forward looking but Public Issues is actually

quite concerned about the changes to the RMA that the government has proposed. Environment minister Dr Nick Smith wants to change the RMA to make economic development easier in part to solve Auckland's housing crisis," she says.

Public Issues has made a submission in regards to changes to the RMA.

Faith and conservation was another important theme at the IUCN congress. Environmentalists are looking to religious leaders to educate people and influence businesses to protect the environment.

A common theme in discussions on this topic is Pope Benedict's call for ecological 'conversion', the notion that the churches can help transform our thinking on the environment.

Ethics, education and authority are three areas where religions can help protect nature. While churches are still seen as supporting the establishment, their moral authority can influence politicians and business people to protect the environment.

Churches also have a roll in educating their members about how our actions affect nature.

One of the sessions about the faith and the environment looked at mining. While we all like to have mobile phones and the other industrial products that come from mining, it can be extremely destructive of water, landscapes and the health of local people.

Ready for Wesley Town groundbreaking

Methodist Conference 2016 will be held at Wesley College this month and the first thing to happen on its opening day will be a dawn blessing and ground breaking for a new town of 5000 houses to be built on Wesley College land.

Wesley is the proposed name of the 294 hectare town, which will have a transport hub with a rail station, a new primary school and extensive amenities.

Wesley College sits on a 30 hectare site at Paerata, near Pukekohe. The campus is adjacent to two dairy farms, which the College owns in partnership with another Methodist Trust, PACT 2086, under a joint venture known as Grafton Downs Ltd.



Chris Johnston says developing a 5000-house township on Wesley College land will secure the school's future.

Together the Wesley College Trust Board and Grafton Downs Ltd are developing Wesley Town. The spokesperson for the project is Chris Johnston, who is also general secretary of the Wesley College Trust Board.

"Wesley has been a decade in the planning," Chris says. "Our priority in building the new town is to have sufficient funds to maintain Wesley College and provide for its students in perpetuity."

Wesley College is a boarding school where students are substantially funded for much of their education, a tradition that dates back to the 1840s when the Methodist Church first established the school in Grafton, Auckland.

Wesley College has a special obligation to students of Maori and Pacific Island

descent and those facing difficult family and personal circumstances.

"We are the longest established private secondary school in New Zealand, and we have a proud history of benefactors who have contributed to several of our buildings that now have heritage status."

A new campus for Wesley College will be built in the vicinity of Wesley Town and several of the heritage buildings will be incorporated into the new town's centre.

Chris says trustees made the decision to develop the land for houses because it was clear income from the dairy farms would not be adequate to fund its mission to provide education at Wesley College for generations to come.

"We realised we needed to do something that was long-lasting and that would enable us to increase the number of students at Wesley and at the same time be able to continue to give them the best education possible.

"The changes to land-use have helped us, as has the huge increase in people wanting to live and work in the Auckland

region," he says.

Consents for the development were tracked by Auckland City Council under its Housing Accord and Special Housing Areas Act to help alleviate the city's housing crisis. The new town will be built in stages and will take up to 30 years to complete.

For now, the construction of infrastructure will begin soon after the ground breaking on Oct 1. Construction of the first tranche of 300 homes will begin in the summer of 2017.

In August, Chris addressed a group of business people from the Franklin region. Local businessman Glen Beal told the audience that the new town is tremendously exciting.

Glen says with its high-speed broadband the new town will bring more opportunities to organisations and businesses. He says the new town will add diversity, vibrancy and energy to Pukekohe and Franklin.

Religious Diversity centre up and running

By David Hines

Methodist president-elect Rev Prince Devanandan is delighted with the new Religious Diversity Centre, which was launched in Auckland on September 1.

Prince says members of New Zealand churches encounter people of other faiths in their neighbourhoods and at work, and their children encounter fellow students who hold different religions at school. Parishioners are asking their ministers how to relate to these people, and often ministers are not equipped to respond adequately.

The new Religious Diversity Centre will help address this.

The Centre is a group of intellectuals and community leaders who aim to provide more authentic and accurate information about what different religions are in order to combat misconceptions and stereotypes.

The Centre's office is in Queen Street, Auckland, and it hopes to begin offering resources early next year. In addition to providing educational resources the new centre will contribute expert advice for policymakers and media organisations, encourage dialogue between and within religions, and promote co-operation and peace-making.

About 150 people from a number of religions were at the opening of the Centre, including Prince and half a dozen other Methodists.

Prince took part in the initial discussions that led to the formation of the Diversity Centre, and Methodist Mission & Ecumenical division made a donation to help establish the Centre while he was its director.

He would like to see the Centre prepare a paper about major religions that could be added to the Trinity Theological College curriculum, though the College Council would have to approve it.

The Diversity Centre has offered to train state school teachers in how to deal with religious diversity. Prince says if a Labour government had been in power this would have happened in schools already because a Religious Diversity Statement was prepared under a Labour government in 2007.

He hopes the present government will now support the centre.

"Society needs to give children the tools to live in a multicultural, multi-faith society. If my son is not religious I still want him to learn about people from other religions because he will be working alongside them," Prince says.

Interfaith education is also important because of the growing number of marriages between people of different religions.

As Secular Education Network public relations officer, I attended the opening along with a leader of the NZ Association of Rationalists who was also excited by the idea



At the opening of the Religious Diversity Centre in Auckland (from left) MP Kanwaljit Singh Bakshi, Susan Zhou, Swami Agnivesh, and Trust chair Jocelyn Armstrong.

of a Diversity Centre. We were told that the centre will cover non-religious beliefs as well as religions.

We will present a report to the NZ Association of Rationalists and Humanists about them possibly becoming involved, along with other non-religious organisations.

Asked whether children need to be taught about non-religious beliefs such as atheism and agnosticism, Prince said there is no harm in knowing such beliefs exist.

The Diversity Centre was ceremonially launched at Parliament in March. The Centre's co-ordinator is Waikato University lecturer Dr Todd Nachowitz. Todd says it was not ready to start work then, but took the opportunity to hold the launch because its sponsor Helen Clark was in New Zealand.

At that time the Centre's list of trustees was criticised by the Hindu Council of New Zealand because there were no Hindus or non-religious people on it. However, Todd says they began with people

who had expressed an interest, and are now looking for nominations of a more representative group, including people from non-religious groups.

Todd has already encouraged Hamilton City Council to begin its meetings with prayers by leaders of different religions, with non-religious people also taking a turn with readings from atheist writings. He encourages them to be inclusive and hopes to encourage other councils to do the same.

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Routes to escape from Biblical literalism

To the editor,

For me, and I hope many others, it was a joy to open the centre spread of the September edition of Touchstone.

I had viewed the closing of Epworth Books with sadness and concern, and had little knowledge of what alternative sources there were in NZ. We owe many thanks to Hilaire Campbell for the research she carried out and for a balanced and informative presentation.

In particular, my current question has been where to turn for Biblical commentaries that genuinely provide material which might inspire

and enable worship leaders to show people the inadequacy of the literalism in which we are enmeshed.

We urgently need to provide examples of how to read the Bible in the 21st century, especially for our young people.

At this late stage in my life I am deeply grateful to have found a book like *The Fourth Gospel - Tales of a Jewish Mystic* by John Spong. It does not rank as a commentary but has sure informed and inspired me.

Keep up your good work Touchstone team.

Loyal Gibson, Palmerston North

Jumbled path toward interfaith education

To the editor,

At Methodist Conference 2015, a decision was made to approach other religions and develop a proposal for multi-faith education to the Ministry of Education.

This step was recommended by the Auckland Synod and was presented at Conference by Mission Resourcing co-director Rev Trevor Hoggard. I knew the Auckland background so I supported it.

At that time, there was no mention of the fact that a similar proposal was in the pipeline via a Religious Diversity Centre, with Methodism represented by Prince Devanandan director of the Mission and Ecumenical Division.

During last year's conference, Trevor was interviewed by the media about the Auckland proposal. When I later asked him for progress reports he said it had been taken over by the presidential team.

But when I enquired about its progress with President Tovia, he told me it was being handled by Trevor or Connexional secretary Rev David Bush; he wasn't sure. On September 8, I tried to get hold of David but he was apparently still in the US following the World Methodist Conference.

Seeing Prince at the Religious Diversity opening, it seemed this proposal had leapfrogged the Auckland synod plan. So I interviewed him for the story that is in this issue of Touchstone. He confirmed that he had been part of that

scheme for about two years. When I asked him why he didn't mention this at the conference last year, when Trevor and I were recommending the Auckland interfaith proposal, he said it didn't seem appropriate and, in any case, it was in his report.

In his 2015 report, Prince does talk about moves to set up a national inter-faith institute as a resource centre, but not in detail. His report does not mention the resource centre would take a religious education proposal to the Ministry of Education.

So the left hand didn't know what the right hand was doing.

Now, as the role of the Religious Diversity Centre is becoming clearer, the Auckland interfaith initiative of 2015 seems to have got lost in some Connexional too-hard basket.

One piece of the Blenheim resolution did get implemented. The Methodist Church has appointed a representative to liaise with the Churches Education Commission (CEC), which runs Bible in School programmes. This does not fill me with pleasure. The original recommendation from Auckland synod called for the Methodist Church to break its links with the CEC.

So it seems we threw out the baby, and kept the bath-water. Nevertheless, the Religious Diversity Centre could be a good consolation prize.

David Hines, Auckland



Pastor Nigel figured that if fluorescent confetti was good enough for a Coldplay concert, it was good enough for 20th Sunday after Pentecost at St Clive's.

The Ageing Experience By Jan Fogg

Finding more in life's closing stages

I visit with a person in a local care home, who I will call Annie. Annie is always bright and hopeful. She has felt from her first day in the care home that God had a purpose for her there.

Her purpose is to help other residents, whether they are settling into the new situation at the home or dealing with day-to-day difficulties.

A major challenge for those who enter a care home is the grief such a move brings. When people leave their own home they suffer so many losses, sometimes in the space of a single day.

These include not only their house but also their garden, local community, pets, friends, independence, health, and purposeful living. It may also be the first time that a person confronts their own mortality.

The list sounds like a diminishment in living, but it is possible to address some of this so that the person does not become diminished.

Work done in Australia has found that more than half of care home residents are mildly to severely depressed, and half of those were depressed before they came into the home.

If we identify signs of mild depression early, we can deal with them by addressing the whole person, rather than, for example, depending only on using medications to alter the chemicals of the brain. Those medications may be a first step to bring someone to a receptive place for talking through their grief.

We might say that depression produces feelings of 'ill-being' rather than well-being. The kinds of things we associate with ill-being include despair, isolation, fear, sadness, anxiety and boredom. Residents in care homes can experience these feelings even when

hard-working caregivers provide the best physical care they can for the residents.

We are holistic beings, as Eileen Shamy has said, more than body, brain and breath.

The opposite of ill-being is well-being, and this is when we experience hope, love, joy, peace, trust and creativity. Is this too much to hope for older vulnerable residents?

Some of these feelings and thoughts may be helped when therapists provide diversions. Some we may recognise as the gifts that come from faith in a God who blesses. They are the life-giving benefits of a healthy spirit, but the freedom to explore more negative emotions and thoughts - our doubts, anxieties, or anger - is still also needed.

Some care homes may find it acceptable to use a ritual to acknowledge the magnitude of change that such transitions in our lives bring. Rituals can provide an opportunity to express feelings, an opportunity for what we might term 'soul-nourishing'.

This comes naturally to those with a religious background but can require sensitive handling for non-religious people, who may also be experiencing a similar degree of loss. Affirming a person's dignity, integrity and self-worth provides a direct contrast to a depressive state.

The challenge is to help people move from feeling 'so this is all there is' to a state of openness that there is more to experience in this ageing process. We can 'journey' alongside to help them retain ways to express themselves and relate to others in their new way of being.

Annie has been someone who journeys with others in this way.

NEW EASTER TRADING RULES

By Ruby Manukia-Schaumkel

Parliament has passed the Shop Trading Hours Amendment Bill, which came into force on 29 August 2016.

The Act amends the Shop Trading Hours Repeal Act 1990. The main law change comes with insertion of a new section 4B entitled 'Shops in certain areas may remain open on Easter Sunday'.

This states that section 3(1) of the principal Act that required shops to remain closed before 1:00 pm on Anzac Day and all day on Good Friday, Easter Sunday and Christmas Day unless specifically exempted "does not apply to a shop on Easter Sunday if the shop is located in a district, or part of a district, in which a local Easter Sunday shop trading policy permits shops to open on Easter Sunday".

Territorial authorities are given the power to have a local Easter Sunday shop trading policy to permit shops to open on Easter Sunday in an area comprising the whole or parts of an authority's district.

The new law takes an all-or-nothing

approach to the policy as it relates to Easter Sunday. It does not allow local authorities to permit shops to open only for some purposes, or limit those that can open to particular types of shops or to specified opening times.

Shops can either open or not open in a district or part(s) of a district.

To adopt, amend or revoke a local Easter Sunday shop trading policy, territorial authorities are required to use the special consultative procedure. Once it has been adopted, amended or revoked, the authority must make the policy publicly available.

The final decision on a policy may not be delegated to a committee or other subordinate body, and the policy must be reviewed no later than five years after adoption.

Individuals, community groups, local Churches and supporting agencies can lobby and advocate to their Territorial authorities (i.e. Local Boards and Councillors) on this issue.

Ruby Manukia-Schaumkel is the Methodist Church of New Zealand president's legal adviser.

CONVERSATION WITH THE CONNEXION

It was an honour to represent you

This is our final report to Touchstone readers for our presidential term and we want to say again how much of a privilege it has been to meet with you all and to represent the members of the Connexion in so many forums at home and across the globe.

In these last few weeks, Bella has been to Houston, Texas along with members of our Methodist Women's Fellowship to participate in the World Assembly of the World Federation of Methodist and Uniting Church Women (WFM&UCW). The WFM&UCW meets every five years and this year some 850 registered members attending from all parts of the globe.

Bella was particularly encouraged by the commitment so many women in our churches make to the work of furthering God's mission in the Pacific.

She says in a number of ways and in various forms the adage 'educate a woman and you educate a whole community' came through loud and clear in the various reports from each of the nine regions of the WFM&UCW across the world.

The cultural items that the

women delivered after their region presented its reports were another highlight. With so many peoples in each region it was quite difficult for everyone to feel that their culture had been adequately presented, but the South Pacific Region led by Area president Lynne Scott held their own.

Following Lynne's Report we sang the Maori Hymn 'He honore, He kororia' followed by a song composed by a Solomon Island member called 'Women Arise'. We ended our part of the programme with a 'taualuga' and the funds raised were donated to the ongoing work of the WFM&UCW.

We can all be especially proud that of the four members of the WFM&UCW executive the next secretary is our own Mataiva Robertson and the treasurer for a second term is Leu Pupulu.

Having two members on the executive from Aotearoa is indeed a testament to the leadership and hard work of the women in our Methodist Women's Fellowship. Nga mihi nui ki a koe Olive me o hoa!

Bella also attended the World Methodist Council along with Susan Thompson, Mataiva

Robertson, David Bush and Trevor Hoggard and Tony Franklin-Ross. Trevor and Tony made presentations on the Methodist-Catholic and Methodist-Anglican dialogues respectively.

There was much discussion over a proposed theme for the next five years and it was clear that major areas of concern have similarities across the world. Our members are looking forward to the work they will engage in over the next five years.

The Wesley Historical Society of New Zealand invited the Presidential Team to the launch of Rev Dr Allan Davidson's book, at Pitt Street Methodist Church, on Saturday August 13th. The book is New Zealand Methodist Chaplains and Ministers at War.

Allan says his book originated with the invitation from the Wesley Historical Society for him to give their annual lecture at Methodist Conference 2014. Given the interest in the commemorations associated with the centenary of the First World War, he decided to look further at the role of Methodist chaplains who served overseas during that conflict.

His research revealed more about the ministers, home missionaries, probationers and theological students who served overseas or with the Young Men's Christian Association (YMCA). The also provides details about those connected with Methodist ministry who served as soldiers, or in the medical corps and YMCA.

This is a wonderful piece of work compiled in this book in honour and memory of those who served the Methodist Church of New Zealand as chaplains during the World War I.

On Sunday September 11th Tovia and his wife Leotele attended the Whangaparaoa Methodist Parish combined service, where they enjoyed a time of worship and fellowship with the parish. It was their first experience of that part of the Methodist family.

The parish is made up of people of all ages with a good number of young families. It also has many retired presbyters who are members, and they provide support for the parish's current ministerial team.



President
Rev Tovia Aumua



Vice President
Bella Ngaha

Sadly one of Tovia's final duties was to represent Te Haahi Weteriana at the funeral of Rev Rupeni Balawa in Fiji. Rupeni was himself representing the Te Haahi Weteriana at the Conference of the Methodist Church in Fiji when he unexpectedly died in his sleep.

Tovia says the Methodist family in both New Zealand and Fiji was shocked at Rupeni's sudden death. Rupeni was buried in Fiji.

To close - thank you to everyone for allowing us to share our experiences and reflections of the past two years during our Presidential term. Thank you also for your support and prayers which enabled us to undertake the role that the church has called us to carry out; for which we are truly grateful.

What has Christ done for you?

By Geoffrey Stubbs

Jesus has given me peace of mind in the midst of our world which is becoming ever more chaotic. This peace is not something I try to have. It is a gift from God.

I experienced this peace first at the age of 18 when I came to faith in Christ. I have no fear of the future. Christ has forgiven me for my foolishness of the past.

He promised, "He that comes to Me, I will in no way cast out," (John 6:37). The needs in our society are so great: homelessness, broken families, loneliness, stress, suicide, family violence, drugs, alcohol, and unemployment. Overseas the needs are even greater. The Middle East doesn't bear thinking about.

What can we do in the face of so much need? One with God is a majority. It depends on us. "Draw near to God and He will draw near to you," (James 4:8).

One way to draw near to Him is to read the testimonies of what he is doing in the lives of others. I have an article from the Internet, 'How God came to Garbage City'. Thirty years ago Father Samaan went to a huge garbage dump, near Cairo, Egypt. An excerpt:

The realisation of the lostness of these people burned deep into Father Samaan's heart. Right then, he decided to be God's instrument of change. He would wade through pig pens and literally pull people from the mud and mire, and present them with God's love.

"When I went to invite the people to

come and hear about God, they would hide in the pig pens. I used to go in with sandals and couldn't get my feet out of the mud. Then God told me to wear boots.

"The second thing He told me was to take a torch because it was very dark. So I tucked my trousers into my boots and took my torch to find them. It was not easy for them to come.

"God told me to take their hand and kiss their hand. Then kiss their head, and if they still didn't want to come, take shoes and put them on their feet. That would really shake them and then they would come with me. All this I learned from the Holy Spirit who taught me how to work in this area."

Many lives were transformed in Garbage City.

The very great challenge is to believe in the Scriptures. We have to test things out in our own lives. The great question for me was: Where is the truth? I would try to read a little of the Scriptures daily, and then put the commandments into practice.

A very important verse for me: "Everything that does not come from faith is sin," (Romans 14:23). It was in this way that the faith of Hudson Taylor (1832-1905), the founder of the China Inland Mission, grew gradually as he worked in London as a medical assistant for a number of years, before he was ready to leave for China. When he eventually went to China, God did very great things for him there.

What can we do here?

As the world teeters, Jesus leads

By Laurie Michie

The teaching-Church's book is plain: far from escaping the world, followers of Jesus are called to live in it. Even in its 2016 mess!

Fifteen years after George Bush declared war on terror, terrorism has increased nine-fold. Local wars, famine and political instability continue to drive people north into Europe. They are not always welcome.

In France, ever ready to proclaim the freedom and liberty of the Republic, strident voices cry out to change the way Muslim women dress. Nationalist reaction to Angela Merkel's hospitality is a certainty. There are stirrings in the UK.

The massacre of innocents is a daily occurrence in Syria. Colonisation continues apace in southeast Europe and the seas of Asia, and the state of Israel continues creeping westward.

International power blocks are forming. Our nation is inside again. July's announcement of extraordinary increases to our military spending attests to that. The temptation for us to become mascots of the self-regarded great should warn us of the Blair effect.

Where in the world are we being led?

The entertainment-based celebrity culture of the West has seen Donald Trump catapulted into the political arena. His campaign has been more than a circus; it is a challenge to our collective conscience as to what the priorities of our Western culture really are. Donald Trump is the champion of those averse to political correctness.

Trump's iconoclastic style, the vitriol he aims at Hilary Clinton, and his fear mongering have ramped up further since his confirmation as the Republican candidate for president. Some of what he says is hate-speech by any standard.

This is reminiscent of the extreme nationalism of the Nazi rallies in 1930s Germany. Such a lack of a good spirit and emotional nationalism leads to weak judgement and insensitivity to the claims of truth. Its denial of reason usually leads to disaster.

"I am the voice of the forgotten" Donald Trump declares. That many of Donald Trump's followers are disillusioned is without question. They have not got to be that way on their own.

The same is true here and

in other parts of the world. Disillusionment is the other side of the coin of a crisis of leadership.

Nations and institutions weakened by disillusionment too often find themselves and their resources exploited as the powerful move in. New Zealand is no exception. Who benefits and who pays the price for the economic wellbeing of our nation?

We are hard-hearted if we are content that other people work for less than a living wage and if we are complacent about the growing numbers of people using foodbanks.

Our so-called rock-star economy isn't working for the children of the poor. When they fail it could be a sign that we and our unjust community have failed them.

Poverty itself is not evil. It is a condition. Should we cause it, accept it as normal or docilely do nothing to relieve it we are evil.

Jesus put children and by association their mothers at the centre of his ministry. His beatitude, "Blessed are the poor" simply confirms Israel's centuries-old belief that God is on the side of the poor.

Jesus leads. Called to be his body in the world, where are his people going?



John Thornley (left) and Bryan Crump recording *Songs of the Spirit*.

Songs of the Spirit on Radio NZ

Methodist lay preacher and music scholar John Thornley is currently guest presenter on the National Radio's 'Nights' programme.

John is presenting a seven-part series entitled *Songs of the Spirit* on the evening show hosted by Bryan Crump.

Songs of the Spirit runs on the third Wednesday evening of the month. The half hour show airs after the news and weather report at 7:00 p.m. Each show focuses on a different pop artist and one of their songs.

"The artists I share can be considered icons of pop, and the tracks all have a religious or spiritual base," John says.

He has discussed Paul Simon, Aretha Franklin, Johnny Cash, and Bob Marley.

"Bryan Crump is a delight to work with. He has considerable knowledge of popular music. He directs his own choir which is blessed with the wonderful name of Doubtful Sounds!"

"I pre-record the series in Wellington. This is more preferable to a telephone exchange, but it is quite demanding," John says.

The series is a shared discussion. Bryan contributes his own responses and occasionally throws in a tricky question or comment, which stops John from sounding as if he is reading from a written script or indulging in preaching.

Bob Marley's 'Redemption Song' was the focus of the 21 September show.

In October, John and Bryan look at a song by Nick Cave sung by Johnny Cash. In November, the topic will be the song and film *Poi E*.

For Christmas, the December offering will be Peter Cape's folksong 'Nativity' and The Band's 'Christmas Must Be Tonight'. Both follow the nativity story as told in the writings of Matthew and Luke.

After this John and RadioNZ will enjoy a summer holiday break.

Te Awamutu shares joys of spring

Te Awamutu Methodist Church held a Spring Extravaganza over the first weekend in September.

It included a floral art display, a special choral worship service, many wood art paintings that had been donated for sale, craft stalls, musical interludes by the choir and guest soloists, lunches, and Devonshire teas. What a wow of a weekend!

When we were discussing an entry fee, one comment was 'We want to share our joy, our talents, our beliefs, our hospitality', so it became entry by koha. The whole experience was indeed one of sharing.

The week before was intensive - setting up, preparing floral arrangements, hanging pictures, making room for craft stalls, providing a meal for Synod guests, making signs, and preparing food.

There was a job that everyone could do and that was the joy of it - everyone came to help. There was a great theological discussion about how to express our Christian journey on the floral Stairway to Heaven!

Many of the wood art paintings donated by Eddy Webster were snapped up, a tribute to his skill and creativity. The craft stalls sold well, and nearly everyone went home with an orchid posy.



Spring flowers under the altar at Te Awamutu Methodist Church.

The soup and rolls lunches were popular and Devonshire afternoon teas finished off the musical concerts in a friendly fashion.

Te Awamutu Methodist Church shared its delight in the resurrection of the Spring season with everyone who came through the door.

HONEST TO GOD

By Ian Harris

Ancient ways to read the Bible

Imagine trying to row a dinghy without oars, or to play a violin without a bow. You could get a little way by paddling with your hands or plucking the strings with your fingers, but the result would be way short of what you could do with the right aids.

Something similar applies to making sense of the Bible, with one astonishing difference: most people, inside and outside the churches, do not even know that certain basic aids exist.

For the New Testament, which was written in Greek mostly by Jews, there are two such aids. One is the Jewish interpretative technique called 'midrash', the other the Greek literary convention known as 'Speech in character'. Both were part of the literary toolkit ready to hand during the 60 or so years when the New Testament was being written.

Speech in character is the more obvious of the two. Greek historians often had no record of what a historical figure said on a certain occasion, but that did not stop them using their imaginations. They put speeches into people's mouths that fitted their character and the situation, much as television script-writers still do in dramas about historical figures.

Similarly, not all the words attributed to Jesus were necessarily spoken by him - often they come out of situations where no one else was present - but they are certainly true to his followers' experience of the kind of man he was.

Many scholars today, for example, doubt that Jesus went about making claims for himself that make boxer Muhammad (I am the greatest!) Ali look like a shrinking violet. So when John in his gospel has Jesus say "I am the way, the truth and the life", "I am the light of the world", "I and the Father are one", he is not reporting verbatim. However, he was conveying exactly what Jesus had come to mean in the life of the early church.

This is not inaccurate or dishonest. It is Speech in character.

Midrash refers to the way devout members of the Jewish faith probed and interpreted their ancient scriptures, making imaginative connections that helped bring them alive for a later generation. Not surprisingly, the first Jewish Christians applied a similar method when they came to set

down their experience of Jesus.

For them, Jesus summed up and brought to a stunning climax all the key figures and events of their Jewish faith tradition. None of the gospel writers was interested in compiling a factual life of Jesus. They were not writing biographies, but setting out to communicate the impact Jesus had on his contemporaries. And midrash, which is concerned with meaning much more than clinical reportage, was a natural tool to use.

American Bishop John Spong illustrates with the story about Moses leading the Israelites out of slavery in Egypt. When they came to the

Red Sea, the waters are said to have parted, allowing them to escape across it. But when the Pharaoh's warriors chased after them, the waters surged back and his whole army

drowned. There is a natural explanation for this phenomenon, but to the Israelites this was a saving act of God.

Years later, Joshua took over from Moses to lead the way into the Promised Land - and when the Israelites were ready to cross the Jordan River, those waters are also said to have parted.

Later again, the Jordan parted to let the prophets Elijah and Elisha cross on dry land. Each story reverberates with parallels with Moses, and each new layer enhances the others.

The ultimate resonance comes when Jesus is baptised in the Jordan River, for this time the parting of the waters extends to heaven itself. The story reflects the old Jewish understanding of the universe as a watery chaos in the midst of which floated the earth, protected from the waters above by a solid firmament in the shape of a vast upturned bowl. Heaven lay beyond the waters above the firmament.

So the gospel writer Mark describes Jesus' baptism: "When he came out of the water, immediately he saw the heavens torn open" - that is, the waters above the firmament were parted - "and the Spirit descending on him like a dove."

That is not objective reporting. It is gospel midrash, a way of saying that the saving God is present in Jesus even more dramatically than he was with Moses, Joshua and the rest. For people in our 21st-century world, awareness of the technique helps to bring the Bible imaginatively alive.



Ian Harris



Methodist Trust
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- Only Church Groups can invest
- Interest only and capital growth investments
- Depositors select type of investment and term
- Income distributions may be paid out or compounded

Pitt Street - an enduring church in changing times.

Auckland's Pitt Street Methodist Church celebrates its 150th birthday this month. To mark this significant event in the life of one of New Zealand's cathedrals of Methodism, Cory Miller looks at its past, present and future hopes.

A lot can happen in 150 years. The world lived through two major wars, cars and computers were invented, women got the right to vote, men landed on the moon, the death penalty was abolished and homosexuality legalised. And Auckland grew at a rapid pace from a mere port settlement to a bustling commercial hub.

Amidst all this change Pitt Street Methodist Church has been a constant in the city. The church has served the community since its doors opened on Sunday October 14, 1866.

Pitt Street presbyter Rev Lynne Frith says the Methodist community decided to build the church on Pitt Street, near the Karangahape Road intersection, to be closer to where people were living.

Today, while the location for which it was built has changed somewhat, the church remains a haven of spirituality in the city centre.

"The city has changed phenomenally in 150 years and it's changing again," Lynne says.

The once largely residential area has become a mix of retail and apartment buildings that dwarf the church and its once prominent silhouette along the city skyline.

Despite this rapid evolution of the streetscape, Pitt Street Church's façade appears to have changed little.

The same cannot be said of its congregation which has undergone its own transformations as it has tackled different theological and social issues.

These include military duty versus



The anniversary banner by Walter Nicholls and Becky Murray-Nicholls depicts Pitt St Church then and now.

conscientious objection, the Springbok tour, legislation on homosexuality and its place within the church, and the current challenge to keep church theology relevant and attractive.

Lynne says Pitt Street Methodist is generally "open and inquiring" in its theological discussions and is "inclusive and welcoming" to all who seek its fellowship.

"It is one of the few churches that welcome the celebration of same gender marriages," she says. "We openly welcome the celebration of the relationships, we do not just welcome the people."

While Lynne says the church's progressive stance has at times put it offside others, both inside and outside the church, it isn't overt in its attempts to draw people back in.

Gone are the days when the minister stood on the front stairs preaching to the public, and it does not have big billboards emblazoned with its theology.

What Pitt Street does provide is a welcome haven for those who seek it, not just on Sunday but throughout the week.

"We are concerned about the poverty and marginalisation that we see in the city," Lynne says.

The congregation's initiatives have included a drop-in centre for women that was based next door to the church for several years, Take-a Break, its work with the Methodist Mission, regular lunches for the area's homeless and needy, and its work for the Living Wage movement.

Lynne says it was all part of the congregations efforts to be seen as an inclusive community.

"We work seriously at our life as a congregation's and being inclusive of the diverse people who worship here."

She says all that is asked of those who come to the church is to be accepting of this "dominant inclusive culture".

The next 150 years

Looking ahead to the next 150 years, Pitt Street presbyter Rev Lynne Frith has many questions.

"I personally think every church and congregation has to pause and consider why it continues in the location in which it is," Lynne says.

"It is important to have a vision and a reason for continuing beyond 'we've always done it'.

"We have to find ways of saying who we are in ways that are attractive. It is not about getting more people in the doors, but somehow letting it be known that this is a place where you can be welcomed and be who you are."

University of Otago tailors courses for chaplains

For 30 years the University of Otago has been offering distance education, and the theology programme was one of the early adopters.

Now, three decades on, the Department of Theology and Religion is continuing to expand what it can offer to students who wish to study by distance.

This year the Department introduced new postgraduate qualifications in chaplaincy.

Dr Tim Cooper explains how this development came about. "We were approached by the chaplains themselves. They were having to use Australian qualifications for their professional development. They asked for a home-grown set of qualifications and that is what we now deliver."

Tim says the chaplaincy qualifications have been very well received.

"This year we have had more than a dozen chaplains enrol in these qualifications and the number is continuing to build with each semester."

On 2-3 December, the Theology and Religion Department will host a conference on chaplaincy. This is the first time that chaplains from across the spectrum - schools, prisons, workplaces, ports, sports teams, the armed services and hospitals - will come together in the one conference.

"We want this to be a great opportunity for chaplains to share their stories and to develop their practice," Tim says.

Next year the Department will be offering two new papers in chaplaincy. The first is 'Chaplaincy in Diverse Contexts' which examines the role of the chaplain in various traumatic contexts. The second deals with common issues chaplains face and is called 'Pastoral Care in Dying, Grief and Loss'.

Tim is pleased with this progress. "Thirty years on we are still trying to be innovative and to meet the needs of our students."

Put faith into practice

The first Sunday in October is World Communion Sunday, a day when we are reminded that through sharing the bread and wine together, we are members of one family with the whole world-wide body of Christ.

We are one body, because we all share in the one bread. In Matthew 28:18-20, the Great Commission, Jesus draws near to us and says, "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptise them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age."

It is in sharing the communion meal together that we can be inspired and empowered to play our own unique part in fulfilling the Great Commission, that is, to put our faith into practice.

The second Sunday in October is White Sunday, a special Sunday for Samoan

children and youth. On this occasion children and young people have the opportunity to lead worship. Often, many hours of practicing goes in to preparing for this day, and special white clothes are worn.

White Sunday is a day to look forward to, celebrate and enjoy. It is a day that often includes special meals and an occasion to celebrate the importance of empowering and honouring our children and youth.

Organising a White Sunday, or similar service, is a way of fulfilling the Great Commission, a way of putting our faith into practice.

On the third and fourth Sundays in October we are encouraged to reflect on and pray for World Peace. The Week of Prayer for World Peace will be celebrated with interfaith peace gatherings all around the world 9th-15th October. There will be no peace in the world, until there is peace between religions.

Earlier in October some congregations will have celebrated St Francis of Assisi Day and enjoyed a service of Blessing for Animals.

Throughout this month we have the opportunity to celebrate God's Wisdom at work in Creation, and throughout the Universe. For those adventurous congregations who choose to organise a Cosmos Sunday service, we will celebrate the awesome power and love of God at work throughout God's ever expanding and evolving Universe.

Sunday 23rd October is designated Industrial Sunday. Methodist Churches are encouraged to read our Social Principles on this day, to be reminded of specific ways in which we can put our faith into practice.

On Sunday 31st October we remember Reformers of the Church down through the ages, people who have not been content to let the Church stagnate or lapse into irrelevance. These include people like John

GREG HUGHSON REFLECTS ON THE GREAT COMMISSION

Wesley who have put their faith into practice.

In Luke 6:46 Jesus declares "Why do you call me, 'Lord, Lord,' and yet don't do what I tell you?" This could be paraphrased, "Why don't you put your faith into practice?"

Throughout October, let us reflect on the life and world transforming challenges extended to us by Jesus. To worship in his presence and to hear his radical teaching proclaimed is rather pointless if we are not prepared to put any of it into practice.

May new truth continue to burst forth from God's Word to challenge, convict and move us to action as instruments of God's peace. We all have a part to play in fulfilling the Great Commission, which is to share our faith and apply our faith comprehensively, in practice.

They shall know we are Christians by our love, expressed in action.

Back in the saddle

As Conference meets this October in Auckland it will be more than three centuries since John Wesley mounted a horse and rode the length and breadth of England. His goal was to proclaim what he called "a religion of the heart".

The social context at this time in Britain was the industrial revolution and a rapidly increasing birth rate - the population doubled during his lifetime.

Wesley was a pragmatist driven by a "warm heart" experience in 1738 at a religious society meeting at Aldersgate, London. In a moment he realised that God's saving love was not just for an elect few but for all people.

To Wesley it was a "plain truth for plain people". He also recognised that if this message of hope and healing remained within the constraints of the established Church that is the Anglican Church, it would become a "rope of sand".



Jim Stuart

He responded by establishing class meetings, where people could find the power of faith and grow in it. These class meetings became the heart and soul of what eventually became known as the Methodist Connexion.

John invited his brother Charles to write hymns for the people to be sung at gatherings and special services such as the Love Feast which Wesley borrowed from the Moravians, one of the oldest Protestant churches.

Under Wesley's vision for organisation he invited local members from the class meetings to become local preachers, which he grouped in circuits. The circuits eventually gathered in regional 'Conferences'. Along the way Wesley sought to reassure the established church that he had no intention of leaving the Church of England.

The leaders of the Church of England

criticised Wesley and tried to undermine the emerging Methodist movement. This only served to encourage Methodist preachers to get on their horses and proclaim their message of holiness and personal transformation.

As a result, Methodist offices were established in London, Bristol and Newcastle. Under the leadership of Francis Asbury Methodism spread to the American colonies where it spread quickly. Today the United Methodist Church is a major denomination in the USA, with a long history of proclaiming 'scriptural holiness' and a reputation for zeal.

By the time of his death in 1791, more than 70,000 people proudly considered themselves Methodist and in the first religious census in England in 1857 Methodism embraced over 20 percent of the population.

The cornerstone of Methodism embraced by Wesley was a "gospel for all": working class to middle class, farmers and business people, the poor and the

CONNECTIONS

imprisoned. It combined an evangelical spirit with an all-embracing generosity towards everyone.

It made a place for all kinds of theologies from evangelical to political and social radicalism. But most of all it remained a religion of the warm heart where the human faith experience was valued and affirmed.

Methodism today needs to recover the courage of its founders to proclaim a message of hope and change.

Drawing on the strength of this heritage and willingness to meet with people in their own place, it can reformulate a faith today that speaks to everyone.

In a country where there is so much violence, homelessness and inequality, we must not keep quiet. John's voice is calling us through the centuries, telling us to hit the road and share the gospel of God's love, justice and healing.

Letter from UCANZ's man in Scotland

By Peter MacKenzie

It is hard to believe, but Delwyn and I are half way through our 10 month locum ministry in the north of Scotland. We are located in Lybster, a small coastal village of 400 people, with about a 40 minute drive to the northern tip of the UK mainland.

The heather is just starting to bloom, the daylight is decreasing and the garden is starting to look autumnal. I have two churches in the parish, and it takes 35 minutes on the open road to drive the length it.

There are many similarities between New Zealand and Scotland. The environment is diverse, and often we think that a particular scene could have been New Zealand. After years of watching British TV on our screens, the people and culture seem familiar.

Here too there is a growing disconnection between church and society, although I am pleased to say that as a minister I am invited to take assembly devotions at the local primary schools. Yet the church is largely absent in the daily life of the community.

I am often asked what cultural

differences there are compared to New Zealand. My usual answer is, not many. In fact, the biggest cultural difference for us has been adapting to a small, rural community from our commuting, city lifestyle in Wellington. It is a 25 minute drive to the nearest supermarket on open country roads, so we are a bit isolated.

Of course there are changes in population that are forcing some churches to close and others to combine.

The parish here once had five churches and is now down to two. There are a lot of old churches being converted into homes, which seems to be easier to do in Scotland. My great-grandparents were married in a church in Dyke, Moray that is now a B&B.

This has reinforced for me the need for churches to find new ways to be involved in the changing society we live in. My stipend is supported through the national church and is not dependent on the giving of the local church. This seems to me to be an affirmation of the shared journey of the national church, rather than an economic model that tells each



The harbour at Lybster

congregation that they must flourish or close.

I have also been reminded that the church is international. The songs we sing, the issues we face, and the faith message we proclaim are universal. The call of Jesus to love our neighbour is as important to the community in northern Scotland as it is to any community in New Zealand.

We are challenged to be a light

shining in the darkness.

The smallness of the church and world also comes to mind. While out in the garden one recent afternoon I greeted a person looking for the Lybster Stone - a stone carving that dates from around 1200. "I'm from New Zealand," he said. I knew his town, the Uniting Church he was a member of, and the minister who serves with them. It's a small world and the church encircles it.



Trinity Methodist Theological College

New Trinity College course for 2017

Trinity College has developed a curriculum based on a three-year cycle. Next year is the second year in the cycle and it features a number of courses that will be taught for the first time. They include:

MS522/622 Te Kete Aronui (Toi Maori) Te Whare Pora: Mahi Raranga

This paper will introduce students to traditional and contemporary forms of Maori fibre art. The paper explores the Maori tradition of mahi raranga (weaving), including the spiritual and ceremonial aspects of the craft. Students will learn the importance of ritual and prayer in the practice of harvesting, preparing and weaving flax. The aim of this paper is to give students an understanding of Maori fibre art as well as the customs and beliefs applied to the art form. They will also gain some practical experience.

TS621 Re-thinking God

This paper reconsiders the basic theological tenets of Christianity, especially the Christian doctrine of Trinity, from a 21st century, multi-faith and multi-cultural perspective. It gives students an opportunity to re-think, from their own standpoints, the idea of God and to re-examine the development of the theology of God, the Christ, and the Spirit. What does it mean to believe in a God? Who really is this person called the Christ? What exactly is the Holy Spirit? What has God got to do with humans and earth? Questions such as these and more will be discussed and debated.

RS732 Voices at the Margins

This paper engages in critical reflection and action as it critically analyses and formulates practical theological and ministry outcomes that arise from places of marginality in Aotearoa New Zealand. The examples of marginality focused on could be socio-economic, disability, sexuality, or other key areas of concern.

RS720 Apocalyptic Imagination

This paper will explore the origins and nature of apocalypticism. Beginning with apocalyptic thought in ancient Jewish writings (including the Books of Daniel and Ezekiel in the Hebrew Bible), participants will explore the socio-historical context for ancient Jewish visionary ascent tests, early Christian apocalypses (including the Book of Revelation) and later interpretations and use of ancient "prophecy" concerning the end of the

world. This course includes a close reading of ancient texts and an analysis of the apocalyptic imagination through popular literature and movies.

MS631 Te Reo Patikitiki

This paper is intended to develop skills in the structure and grammar of written Te Reo Maori. The paper will incorporate components of tikanga Maori, as well as transcription of oral and written Maori language texts, with a particular focus on biblical texts. Students will study Maori language manuscripts that reveal early Maori theological understandings and the practice of the sacraments.

MS511/611 Te Ao Whakaari (Hallelujah and Haka Boogie!)

This paper explores the development of contemporary Maori music and dance as a tool for ministry and a mechanism for the expression of faith. It introduces students to the theoretical and practical application of kapa haka in a church context. Students will explore the history of the early Maori Methodist singers, orators and musicians of the 1930s and their contribution to the Methodist Church. Students will also be challenged to consider the place of haka as a form of Maori expression in modern-day church and worship.

Two additional courses that have been taught in the past and have been restructured for 2017:

TS630 Moana Eco-Theology

This paper traces the origin and development of eco-theology, current eco-theological debates, and the relevance of those debates to the current ecological climate in Oceania and Aotearoa. The purpose of the course is to raise awareness amongst those who are training for ministry to the reality of climate change, and to set a platform for appropriate church and/or faith community responses.

MS530/630 Te Reo Kauwhau

"Ko te kai a te rangatira he korero" (The sustenance of a chief is oratory)

This course is an introduction to oral and written Te Reo Maori. Students will focus on basic grammar and structure of the language, and conversational Maori. The paper aims to develop key competencies in Maori oral literature including karakia, waiata and himene, for application in practical ministry.

TCOL students worker bees at Conference 2016

Conference will be a learning experience for Trinity College students this year.

For the first time ever Trinity College will have the role of Conference host. With the support of Taha Maori and Vahefonua Tonga, the College is responsible for organising and running all of the day-to-day tasks that make Conference tick.

Trinity College administrator Nicola Grundy says the College volunteered for the job in part to give students a better understanding of Conference itself and Te Hahi Weteriana.

"Many of our students have attended Conference as observers or members but this is a chance for them to see it from a different perspective and to get a broader view of the Church," Nicola says.

"Quite a big group of students will be involved. The Arrangements Committee has divided them into teams to carry out the many tasks that have to be done. Some will be driving shuttles to and from Wesley College and the airport and managing parking. Others will be ushering, housekeeping and cleaning.

"There will also be a physical labour team who will move tables, chairs and do the other heavy jobs. Another team will be on the registration table and help desk and at the Trinity College stall."

When the students are off-duty, they will be able sit in on Conference business sessions as observers.

Nicola says student leader Kimberly Chiwona has taken the responsibility to coordinate the students. They will take part in the powhiri as tangata whenua and they have learned a haka powhiri and waiata to sing for powhiri speakers.

A new addition to Conference this year will be stalls where groups within the Church can provide more information to people than they can in their short presentation on the floor of Conference.

Christian World Service, the Auckland and Hamilton Methodist Missions, Vahefonua Tonga's social services programme as well as Wesley College and Trinity College are among those groups that will have stalls where people can find out more about the work they do.

Trinity staff back home at St John's campus

Trinity College and the Anglican St John's Theological have taken some important steps to reinvigorate their partnership.

All but one of Trinity College's teaching and administrative staff have moved back into offices on the St John's campus in Meadowbank.

The move comes five years after a 2011 decision by Trinity College to move administrative and some teaching functions away from St Johns to the North Shore.

Trinity College Principal Rev Dr Nasili Vaka'uta says it is a positive step and the two colleges are now looking at their partnership agreement to see how they can work more closely together in future.

Already some St John's students are doing Trinity College Maori Studies papers and Trinity College lecturer Rev Dr Mary Caygill has led the Eucharist at a St John's church service.

"Everyone has welcomed us back. The library staff have told us it is great to have us back on campus and we often join with St John's staff in their tearoom for morning and afternoon teas," Nasili says.

"From our perspective it is much better to have everyone based at one site. Some members of the Anglican board of directors are sceptical because they feel we left without consulting them so it will take some time to build up trust but we are heading in the right direction."

Come and study with us

Students at Trinity Theological College have access to libraries, computers and their own study centre.



Methodist chaplains feature in WWI history

By Helen Laurenson
Pitt Street Methodist Church's photo gallery is a record of its former ministers and deaconesses and it is a timely reminder of its history as the congregation celebrates the Church's 150th anniversary at Labour Weekend.



Rev Dr Allan Davidson

The portraits hang in what was formerly the minister's vestry, but is now part of the bridge which links the Church with the Centenary Hall.

Four of those former ministers, their letters to the Methodist Times and their diaries feature in Wesley Historical Society's latest publication 'New Zealand Methodist Chaplains and Ministers at War' by Rev Dr Allan Davidson.

Allan is a Presbyterian minister and has taught Church History at St John's College and the University of Auckland for many years. He has published extensively on New Zealand and Pacific religious history.

His latest book helps us better understand the role chaplains played in 'the war to end all wars'.

It was launched at the Pitt Street Church on 13 August as part of its anniversary celebrations. A generous contribution from the Margaret and Bruce Gordon Trust supported its publication.

Revs John Luxford, Edwin Olds, William Ready, and William Walker all served as ministers at Pitt Street Church. While Edwin was stationed there, his only son David was killed in World War II.

Also briefly mentioned in Allan's book is the Rev Alexander Reid, who ministered at Pitt Street for two three-year terms during the Church's early years, and was one of the Wesleyan chaplains granted 'officiating status' with the troops during the New Zealand

Wars of the 1860s.

Rev Barry Jones officially launched the book and he paid tribute to Allan's work. As well as reproducing letters to the Methodist newspaper and excerpts from their diaries, it contains biographies of all the chaplains, Methodist Ministers, Home Missionaries, Probationers and students for the ministry who served in the ranks or in the YMCA.

The book's themes that include how Chaplains were co-opted to support the war and their courage on the front lines, the divisiveness of denomination, but also the instances where such differences ceased to exist, both for chaplains and troops.

Barry drew attention to Allan's reflection that the war exposed the inherent tensions and ambiguities in the chaplains' dual allegiance to the army and the war, and to the Church and its gospel of peace and love.

Pitt Street Church has its Rolls of Honour and memorial stained-glass windows that honour those members of the congregation who served and those who died in two World Wars.

The story of New Zealand Methodist chaplains has never before been shared. During this time of centenary commemorations of World War I, Allan's work is a contribution to the Wesley Historical Society and to the Methodist Church and to the wider community.

The book can be purchased from WHS Secretary, Rev Ian Faulkner ian.faulkner@clear.net.nz or 021 426 747, or from Alec Utting, celeme@paradise.net.nz or 07 855 5170. Price \$25 + \$5 postage.

Curtain falls on Pilgrim Productions

By Cory Miller
Thirty-nine years ago Pilgrim Productions began with a lofty vision of sharing the Gospel through performance art. Its first play was Ride! Ride!, a musical about Methodism's founding father.

Pilgrim Productions was based at Theatre Pitt, at Pitt Street Methodist Church in central Auckland.

Nearly four decades after it opened it has now held its final curtain call. Its last production, Quartet, ran from September 15 to 24.

Quartet tells the tale of four retired musical performers. In 2012 it was also made into a movie that aired on the big screen featuring British actress Maggie Smith.

Marion Hines is the chair of Pilgrim Productions and was one of the creative minds behind the company. Marion says it has been a difficult decision to stop performing.

"When we began, use of theatre as a means of spreading the Gospel was innovative and we like to think successful," she says.

Indeed the numerous shows over the decades, performed both at Theatre Pitt and other venues around the city, have been a success.

Pilgrims has earned itself a number of accolades in the theatre industry, including an award for best overall production at the 2009 Auckland Community Theatre awards, for 84 Charing Cross Rd. In 2008 Charley's Aunt, also won a Supreme Award for best comedy.

A number of well-known names have also shared their theatrical abilities at the Theatre Pitt. Among these is opera star Helen Medlyn who features in the New Zealand Opera Company's upcoming production of Sweeney Todd.

Grant Meese is director of Amici productions, a production company behind many local New



The Pilgrim Productions cast for *The Importance of Being Earnest*.

Zealand shows, is another who performed with Pilgrim Productions, as did Pat Urlich who became a well-known Kiwi pop-idol in the 1980s.

Marion says despite its success for various reasons the committee behind the theatrical society has decided it is time to close the curtain for good.

"Today's theatre audiences are exposed to a wide range of excellent, thought-provoking works from many professional as well as pro-am and amateur

groups," she says. "We feel the time for Pilgrim's contribution is now past.

"We are not sad about that. We have been privileged to entertain, inspire and share some challenging ideas since we began in 1977."

Marion says, on behalf of the theatrical group, she wishes to thank all those who supported its work.

"Pilgrim has been enriched by your support."

University chaplains 'dig for gold' at int'l conference

By Hilaire Campbell
'Motivating' and 'inspirational' are just two words University of Otago ecumenical chaplain Rev Greg Hughson uses to describe the Global Conference for Chaplains of all faiths in Higher Education that he recently attended in Australia.

The Conference was held in July at La Trobe University in Bendigo and was organised by the International Association of Chaplains in higher education (IACHE).

As international representative for the Aotearoa-NZ Chaplains' Association on IACHE, Greg spent the last four years helping to organise the Conference.

"It was a huge undertaking but very worthwhile. Keynote lectures and presentations were very well received and the workshops engaged everyone," Greg says.

There were 38 workshops and nearly as many paper presentations. Greg says the program was quite intensive, but they wanted to offer as much as possible when people have come so far.



The conference in Bendigo featured workshops, lectures, and lots of informal discussions.

As one of the chaplains to the conference, Greg was responsible for the wellbeing of all delegates. There was a good mix of men and women among the 110 who attended.

The Conference began with an Aboriginal smoking ceremony,

and prayer and devotions for the different faiths were available to the various religious groups at the start of each day.

The theme for the Conference was Digging, Dialogue and Diversity. The Digging metaphor references Bendigo's rich gold

mining history. "We were all digging together to discover the 'gold' that each of us brings to chaplaincy," says Greg.

Greg presented workshops on The Practical Theology of Suicide (Whakamomori) Prevention, and Nurturing Faith and Interfaith on Campus. He believes tertiary chaplains need to offer more education on suicide prevention, and discovered that this belief was shared by chaplains from around the world. He believes that our own NZ Methodist (including Tongan) communities are addressing the problem.

The three keynote speakers were Jesuit, Jewish and Muslim. They included Australian National Centre of Excellence for Islamic Studies director Professor Abdullah Saeed, and ABC presenter Dr Rachael Kohn, who addressed Spiritual and Religious Values in Australia.

Professor Saeed spoke to the topic, Islam and the Religious 'Other'. He stressed the need to build responsible relations with people of other faiths. Exclusivity, he says, is counterproductive to world peace.

The conference dinner

speaker was Methodist Chaplain to Trinity College, Dublin Rev Dr Julian Hamilton. Julian spoke about the Wesleyan Quadrilateral in relation to chaplaincy in higher education.

Terrorism was an important issue at the conference. A multi-faith panel discussed how to create peaceful networks and defuse conflict. They explored how tertiary chaplains can best address radicalisation on campuses around the world. Panellists acknowledged international concern about ISIS.

Other presentations included reflections on secularism, atheism, mindfulness and meditation.

Topics included When a Student Dies - How to Remember Them; Building Multi-Faith Chaplaincy from Scratch, and Women in Religious Leadership.

Most delegates were from Australia, NZ, and the USA. Nigeria and the Netherlands were among 12 other countries represented.

Greg says it was great to network with colleagues from around the world. "That's all thanks to IACHE."

Palmerston North mission faces funding pressures



PNMSS manager Kim Penny.



Palmerston North Methodist Social Services couldn't do without its food bank volunteers

A needed 'restructuring' hasn't been easy for Palmerston North Methodist Social Services (PNMSS) manager Kim Penny.

Her staff are proud of what they do and passionate about the survival of the Service. "Telling them we would have to make some of the staff redundant was not easy," Kim says.

"Cutting back was inevitable. We have a significant funding contract with the Ministry for Social Development (MSD). That has been cut from three years to just one year, so it is harder to make forward decisions. Our income from MSD isn't adjusted for inflation so we are getting paid less per outcome requirement."

PNMSS is an independent trust and its Board of Trustees' decision to restructure wasn't taken lightly. The changes include eliminating five administrative positions. "No front line positions have been lost, however," says Kim, "and two new positions have been created." Overall, Kim reckons restructuring will save the Service \$40,000 a year which is "enough to make ends meet".

Less funding from Palmerston North's Methodist Goodwill shops has also hurt PNMSS. "They are an important source of funding, but they are in a difficult trading position because of the high number of community organizations that now run second-hand shops, and the way social media has changed the way people trade second-hand goods."

Kim says that there are 17 second-hand shops in Palmerston North as well as other community organizations, trying to get independent funding.

PNMSS offers low cost counselling, free social work services, free education programs for school children, and a food bank. Among its staff are professional counsellors who volunteer their services.

PNMSS began in 1963 and is proud of its record. It isn't a large organization but it covers lots of services and is an essential part of the Palmerston North community. "If we had to drop any service there would be a hole," Kim says.

Palmerston North is a farming hub as well as a tertiary education centre. When Massey University closes the population drops by at least 5000, which impacts the town.

"We're well served for hospital and government departments, but we're not Wellington or Christchurch. As a consequence, we're over represented by people with complex needs. This has a significant effect on our Service.

Restructuring means PNMSS has to use its resources more efficiently. "We're just working to consolidate," Kim says. "One of our struggles is that we're compassionate, caring people and we want to do everything.

Kim feels hopeful for the future but she can't make any predictions. "Right now our focus is on retaining client services."

Food bank nourishes in many ways

Palmerston North Methodist Social Services operates one of the city's main food banks. When it was established in 1983, it was the first of its kind.

The food bank supports families and others in crisis. It is open two afternoons a week, and is overseen by a qualified social worker. Along with food it provides advice and support and works with agencies such as the Salvation Army, St Vincent de Paul and the local free food store, Just Zilch.

The food bank's goal is to help its clients find a way forward, but Kim says this isn't easy when people can't make ends meet. "We've always tried to look past the hand out to a hand forward, but if people can't eat they can't change!"

Anyone can visit the food bank. Counselling costs less for those on lower incomes and it costs nothing to see a social worker.

The PNMSS restructuring has benefited the food bank, because more resources will be available to support it. An office has been created adjacent to the food bank for clients to meet privately with a social worker. Social workers say they feel better if they are doing more than handing out food parcels.

PNMSS couldn't do without its food bank volunteers. Eight volunteers help with food parcels and the six trustees of PNMSS also act as volunteers.

Kim says the food bank welcomes donations including canned food such as fish, breakfast cereal, cheese, pasta and the like.

Numbers are an indication of need: in August last year there were 76 food parcel applications for 199 people. This month there were 118 applications for 362 people.

"One big change is that we're seeing more working families who can't make ends meet," says Kim. "That can include people from the city's diverse ethnic population, but we see anyone and everyone."

Walk for water in 2017

A movement is afoot in earthquake-damaged east Christchurch to address water and climate change issues.

Walk for the Planet was an ecumenical, grassroots pilgrimage from Rakiura (Stewart Island) to Wellington during Lent and Easter 2009 which connected with hundreds of people in communities along its route.

In 2017, the River of Life Project is planning another Walk for the Planet. It will take place in Canterbury with local and global water as its focus. It has the backing of the Central South Island Synod and funding from the Methodist PAC fund.

The group will hold a series of walks along rivers and waterways throughout Canterbury to draw attention to local water problems and it will acknowledge challenges in Third World countries supported by Christian World Service during Lent and Easter.

Water affects all communities in the Canterbury region, both urban and rural.

Whether you live by the sea or a river, and whether it is for drinking, recreational use, or irrigation water is a central issue. Problems to address include polluted rivers like the Selwyn River and the Otakaro-Avon River in Christchurch or Fish and Game North Canterbury's ban on winter fishing or the long running drought in North Canterbury.

Water is also a big issue in our faith tradition. It is referred to in the scriptures and was frequently mentioned in Pope Francis' 'Laudato Si: On Care for Our Common Home'.

Walk for the Planet 2017 follows on from the success of David Hill's Walk for Others earlier this year.

While this is a Canterbury initiative, organisers welcome people in other parts of the country to organise their own walks or events in solidarity.

Like the Walk for the Planet page on Facebook, or get in touch with David Hill on 027-421 3761 or email dhill@xtra.co.nz to get involved.

A place to call Home



Everyone should have a decent home at a price they can afford.

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A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

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



For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna
Post Office Box 9932, Wellington 6141 • Phone 021 403 377 • Email dhanna@wesleyca.org.nz

Children biggest winners when water tanks go in

Water is precious in the district of Isingiro, Uganda. The region has become much drier with climate change, and the daily search for water can be dangerous and time consuming.

Usually the responsibility of children, the trek to the river or water holes can take hours and the jerry cans are heavy. There are dangers on the way - wild animals and even the possibility of attack.

When fetching water, the children are not in school and the lack of education will disadvantage them later in life. Without water they are thirsty, sometimes sick and often unclean.

Gardens wither and families have no time to do the manual labour necessary to grow enough to eat. When a village has a water tank, children are in school, healthy and have time to work in the gardens and do other chores.

When Rob Wayne visited Christian World Service's partner in the district the Centre for Community Solidarity CCS, he saw immediately the benefits of an effective locally run development programme.

At the centre of CCS's work is a network of 25 associations of people. They include many widows and grandparents, who care



Children spend many hours each day collecting water from bore holes or waterways in southwestern Uganda.

for orphans and vulnerable children because they have lost parents to HIV and AIDS.

The groups number from 20 to 130 and meet regularly. At each meeting members contribute to a savings fund for a highly prized rainwater tank. Once they have raised half the money, CCS contributes the rest from a grant from CWS to purchase materials for a water tank.

The standard size is 6,000 litres but most families use extra money they might have

earned selling bananas or as labourers to get a bigger one.

Charles Rwabambari leads the programme and he welcomed the opportunity to show Rob what had been achieved over the nine years CWS has supported the programme.

Charles says he is extremely grateful for the funding from Aotearoa New Zealand, which is inscribed on each water tank. With 630 tanks already, the grant from CWS funds

45 tanks a year. By the end of the year this will leave 530 families in need of a tank.

CCS uses clay mixed with sawdust to manufacture clay water filters in a kiln, an idea Charles got from Cambodia. The filters clean even muddy water and save the cost of buying firewood to boil it.

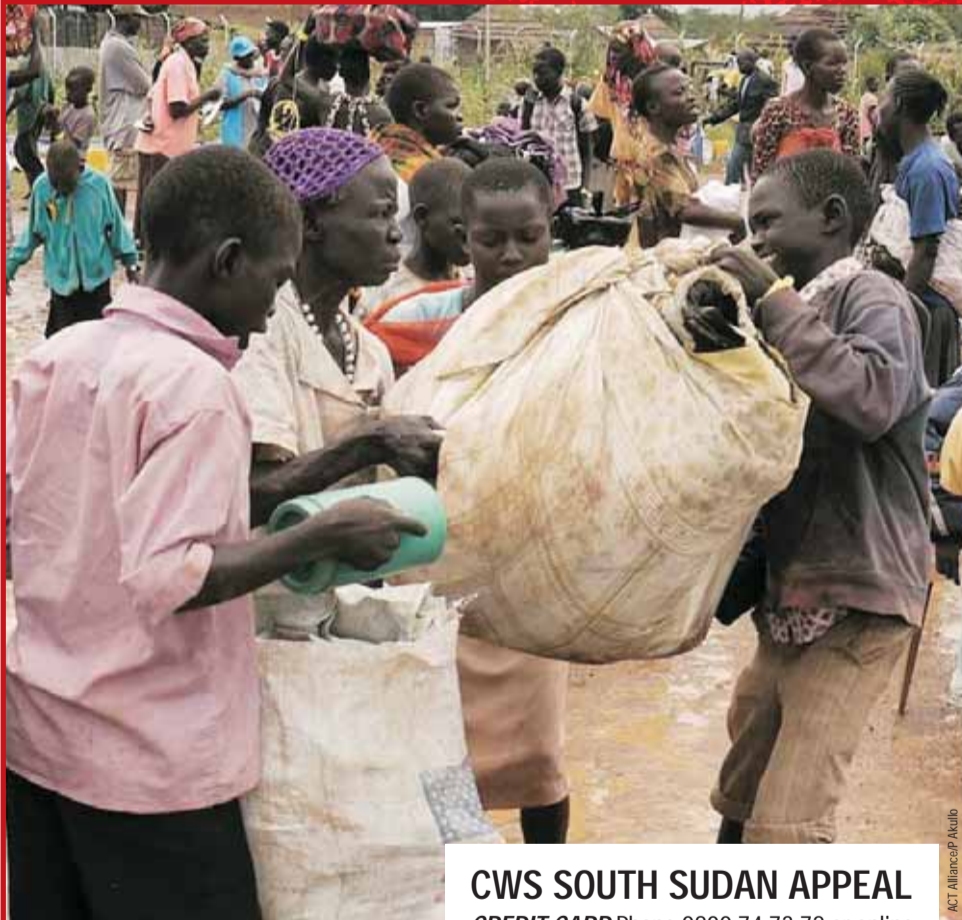
CCS earns money from a piggery set up with funding from CWS. They have also been able to pass on piglets to families and offer advice on farming in dry conditions and on HIV and AIDS.

Rob visited 11 of the associations and was impressed with the way they had worked together to improve income and wellbeing of their communities. He said the high rate of HIV infection had put pressure on already vulnerable people and local government is keen for their programme to be expanded.

CWS visits partners as part of its monitoring process overseen by the International Programmes Working Group of which Rob is a member.

"These visits provide valuable insights. We often discover our funding has had a much deeper impact on communities than we learn through written communications," says CWS international programmes coordinator Trish Murray.

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POST Christian World Service PO Box 22652, Christchurch 8140



Despite UN summit, little help for South Sudan

The steady flow of South Sudanese arriving in Uganda is a long way from the halls of the United Nations General Assembly in New York, which met last month to deal with large scale migration issues.

About 3,000 refugees arrive each day in Uganda, which now hosts the third largest refugee population in Africa. The refugees report that armed groups in South Sudan are killing, looting, burning houses, destroying crops and forcing men to join their ranks. Food prices are rising dramatically and many people are on the run.

Wadalla Peter is director of Christian World Service partner the Maridi Service Agency (MSA). Wadalla says it was difficult to reach Kampala, Uganda to report on the MSA's work.

After waiting for four days he snuck out of the main southern city of Yei which was largely empty but heavily guarded. He had to negotiate nine armed checkpoints including three run by government forces and arrived by overnight bus in Kampala.

He says South Sudanese are suffering. After his visit he returned to Maridi, and continues to assist some of the displaced through MSA's education and livelihood programmes.

During last month's UN Summit for Refugees and Migrants, refugees pleaded for more action given the gravity of the global situation. More than 65 million people are displaced, which makes their numbers equivalent to the world's 21st largest country. Many miss out on medical care, education and food.

In New York, world leaders adopted the New York Declaration for Refugees and Migrants which aims to improve the safety of refugees and migrants, save lives and address large scale migration.

ACT Alliance head of strategy and partnerships Nick Clarke says the New York Declaration is only one step policy makers need to take to address the largest global migration of people since the Second



Wadalla Peter made a dangerous journey out of South Sudan to meet with CWS and tell the stories of South Sudanese refugees.

World War

"Agencies like CWS hoped for a greater commitment to refugees from these meetings. Most were disappointed with the outcome because it leaves poorer countries bearing an unfair burden," says CWS national director Pauline McKay.

The UN High Commission for Refugees says more than one million people have fled South Sudan but they had only received 19 percent of the budget needed to assist them.

ACT Alliance (Action by Churches Together) of which CWS is a member is resettling many of the 380,000 South Sudanese who have arrived in Uganda. The latest influx is putting huge pressure on overflowing camps.

Water, health and sanitation are challenges in the overcrowded camps. ACT Alliance is appealing for more funding to help the refugees, 90 percent of whom are women and children.

CWS has launched the South Sudan Appeal to provide assistance to displaced South Sudanese in Maridi and refugees arriving in Uganda. Donations can be made on line: www.cws.org.nz or sent to CWS, PO Box 22652, Christchurch 8140.

Young People

By Filo Tu

Memz fired up after Texas trip

Tumema Faioso is 'fresh off the boat' after two weeks in the United States.

Tumema is from Wesley Methodist Church in Hastings and she spent a week in Houston, Texas, where she took part in the International Methodist Young Leaders Seminar (IMYLS) and dropped in on the World Methodist Conference.

She then spent another week exploring Los Angeles with Kim and Kanye.

It was a "humbling opportunity" to represent the Methodist Church of New Zealand at the IMYLS, she says.

"When the email about the Conference was forwarded to me by one of the pastors in our Synod, something initially caught my eye. Not only that it was to be held in Houston, Texas, but the theme 'One'."

"Interested and eager to see how this three-lettered word

would portray its true definition at a gathering of thousands of Methodists from all over the world, I spent time in prayer and asked God if this was part of His plan for me, then let it be done."

So what were the highlights of the trip to Texas, other than the cowboys and horses?

"The main highlight of the Conference would have to be the spiritual high that was present from the opening of the Conference, to the many workshops that took place - bible studies, cultural celebrations, right up until the closing prayer on the final day.

"The organisers really put on a Holy Ghost party throughout the Conference. We started and ended each day with worship with the beautiful melodies and sweet sounds of the praise and worship gospel band, with musicians from different corners of the world. The room was filled

with God's presence and Methodists praising and worshipping God as one family."

"I was overwhelmed and inspired at how many young pastors who were present at the World Methodist Conference - young people who were called to ministry at a young age and passionate to serve God in all ways possible."

IMYLS is a programme that promotes dialogue, Christian fellowship, mutual understanding and common ground among youth and young adults of the Methodist/Wesleyan family of faith. Here is quick update from Tumema:

"The IMYLS facilitators, John Thomas III and his team, presented a workshop titled #LeadLikeAWesley! We took a quick glance at the life of John Wesley and his journey of growth and leadership, which has made a major impact on the world



Tumema Faioso (left) and MCNZ vice president Dr Bella Ngaha presented Te Hahi Weteriana's banner at World Methodist Conference.

today.

"They encouraged us to lead just like John Wesley and his family did - with humility, confidence, God's grace, passion, love and faith. Present leaders shared their stories and struggles in their churches, and communities.

"It was interesting to hear that although we reside in different corners of this world, we are facing similar challenges and struggles: violence, justice, cultural conflict, discrimination, poverty and more."

Now that Tumema is back, she intends to share this spiritually uplifting experience with the Connexion, especially the young people. She endeavours to #LeadLikeAWesley at home, at church on a local, national and international level and in the Community!

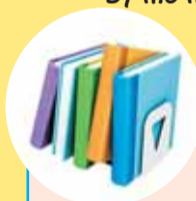
"We are in the season of revival," she says, "and so I am excited to see what God has planned for The Methodist Church of New Zealand, especially the youth."

Kidz Korna!

WELCOME TO KIPZ KORNA OCTOBER 2016!

By the time you read this you will be enjoying another break from school. I had a real wake-up call when our minister asked if the children at our church were going to do a Christmas presentation this year! It's hard to imagine how quickly the year has flown by.

This month we hear from the Girl's Brigade at Beckenham Methodist Church in Christchurch. Thank you Beckenham.



For your Bookshelf

Boy

By Roald Dahl

Illustrations by Quentin Blake

2009, Penguin Putnam, 192 pages

Most of you will have read *Charlie and the Chocolate Factory* and *Matilda* as well as other books by Roald Dahl. This book is full of tales from his childhood, from his first memories of kindergarten through to his time as a boarder at Repton, an English public school.

He tells of his boyhood escapades. My favourite is the time he and his friends dropped a dead mouse in a jar of lollies in a sweetshop!

I recommend this book for years eight and up. A really entertaining read.



Bible Trivia Quiz

1. Who baptised Jesus?
2. What kind of insects did John the Baptist eat?
3. How many people were fed with the five loaves and two fish?
4. What was Matthew's job before he became an apostle?
5. Do you know Matthew's other name?
6. What was the name of Paul of Tarsus before his conversion?
7. Who was the tax collector who climbed a tree to see Jesus?

Beckenham Girls Brigade

The girls in Beckenham Girls brigade range from five years upwards and enjoy many activities including fitness, games, puppetry and baking.

This year they have also learned about Old Testament heroes and heroines.

Beckenham kidz practising a dance with their teacher.



Two of the Beckenham kidz with their puppets.



What are the kids in your church up to?

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

ON SCREEN

A Film Review by Steve Taylor



Recently I shared dinner with the man who gave me my first job out of school. Strong, disciplined and resourceful 30 years ago, today he has Alzheimer's.

Over macaroni cheese and salad, the conversation kept repeating itself. Yes, I was principal of Knox College. Yes, I have two daughters. Such is the cruelty of an incurable disease that slowly strips memory.

Later, over dessert, this same man began to share memories of his school days, some 60 years ago. They included playing cricket with my father. Suddenly it was my memory that had holes. Such is the complexity of memories. They are always richer when held in community.

A few weeks ago a friend, Professor John Swinton, was awarded the 2016 Michael Ramsey Prize. The award, for the best contemporary theological writing of the global Church, was for John's book, Dementia: Living in the Memories of God.

When he announced the award, Anglican Archbishop Justin Welby commended John for tackling one of the most important issues of our time: whether we can value people in other than economic terms. Swinton argues that our responses to memory loss say

essential things about how we understand humans. This in turn, says important things about how we understand God.

Kubo and the Two Strings is one of the finest movies I have seen. An animated story, it is enchanting, a technological triumph driven by the finest of storytelling.

Kubo (Art Parkinson) is a young Japanese man and a storyteller who makes the imaginary real as he strums his magical guitar. Attacked by his aunts, Kubo learns he will only enjoy safety if he discovers his father's sword, breastplate and helmet. He is joined on this quest by Monkey (Charlize Theron) and Beetle (Matthew McConaughey), a samurai with no memory.

In a final climatic ending, Kubo battles not only the aunts, but his grandfather, the Moon King (Ralph Fiennes). Offered immortality, Kubo refuses. To live in the heavens will mean being deprived of the pain and suffering that for Kubo make him human. In the ensuing struggle, the Moon King loses his immortality, followed by his memory.

Lost, unsure of his identity, he finds himself surrounded by the villagers he has previously terrorised. In the absence of memory, the village

community offers him another version of himself.

"You are the old man who feeds the hungry."

"You are the one who taught my children."

Are the villagers lying? Or are they offering another way of understanding memory?

For Kubo and the Two Strings, memories are not individual but communal. The counselling term is reframing. It is an approach that invites us to view life through a different lens. The theological term is recapitulation. It belongs to a second century Bishop named Irenaeus, who argued that in Christ we remember all the stages of being human.

One response to those with Alzheimer's is to regret their loss of memory. Another is for their community to hold more tightly their memories for them.

Such is what God whispers in the making of humanity in Genesis 1. You are loved not because you remember, but because you are remembered.

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

Canticle of the Creatures

The hymn we know as All Creatures of our God and King has evolved from a prayer/chant written by St Francis of Assisi when he was ill in the spring of 1225 and under the care of the St Clare Sisters of the Poor. The last portion was completed a short time before he died October 3rd 1226.

At St Francis' chant was originally called the Canticle of the Creatures but is also known as the Canticle of Brother Sun. Interestingly not one 'four legged creature' is named yet St Francis is revered for his love of animals and that is why many churches hold animal blessings on the Feast of St Francis or the Sunday closest to October 4th.

This challenge tests your memory of the hymn. Each out of order, random line misses a noun. The missing word appears in the Bible reference but not in this context.

Bible Challenge section containing a grid of missing words from the Canticle of the Creatures and corresponding Bible references.

SOUNDS LIKE A GAME CHANGER



Tech cartoons from Jim

Touchstone cartoonist 'Jim' has released a new book of cartoons on technology called 'Sounds Like a Game Changer: A Soon-to-Be Obsolete Collection of Technology Cartoons'.

Jim is the pen name of Brendan Boughen, who is communications manager for Microsoft New Zealand. He has drawn cartoons since he was a teenager, and began covering technology topics in his cartoons in 2005.

The book features more than 100 of Jim's favourite 'tech toons', alongside his written reflections on his work in public relations for technology brands. The foreword is by Kiwi scientist and nanotechnology guru Dr Michelle Dickinson (Nanogirl).

Brendan has drawn cartoons for Touchstone since 2007, many of which are featured in the new book.

"Over the years I've found many moments of inspiration for my Touchstone cartoons amidst the wacky cross-blending of ideas that come from thinking about technology and church," Brendan says.

"This book has been a labour of love - a decade of drawing and two years of work since the idea for it first sprouted.

"Touchstone readers will find many familiar moments and hopefully get some fresh laughs from a selection of new cartoons.

"The book reflects on our obsession with technology. Alongside moments of silliness, it offers some thoughts on the deeper meaning to that obsession and perhaps a philosophical way through it."

The self-published book is available through Jim's web site, cartoonsbyjim.com. Call Jim on 027 839 6044 or email chancewell@paradise.net.nz.





Matthew McConaughey

An interview with Matthew McConaughey

Hollywood leading man Matthew McConaughey is the voice of Beetle in the animated film Kubo and the Two Strings and he stars in another film currently in cinemas, Free State of Jones.

To coincide with our review of Kubo and the Two Strings, Touchstone commissioned an interview with Matthew.

Q. What kind of upbringing did you have in your own house growing up in Texas?

MM: My mother was a kindergarten teacher, very strong, very determined, who led us by example. My father was a very tough football player, and my mother definitely never took any nonsense from us kids.

One day when I was maybe seven or eight years old, I remember asking my mother constantly about wanting to have a new pair of shoes. Finally, she took me into a poor section of town and showed me children who had no shoes at all, and she asked me, "Do you understand now? Do you really need another pair of shoes?"

That was the kind of moral rectitude that both my mother and father instilled in us.

Q. You've spoken of your Christian faith and even thanked God for your Oscar win in 2014. How did your faith help you?

MM: As I said back then, God has graced me with so many opportunities in life and I'm grateful for all of them. And when we started making a family, I knew it was important to continue in the way my parents taught me. Going to church is great for that, to take some time to yourself to reflect and pray.

Q. What's your overriding philosophy in life?

The more secure a man is at home, the higher and wider he can fly outside of it.

Q. From what the public sees of your marriage, you seem very happy and comfortable together.

MM: We were lucky that we met at the right time. That's so important. She inspires me to be myself and pursue what I love. She pushes me to take risks, to grow, and to be a better man.

Q. You're a father to three children. What's your approach to parenting and how do you guide them to

make sense of the world?

MM: A parent has to walk a fine line between being a parent and a friend. Those two roles intersect and overlap. I have seen many examples where adults try to be friends to their children in some circumstances but they are doing a disservice to them. I understand how hard it can be to know which role you need to play at the right time.

Children are smart. They absorb everything and the news these days is filled with so much violence that you can't ignore it. You need to talk about serious things with them sometimes even though the truth burns, but it's going to enlighten them more as compared to what they'll get out of playing video games where you do nothing but shoot people.

I'm very fortunate that my job as an actor enables me to travel and meet new people and learn about different moments in history and different cultures. I want my children to search for answers about their world and understand as much as they can and try to get closer to the truth. It is a process that never stops.

The Study Quran - A New Translation and Commentary

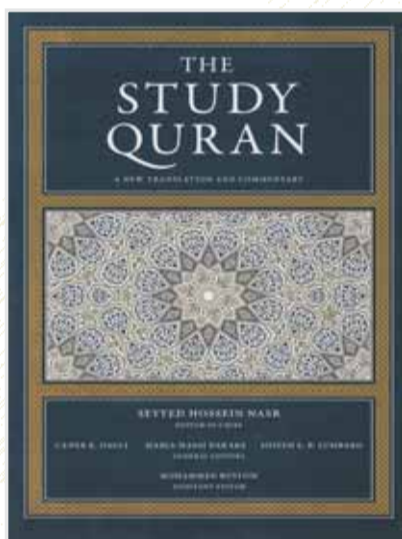
By Seyyed Hossein Nasr
2015, HarperOne, 2048 pages
Reviewer: Greg Hughson

The first surah (chapter) of the Quran, The Opening, contains these words: "In the name of God, the Compassionate, the Merciful. Praise be to God, Lord of the worlds, the Compassionate, the Merciful, Master of the Day of Judgement. Thee we worship and from thee we seek help. Guide us upon the straight path, the path of those whom Thou has blessed, not of those who incur wrath, nor of those who go astray."

The Study Quran provides a very helpful and detailed seven page exegesis of these seven verses. Whereas the Bible begins in Genesis with reference to Creation, the Opening of the Quran focuses on the compassion and mercy of God, and on the human need for God.

More than ever before it is vitally important that Christians have at least some informed understanding of Islam. It is essential that Christians read the Quran and have at least a basic understanding of its structure, content and significance.

The Study Quran can help us obtain this understanding. It is a historic and groundbreaking work, produced by a



distinguished team of Islamic studies scholars. It is an accurate, accessible and reliable English translation.

Christian readers will be familiar with the arrangement of commentary beneath the text, which is a similar format to Bible commentaries. The text of the Quran is helpfully printed in a very clear, large font. The commentary relates to each verse and helps those who are new to the Quran to understand each verse in context.

The commentaries contain metaphysical, spiritual, theological and legal information pertaining to the text. A helpful introduction to each surah provides an interesting and helpful overview and background for it, also in a style which is similar to

Bible commentaries.

The Study Quran also includes essays by 15 leading scholars on how to read and understand the Quran and its role in shaping Islamic civilisation. Again there are parallels to how the Bible has shaped Christian civilisations down through the ages.

Additional helpful information is available from maps, a time line of historical events, and a comprehensive index.

The interfaith movement is now arguably more important than the ecumenical movement within Christianity. There will be no peace in our world without peace between religions.

Therefore, I highly recommend this new translation and commentary as an essential resource which enables us to access and understand the heart of Islam.

Ideally, we should discuss what we learn from reading and studying the Quran with Muslim friends and colleagues. If we have no Muslim friends and colleagues, purchasing or borrowing this resource could be a step towards establishing such contacts, perhaps through a local interfaith group. (For contacts, visit the website interfaith.org.nz) or a visit to your local mosque.

In no way does studying the Quran detract from our own devotional or academic study of the Bible, or detract from our Christian commitment. In fact, it is fascinating to discover some of the same stories and characters we are familiar with from the Bible in the Quran.

This resource enables us to begin the journey of understanding another major world religion. The Quran guides the beliefs and practices of 1.7 billion people on planet earth, the vast majority of whom are peace-loving people who seek to wisely interpret and live out the teachings of the Quran, just as Christians do with the teachings of the Bible.

The Jihad of Jesus - The Sacred Nonviolent Struggle for Justice

By Dave Andrews
2015, WIPF & Stock, 188 pages
Reviewer: David Poultney

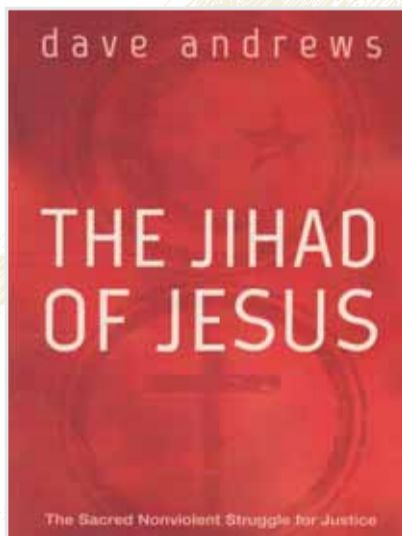
In a year when acts of violence attributed to Islam have never been far from the news and when politicians from Europe, the United States and Dave Andrews' native Australia have sought votes through casting Muslims as the 'other' the word jihad is one which we may be accustomed to seeing as hostile, threatening, alien.

Certainly to talk of a jihad of Jesus would strike many as odd.

Dave Andrews is a peace activist, community organiser and theologian who has lived and worked both in Afghanistan and Pakistan. He writes "as a Christian with Muslim friends, seeking a way we can struggle for love and justice that is true to the best of our traditions."

He observes early on that for many 'jihad' and Jesus are mutually exclusive and that there are those both in Christianity and Islam who would say choose one or the other. He makes an observation that doubtless causes profound discomfort for some in both faiths: "you cannot rightly pursue jihad without Jesus, or rightly pursue Jesus without jihad."

He cites the Muslim author Reza Aslan who wrote that Jesus was a radical activist challenging the injustice and



oppression of his time and place.

We should note that in Islam, Jesus is the prophet Isa. While not worshipped as divine he is revered. We should also note again that jihad isn't 'holy war' even if some have debased the concept in this way. Rather, jihad is struggle, the struggle for righteousness, integrity and the holiness rooted in these.

The book is divided into two parts. The first part, The Jihad of Dajjal, opens with a chapter looking at the history of holy war in Christianity and Islam. The second chapter looks at the non-religious factors involved in these conflicts.

The third chapter argues the religious roots of conflict reside in a

'closed set' approach to religion in which the boundaries of belonging are sharply defined and policed and in which the heathen or infidel other becomes an enemy, a threat, even a contamination.

We might reflect that we see something of this amongst Christians when we see the likes of Franklin Graham speaking of Muslims as risk and threat. Andrews observes how the use of such language - by any faith or ideology - can collude in creating a climate more disposed towards

violence.

The second part of the book is The Jihad of Isa. It begins with a reminder of the deep reverence taught by Islam for Jesus. Consider these words of Khalid Muhammed Khalid:

Jesus was his messenger. The supreme example he left. He was the love which knew no hatred, the peace which knows no restlessness, the salvation which knows no perishing.

Andrews then reiterates his understanding of jihad as sacred nonviolent struggle, in more traditional language perhaps we might say the struggle for righteousness. He then offers a series of examples of where Christians and Muslims have chosen peace and engagement, even at some cost to themselves.

The book concludes with a reflection on the Beatitudes which presents their vision of a fulfilled human life as at the centre of all religious traditions.

This book is very well written and a compelling read. Personally I have a deep sense of being where the author is coming from and perhaps this is a problem. In terms of those who read this book I imagine Andrews is preaching to the choir.

Sadly those who are most wary, most hostile to the other are unlikely to engage with this. Closing that gulf of misunderstanding though is clearly a part of the very jihad Andrews would say we are called to.

FROM THE ARCHIVES

By Helen Laurenson

Unidentified photo poses historical riddle



What is happening and where in this photo from the early 1950s?

'A picture is worth a thousand words', the saying goes, but so many historic photographs remain a mystery because they have no accompanying information to identify them.

Some images need words to place the momentarily recorded scene in context - though not necessarily a thousand. For instance, this photo was found in two halves among the Rev George Laurenson's papers.

This photo could be offered to Methodist Archives, but without any accompanying provenance, it remains an enigma.

It is like the popular jigsaw puzzle Wasgij, where you need to use your own imagination to piece together what might

be happening in the puzzle-box image. You have to work out the cause of the scene by making up the puzzle in order to discover why the characters in the illustration look as they do.

What is happening in this photo? Where is it taken, who are the people, and what are they all watching there on the left?

Some information about the season can be gleaned from the clothes being worn. The men on the right are in formal suits (although one has removed his jacket) and look as though they are part of an 'official party'. There is even a movie camera to hand, but for some reason it is not being used to record the proceedings. The older women are mostly wearing

hats and floral dresses, and one has even removed her coat; whereas younger women and girls are bare-headed, more informally dressed in full-skirted, short-sleeved or sleeveless frocks and sandals. The boys and younger men are in open necked shirts. It looks like a fine, summer day.

There is only one post World War II car in the line-up of parked vehicles which would support the guesstimate that it is a scene from the early 1950s. Does anyone remember Doug White's petrol station?

The Rev George Laurenson was inducted as President in November 1951. Is this one of the occasions at which he was present?

The Laurenson family has a sterling

silver trowel presented to him when he laid the foundation stone of the Mount Maunganui Church Hall on 20 March 1952. That looked a distinct possibility, until a knowledgeable person firmly stated that this is not Mount Maunganui.

It certainly looks like a foundation stone-laying of some sort, for if it were the opening ceremony of a building (and there is a builder's power-box on the pole at the left), people would surely be standing, waiting to move and have the speeches inside, instead of sitting in the hot sun.

If only we could read the other side of that large notice board! But perhaps someone can complete the other half of the puzzle for us?

Unsung Methodists WESLEYANS AND PRIMITIVES IN AUCKLAND

By Donald Phillipps

WHAT SORT OF METHODIST?

There's another 150th anniversary coming up that is of interest to this writer. In November Mount Albert Methodism will celebrate its beginnings.

The personal interest is that my great-grandfather, John Phillipps, and his brother Frank and his brother-in-law Richard Monk were among the small group of men who gathered in Frank's house on February 2nd 1866 and agreed there should be a Methodist chapel at the corner of New North Rd and Asquith Ave.

The property was a gift of the well-known local land-owner Allen Kerr Taylor, whose great-granddaughter happens to be my cousin. At this moment in time it is appropriate to recall that the late Mary Astley Ford was a descendent of Edward Allen, one of that founding group, while Hugh Garlick of Remuera carries the name of J. Tonson Garlick, another who attended that first meeting.

From such 'family' beginnings a great work was started, and that was exactly the way so many Methodist societies were formed. Things happened because of the energy and drive that was to be found among people who still felt they belonged to the family of Wesley, and to each other.

This brings me to the point of this article. At that meeting in February John Phillipps moved and J. Tonson Garlick seconded "That the chapel to be erected shall be a Wesleyan Chapel". It sounds straightforward enough,



Mt Albert Methodist Church was established as a distinctly Wesleyan congregation.

but there are undertones that need to be explored.

The Mt Albert Church's 50th Jubilee souvenir noted that 1866 was a year of 'marked activity' in Auckland Methodism. It was the year Pitt Street Methodist Church and the Grafton Rd Church were built. Parnell, opened in the 1850s, had had its first resident minister, William Morley, appointed in 1864, so there were now three resident Methodist ministers in Auckland.

But what about William Colley, the Primitive Methodist minister down in the town? Our New Zealand Methodist history has been bedevilled by the fact that, because of our reliance on William Morley for the story of our beginnings, we have been largely unaware of the equally honourable history of Primitive Methodism in the country.

Morley wrote at the turn of the century, but his work a few years before that Fifty Years of Primitive Methodism in New Zealand by Potter and Guy was published. That excellent and detailed work is largely unknown. The undertone is that in 1866 the relationship between the two branches was an uneasy one.

It was no surprise that Messrs Phillipps and Garlick should want to ensure that their place of worship was going to be Wesleyan, and not Primitive Methodist.

Auckland Methodism had started at High St, down in the heart of the CBD, as we would say. Now the principal place of worship was going to be at Pitt St, at the top of the valley, while the Primitive Methodists remained firmly in their place at Alexandra (Airedale) St.

The move into the suburbs would have been seen by the Wesleyan Methodists as strong evidence of their vitality, and of their relevance to an upwardly mobile Auckland society. That same drive was to motivate Methodism throughout the country for nearly a century.

Primitive Methodism, especially in the

person of their leading layman, David Goldie (1842-1926), was equally ambitious. Goldie was a timber merchant, had been an MP, and was the city's mayor at the turn of the century.

Primitive Methodism remained closer to its Wesleyan roots, remembering that John Wesley had forsaken the safe interior of the parish church to preach out-of-doors. The large wooden church at Alexandra Street was a busy place, and among its other leaders were men like Thomas Booth and John Manners, who would go, after the Sunday evening service, to the corner of Shortland Street (Mark Somerville's Corner) and lead open-air worship.

The crowd included sailors from the warships, soldiers from the barracks, bushmen from the mills, and the townspeople. It was said that as many as 600 could be present, to sing their favourite hymns, have an improving tract put into their hands, and be challenged.

Meanwhile in Christchurch in 1866, an attempt was made to establish yet another branch of Methodism, the United Methodist Free Church. There is evidence enough to suggest that Wesleyan Methodists and Primitive Methodist in the 1860s were more aware of their differences than of their shared origins.

Evangelism then, as now, is a touchy subject. Just like blue collars and white collars. Hence that resolution. It's worth thinking about.

A personal reflection on the life of Talatala Rupeni Balawa

Rev Joeli Ducivaki (Meadowland Fijian Parish)

It is a privilege and blessing to write about Rev Rupeni Balawa as he possessed a unique, strong personality. He was a reliable, consistent and silent achiever.

Rupeni and I had family ties as my wife is related to his in-laws. But I mainly think of Rupeni as a work colleague, a true friend, a brother and a gentleman. I had only known him for few years, and much of what he bravely initiated, developed and accomplished will be better known by those who are closer to him.

My first encounter with Rupeni was in 2006 when he was the catechist (vakatawa) at Khyber Pass Methodist Church in. I walked into a service late and was accompanied by a renowned Fijian colleague Josefa Poe. We walked in church when the collection was being made, and Rupeni, who was leading the service, called for Josefa to pray for the donation.

Rupeni was a diligent person and ambitious when negotiating for the truth to prevail. This is an aspect of his personality that I admired and will cherish because true leaders stand against injustice. But when the cloud settles, then there will be a roar of laughter and just maybe that noise will have cleared away our indifference. That is Rupeni.

Rev Rupeni attended a prominent government boys' boarding school, Ratu

Kadavulevu school at Lodon, north of Suva, which was built to accommodate boys from outer islands and rural parts of Fiji. Some boys from nearby villages also attended the school and this is why Rupeni was enrolled there.

Here in Auckland he was an active member of the Ratu Kadavulevu Old Boys Club. His guidance and leadership provided a solid platform for the group to make a positive contribution to the Fijian community in the greater Auckland area.

At end of 2009, I was enrolled at Trinity College as a part time student and was set to return when the new school year began in February 2010. Rev Rupeni joined Trinity when the new semester started.

In our early years at Trinity, while we were still exploring our friendship, he took a trip back home to Fiji. When he came back, strangely enough he shared stories about my younger days including some rather dubious deeds that I was involved in. I asked who had dared to share those untold stories but this was Rev Rupeni at work, digging into your history to understand you better in order to build a true foundation on which friendship could be built.

In one class at Trinity we were asked, What will be your last wish to your wife when doomsday is upon you? Most

answers focused on repentance and forgiveness but when it was Rev Rupeni turn to answer he said in a loud and seriousness voice, Will you marry me again? We all roared with laughter and the ladies made comments. But Rev Rupeni stood there with slow smile on his face. We stopped and thought about it and agreed that it felt true to embrace your loved ones in this way. Calling for repentance and forgiveness is about oneself but reaching out to others is about family and friends.

I started to feel that there was something about Rev Rupeni that shined brighter in gloomy and difficult periods to think about others not only one's self.

In 2013, Rev Rupeni went on Trinity College's tour of Israel. When he came back he was full of stories and about the Biblical places he had visited. The trip included some long and tiring walks but he repeatedly said that it was worth it because it was the Holy Land and Jesus had actually lived there. Then we were told that Rev Rupeni rode a donkey to climb a hill and the donkey collapsed. I asked Rupeni and he confirmed it was true but he blamed the donkey's owner because the donkey was weak and tired. Principal Rev David Bell replied he was just too heavy.

In 2015, he was again on Trinity

College's trip to Turkey for the 'Following Paul's footsteps' course. We shared wonderful experiences at sites such as Troy, Istanbul and Ephesus.

I saw Rev Rupeni as a mentor. He provided insights when I questioned the cultural context of particular lifestyles, habits and traditions. While I sought reasons, Rupeni offered compassion and insights.

Rupeni prepared himself well for his ministry. He was transformed and appreciated the social and religious issues of gender, sexuality and human rights in the context of religious beliefs. He broadened his views in contextual theology and started to build a congregation based on the Word of God that is effective today.

Trinity College students and friends who knew Rev Rupeni are glad and honoured to have known him. He was honourable when there was a need but loud and noisy if that was needed. So long friend, until we meet again. Gone but not forgotten.

"Naked I came from my mother's womb, and naked I will return there. The Lord gives, and the Lord takes away. May the name of the Lord be blessed!" (Job 1:21).



Rupeni Balawa (second right) and other Trinity College students with a renowned potter in Turkey.



MCNZ Fijian presbyters in the Turkey, (from left) the late Rev Rupeni Balawa, Rev Joeli Ducivaki and Rev Alifereti Uludole.



Rev Rupeni Balawa with his wife and daughter.



Rev Rupeni Balawa on a Trinity College trip to the Holy Land.



Rev Rupeni Balawa's induction at Pitt Street Methodist Church in 2013.

TRIBUTE for REV RUPENI BALAWA

Presbyter for the Pitt St Fijian Congregation

Sa mai kacivi na i Talai ni Kalou na wekada o Rupeni Balawakula Delai e na nona gauna ga na Kalou.

Rupeni Balawakula Delai is survived by his wife Litiana, his children Iloi, Aseri, Setareki and Lusiana and three grandchildren.

Rupeni first worked as a boilermaker in both Fiji and New Zealand for a period spanning over three decades. In this field he also worked as a tutor in preparing apprentices in trades schools. As a boilermaker his duties included reading plans and fabricating heavy steel for the big construction work. Rupeni left this job because of some health issues.

Since the early 1990s Rupeni had been the Vakatawa (or catechist) of the small

congregation of Fijian Methodists worshipping at Khyber Pass Anglican Church of the Holy Sepulcher. This congregation comprised about 50 families.

When he left his work as a boilermaker, Rupeni was able to allocate more time to church duties such as visiting the sick, the needy, the troubled and the joyful.

Under his guidance the Khyber Pass Methodists entered into consultations and negotiations to rejoin the Wasewase after a lapse of almost two decades of isolation. The group was accepted into the Auckland Central Parish and they re-located to Pitt Street in 2012.

Rupeni enrolled at the Trinity Methodist Theological College in 2011 as a private part time student. Rupeni was

privileged and fortunate to be able to study as a non-paying student. Moreover, his experience as a church leader was taken into account to form the basis of his prior learning consideration.

Hence, by 2013 Rupeni was stationed for Fijian ministry at the Auckland Central Parish. And the following year, 2014, he was ordained.

Rupeni celebrated his 60th birthday early this year. He loved being around people and the community, be they family, friends, parishioners, colleagues, visitors or strangers.

Rupeni enjoyed connecting to people, reminiscing, advising or ministering over tea or kava whether at home, at work, on a street corner, or from the pulpit.

Rupeni was passionate about the transformation that could come about in peoples' lives when they make a commitment to Christ. He had a pastoral concern for Fijian Methodists scattered around the country, and nurtured the growing congregation in Hauraki. He will be remembered for his big heart and his big laugh, and his desire for Fijian ministry to grow and strengthen in Te Hahi Weteriana.

We give thanks for his ministry, and surround Litiana and the family with our prayers and our love.

Sa mai kacivi na i Talai ni Kalou na wekada o Rupeni Balawakula Delai e na nona gauna ga na Kalou.



Ua matua i tu'u le Finagalo o le Atua, i le tagata faatuatua

Lesoni: Tusi: Kenese 45:21-24. Luka 2:22-35

Matua: Luka 2:34 "Faauta ua tu'u le tama nei, e pau'u ma toe tutu ai tagata e toatele".

Autu: Ua matua i tu'u le Finagalo o le Atua, i le tagata faatuatua.

O le talitonuga i le tala o le foafoaga, e taua laau, manu, vaitafe, Sami ma le laueleele, aua o nisi ia o vaega taua uma o le fofoaga a le Atua. A'o l_sili o na mea uma o le fofoaga, o le tagata, aua o ia na matua i tu'u iai le Etena atoa, aemaise o le finagalo o le Atua.

O le mafuaga foi lea o le tulaga ese, o le va nonofo ai o Iosefa ma ona uso. Aua o Iosefa na matua i tuu iai le laveaina, e le gata o lona aiga, a'o Isaraelu.

Fa'afofoga foi i ana upu, o'u uso e, aua, aua tou te popole, e le o outou, a'o le Atua. O le Atua na auina mai a'u i Aikupito, e muamua mai ia te outou. Ia matua i tuu ia te a'u le finagalo o le Atua mo ona tagata.

Ia fai a'u ma to'omaga e le gata o lo tatou aiga, a'o le fanau matelaina a le Atua, e sulufai mai, i le fia maua ose meaai ona o le oge.

O le mafuaga foi lea, na ia tautala

malosi ai, ina ua taumavae ma ona uso. Sole! omai na o, tauana ma outou, aua tou te femisa'i i le ala.

O le fesili, aisea na gagana ai faapea Iosefa? Aua foi o tama nei e to'a sefululua, ma le aiga lenei, na faamatua i tu'u iai le finagalo o le Atua, ma avea ma faavae ma tupuga o le nuu filifilia o le Atua.

Aua o le a le matagofie ose aiga, fanau ma se nuu, e matua i tuu iai le finagalo o le Atua, ae tausolomua ona taua'imisa, ma gaogaai se fealofani i lona lotoifale.

O lona uiga, o le kerisiano ua matua i tuu iai le finagalo o le Atua, e ao ona laei i le filemu ma le loto faamagalalo, ae lautua i le alofa e faavavau.

Pogai foi lea e le'i muta ai i le feagaiga tuai lenei faamoemoe o le Atua, ae na toe susulu malosi mai i le fale o manu ina ua fanau mai Iesu.

E ui lava o Ia o le Alo o le Atua, ae na fanau, soifua ma ola faatasi ma tagata. Faamoemoe o le Atua, ia matua i tuu ia te ia le talalelei.

Mafuaga lena na sa'afi ai Simeona, Maria ma Iosefa, "Faauta ua tu'u le tama nei, e pau'u ma toe tutu ai tagata e toatele". O lona uiga, Faauta i le tama nei ua matua i tuu iai le finagalo o le Atua.

Ua avea lona tagata ma lona ola e pauu ma toe tutu ai tagata e toatele. O le a amo i ona tauau le talalelei. Pe mafatia ai, pe tigaina ai, pe matelaina ai, pe afutoto ai, ae o le a fai lava o ia ma lavea'i i le tagata faatuatua.

Le faamoemoe tauave lea o le Atua, na afua mai le feagaiga tuai, fa'auau i laufanua o le feagaiga fou, lea foi ua fai ma o tatou faiva alofilima.

O le valaauina ma le galuega tu'u mumusu, o i tatou tagata faatuatua i lenei vaitau o le Agaga Paia, ua matua i tuu iai le Talalelei a le Atua.

Ou te talitonu o le anofale foi lea o lo tatou fitaituga i le finagalo o le Atua, aua ua tatou talitonu ma faatuatua, ua matua i tuu ia te'i tatou le talalelei a le Atua.

O le Atua o le Agaga lava ia, ae ua fai ou aao ma o'u lima, e vae ma lima iai le talalelei a le Atua. O lona uiga, e pei ona faamanatu Iosefa, "Sole! omai na o, tauana ma outou, aua tou te femisa'i i le ala.

A'o se faamanatu foi lea na pupula mai i le fale o manu, ia l_ o le maualuga, a'o le loto maualalo. O le loto filemu ma le loto faamagalalo, ae laei i le alofa. Pe tatou te mafatia ai, pe tigaina ai, pe matelaina ai, pe afusisina ai, a ia tatou

galulue ma le mautinoa, ua matua le tu'u o le talalelei a le Atua, i o tatou aao ma lima.

O Iosefa, na taoto i le mal_l_ o le lua e le sua. Na moe i le mal_l_ o le falepuipui, i le fia ai ma le fia inu i Aikupito.

Ae na sapaia e le Atua ma fa'ati'eti'e i le nofoalii, e pule i le nuu uma o Aikupito, e fai ma laveai, o le aiga o le Atua.

O Iesu, na fanau i le fale namuleaga o manu, tulituli aup_ina ia fasiotia. Malaga i Aikupito i le mal_l_ o le po, ae velasia i le vevela o le la i le taeao.

Ae na sapaia e le Atua ma faatietie i lona itu taumatau i le nofoalii mamalu.

O le fesili, aisea ua faamati'eti'e ai e le Atua i laua nei?

O le tali, aua na matua i tu'u ia i laua le finagalo o le Atua.

O lona uiga, e le tuulafoaina e le Atua le tagata faatuatua ua matua i tu'u iai lana talalelei.

Ae faapefea i tatou, o fai ea lo tatou faatuatua ma lo tatou ola, ma toomaga o le finagalo o le Atua.

Soifua: Rev Utumau'u Pupulu

Malofie o le laeai o Tamatane



Susuga ia Usoali'i Su'a, Liaina, Agaiotupu, Sia ma le faletua ia Fuafiva.

By Paulo Ieli

E le faigofie le filifiliga a le taulealea Samoa na te laeiina le tatau a le atunuu, aua foi e onosai gata le tiga ma le mamafa o le au, e faapena foi i le tapuaiga pe a latou vaai i se tasi o taoto e lagona le alofa ona o le maai o le au o sasaina ai le tino. E ui lava la i le tiga i le taimi e galue ai ae o lona taunuuga e fefete ai ma avea ai loa ma sogaimiti e galue i le fale o matai.

Fa'afetai onosa'i malo papale, malo fa'atoatoa.

O le vaiaso ua tuana'i atu nei sa toe taunu'u mai ai i fanua le fa'alupu i le vao o le susuga ia Usoali'i ma le faletua ia Fuafiva ma o la alo, sa tu'ua ai Niu Sila mo Samoa mo le fa'amoemoe ia tao'oto i le malofie. Sa taoto'oto fa'ataisi le susuga ia Liaina ma lona uso matua o lo'o aumaua i Ausetalia ia Sia.

La lea ua a'e i fanua le fa'atamasoalii, lele ua matamata-nonofo e pei o le maota o le aiga Taua'ana i le matagofie o le laei-malofie o le atali'i.

O le susuga ia Sia ma Liaina o alo o Usoali'i Su'a mai le alalafaga o Fai'a'ai i Savaia'i. O le paia lava lea, afio o Fualaau ma le aiga ali'i ma Fepulea'i, afio Tilafoga ma le Fa'avaoga, Su'a ma Gisa. Alalata'i Tuisalega na ali'i ta'i i lou itu, ma pule i lou itu, ma le mamalu i le Alataua.

O lo la tina o le faletua ia Fuafiva Su'a mai le alalafaga i Apia, afio o Alo o Sina, afio le Fuaifale o Tamaseu ma Faualo, afio le matua, susu Alo o Sa Malietoa, paia ese'ese o aiga ma le mamalu o le Faletolu ma le Vainalepa.

O le aigaotupu o le susuga ia Li'aifaiva o le alo e fa'asino i le ali'i o le itu, fetalaiga ia Lavea o Safotu. Fa'afetai i le aigaotupu ma le falefa o lona aiga salemalama mo le galuega mae'a.

O Liaina Su'a o se tasi o taule'ale'a fa'amoemoeina o le Matagaluga Uesele Papatoetoe. O lo'o galue nei i le tupulaga, autalavou, aufaipese. O se atali'i tusa'afia lenei atali'i i le galuega.



Liaina Su'a shows off his tattoos (malofie), a feature of his Samoan heritage.

Liaina Su'a a member of the Papatoetoe Samoan Parish travelled to Samoa with his parents three weeks ago in order to realise his dreams. Ivan as he is known amongst his peers grew up longing to be tattooed, and so away he went to Samoa.

After two weeks of pain, Ivan now shows of his malofie or tatau with joy and proud to be Samoan.

Ko e Tali Ui Sepitema 'Oku Fakama'unga ki ai Mahina Hou'eiki Fafine September Roll Calls Bind Women Fellowship Month

'Oku taku ko Sepitema ko e mahina ia 'o e hou'eiki fafine pea 'oku fakama'u'aki ia 'a 'enau katoanga taliui faka-Sepitema.

I ha ki'i fakamatala nounou ki he 'tali ui' 'oku ou fie lave si'i ki he tokoni 'a Rev Dr Jione Havea 'i he'ene fakaava 'a e houa malanga ma'ae to'utupu (youth service) ki he potungaue talavou 'a e Vahenga Ngaue Saione 'o Papatoetoe.

Na'a ne fakamahino ai ki he talavou mo e finemui 'a e mahu'inga 'o e ma'unga kelesi ni pea ko e taliui 'oku kamata pe hono ngaue'aki mei he potungaue ako fakakalisitiane, kalasi'aho, potungaue-'a-tangata 'o a'u ki he potungaue-'a-fafine 'o hange ko e Taliui Sepitema.

Na'a ne pehee foki ai ko e taliui 'oku ne hange 'o fakaha'a'i ai 'a e fakakaukau 'oku nau kau mai (sense of belonging) ki he siasii pee ko e feohi'anga 'o e kau tui. 'Oku 'ikai ko ia pee ka ko e

fakamahino ki he siasii 'oku 'i ai honau fatonga ko e tokanga mo tauhi fakalaumalie ki he kau memipa pee 'takanga sipi' 'oku nau kau mai ki he siasii.

I he Taliui Sepitema 'oku nofo pe 'a e kau toulekeleka 'o fakana'una'u ke nau a'u ki ai. 'Oku fakaha'aki 'enau fiefia pea mo mafana 'a 'enau liilii'osi honau ngaahi teuteu lelei tahaa pea 'oku meimei kofu fo'ou 'a e kau fa'ee ni'ihii ke fakaha'a'i'aki 'enau honga'ia he 'enau a'u ki he Taliui Sepitema.

'Oku 'ikai ko ia pe ka 'oku kau fakataha mo e famili he poupou mo e tokangaekina e taliui 'a e hou'eiki fafine.

'Oku feinga 'a e fanauu ke kumi ha kofu fo'ou ma'a 'enau ngaahi fa'ee 'i he taliui pea feinga 'a e ngaahi husepaniti ke teuteu mo e me'atokoni lelei ma'ae ngaahi hoaa ke faka'ilonga'i'aki 'a honau 'ahoo.



Ko Rev. Lute Pole mo e kau fefine mei Epsom 'i he 'enau taliui Sepitema. (Rev Lute Pole and her Epsom Church Women Fellowship at the Taliui Sepitema-Roll Calls)



Ko Valeti Finau (hoa faifekau sea) mo e ni'ihii 'o e kau fefine mei Napier/Hastings 'i he Taliui Sepitema. (Valeti Finau (centre) at Napier/Hastings Taliui-Roll Call.)



Ko e Taliui 'a e Vahenga Ngaue Saione mei Papatoetoe. (Women Fellowship of Saione Parish at their Taliui Sepitema.)

Fai Poupoua Fakamanatu Uike Lea Faka-Tonga Tongan Language Week Well-Supported

Na'e haa mai e toe lahi ange he ta'u ni 'a e mahu'inga'ia he uike lea faka-Tonga mo hono fakatolonga e ngaahi me'a mahu'inga (values) 'o hotau anga fakafonua. Na'e toe fakafiefia foki ko e ngaue fakataha 'a hotau Siasi mo e ngaahi siasi kehe pea mo e ngaahi komuniti Tongaa 'i hono fakamanatu mo faka'ai'ai ke fakatolonga 'a 'etau lea.

I he polokalama 'a e kainga Tonga 'o e kolomu'aa, Uelingatoni na'e kamata'aki 'enau uike lea faka-Tonga ha po lotu 'a ia na'e hiva ai 'a e ngaahi siasii. Na'e taa'imua foki 'etau kau faifekau Metotisi hange ko Simote Taunga (Taranaki), Hiueni Nuku (Tawa), Kalo Kaisa (Vahenga Petone kau palangi) pea pehe ki he kau setuata 'o e ngaahi fai'angalotu.

Na'e kau mai ki ai foki mo e ngaahi saisi kehee ko 'enau mahu'inga'ia 'i he

fakatolonga 'o e lea faka-Tonga pea mo e ngaahi 'ulungaanga mo e to'onga faka-Tonga.

I ha lipooti mei he minisita 'o e kakai 'o e Pasifiki, Paseta Sam Lotu-iga na'a ne pehee ai 'oku faka'a'au ke toe lahi ange 'a e fa'ahinga 'oku lava 'o lea faka-Tonga; 'a ia kuo 'alu hake eni mei he 23,000 he 2003 ki he 32,000. 'Oku fakafuofua foki ki he kakai Tonga 'e toko 60,000 'i he fonua.

I 'Okalani ni na'e kau fakataha 'a e ngaahi akoteu pea mo e ngaahi matu'a 'i he fakamanatu 'o e mahu'inga e lea faka-Tonga.

Na'e 'ikai ko ia pe ka na'e toe kau mo e ngaahi ngaue'anga 'oku ngaue ai 'a hotau kakai 'i he fakamanatu 'o 'etau lea mo faka'ali'ali 'a e ngaahi ngaue mo e ngaahi koloa faka-Tonga 'o hange ko e ngatu, fala mo e ngaahi taa tongitongi foki.



Ko e taha he ngaahi potungaue talavou 'a hotau siasi 'i Uelingatoni lolotonga e po lotu fakaava e uike lea faka-Tonga. (One of the youth groups from Wellington District under Vahefonua performed at Tongan Language Week 2016.)



Ko e potungaue talavou 'a Avalon lolotonga 'o e Uike Lea Faka-Tonga 'a e vahe Uelingatoni. (The Avalon church youth group and supporters during the celebration of Tongan Language Week 2016.)



Ko e taha he ngaahi siasi 'o Uelingatoni lolotonga 'enau hiva he po lotu uike Lea Faka-Tonga 'a e vahenga Uelingatoni. (One of the Tongan church choirs in Wellington during the Tongan Language Week.)

FAKALOTOFALE'IA

**Uike lea faka-Tonga mei he kolomu'a ki Houston, Texas
(Tongan Language Week from the Capital to Houston, Texas)**

Potu Folofola: Himi 391; 657

Ko e taha he ngaahi teolosia (akonaki fakatala-'Otua) 'a e punake na'a ne fa'u 'a 'etau himi, Rev. Dr. James Moulton, (Moliton) 'o kau ki he fonuua mo hotau Tonga (values/Tonganness) 'oku haa ia he himi 657: "Sihova Sapaoti e" mo e 391: "Oku 'i ai ha ki'i fonua 'oku tu'u 'i 'oseni". 'I he veesi faka'osi 'o e 391, 'oku pehe ai, "Tama Tonga tu'u 'o ngaue; Ho koloaa ke fakamonuu."

Ko e fakakaukau fakateolosia ko ia 'oku uho ai hono fakamamafa'i 'i Nu'u Sila ni 'a e "Uike lea faka-Tonga" (Tongan Language Week) na'e fakahoko 'i he mahina kuo 'osi. Ko e fakatolonga 'o e lea faka-Tonga 'oku kanoloto ai 'a e anga fakafonua, 'ulungaanga, teunga faka-Tonga, 'ofa fonua, ngaue malohi, Tonga mo'unga ki he loto pea pehee ki he 'Otua na'e tuku ki ai 'a e fonuua 'e he 'uluaki Faa.

'I he uike lea faka-Tonga na'e fakamamafa'i ia he tapa kotoa 'o Nu'u Sila ni 'o kamata pe mei hotau kolomu'aa, Uelingatoni 'o a'u mai ki 'Okalani ni pea pehee foki ki he Motu Sautee.

Na'e toe malie foki 'a e a'u 'a e fakakaukau ni ki ha feitu'u mama'o ange 'oku te'eki ke nau fanongo kinautolu 'i he ki'i fonua ko Tonga pe 'oku tu'u 'i fee. Ko e talaloto ia mo e fakamatala 'a Tevita Finau (faifekau sea) 'a ia na'a ne lava atu ki he Konifelenisi Siasi Metotisi 'a mamani na'e fakahoko 'i Houston, Texas.

'I he Sapate 'o e konifelenisi na'e filifili ai 'a e kau faifekau 'e ni'ihiki ke nau malanga ki he ngaahi potu siasi Metotisi 'o Houston pea na'e vahe ia ke malanga ki Ashford United Methodist Church. 'I he'ene fakafe'iloaki atu ko ee ko 'ene ha'u mei Tonga 'oku 'ikai ke 'ilo'i 'e he siasi ia pe ko fee 'a Tonga.

Ko e fakamatala fakaofiofi mo ofi

taha mai ki he manatu 'a e kakai 'o e siasii ko e to'o fuka fakaholo mamata ko ia 'a Pita Taufatofua he Sipoti 'o e 'Olimipiki 'i Rio 'a ia na'e toki 'osii. Ko 'ene 'ai atu pee 'a e fakataataa ko ia ko e mahino ia ki he siasi 'o Ashford Methodist 'a e ki'i motu si'isi'i ko ia Tonga.

Pea mo'oni pe 'a e punake, "Neongo ko e ki'i kakai he tapa 'o mamani. Mama'o mei he ngaahi fonua malohi mo masani. Ka ko hai 'e lau he koloa kuo ke laku mai. Me'a 'a sino, laumalie mo e 'atamai.

'I hono fakamamafa'i 'o e uike lea faka-Tonga 'i hotau kolomu'aa, Uelingatoni na'e po lotu fakatahataha ai 'a e ngaahi siasi 'o e kakai Tonga ke faka'ilonga'i 'a e mahu'inga hotau Tonga.

Pea 'ikai ko ia pe kae faka'ai'ai mo fakahinohino ki he fanau Tonga 'a e mahu'inga honau Tongaa pea mo e ngaahi me'a mahu'inga (values) 'o hotau anga fakafonua. Na'e pehee 'e he faifekau ko

Kalo Kaisa 'a ia ko 'ene toki hiki atu ki he vahe Uelingatoni, na'a ne faka'ofa'ofa'ia 'i he ngaue fakataha 'a e ngaahi siasii pea mo e kau taki lotu.

Pea 'ikai ko ia pe ka ko e fiefia 'a e fanau mo e ngaahi matu'aa ke nau kau fakataha 'i hono fakamahu'inga'i mo fakamamafa'i 'a 'etau lea mo e naunau'ia 'o e 'ulungaanga faka-Tongaa. Pea taa na'e mo'oni pee 'a e visone mo e sio loloa na'e fai 'e he faifekau, Dr. Moliton 'i he'ene viki 'a hotau Tongaa pea mo 'ene fekau'aki mo e 'Otuaa.

Kaekehe, ko e anga ia 'a e ma'alali 'o e uike lea faka-Tonga 'i hono fakahoko 'i hotau kolomu'aa pea mo 'ene mafola ki he ngaahi feitu'u na'e folaua 'e hotau kau memipaa he ngaahi fatongiaa. 'Oku tau polepole 'i hotau tupu'angaa pea kau ki ai hotau 'Otuaa pea mo'oni pee 'etau lea, "Otua mo Tonga ko hoku tofi'a".



Ko e kau faifekau mo e to'utupu mei he kolomu'a, Uelingatoni 'i he po hiva fakaava 'o e uike lea faka-Tong. (Church leaders from the Tongan community in Wellington during the commemoration of the Tongan Language Week 2016).



Tonga's flag bearer at the Olympics Pita-Taufatofua.

**Konifelenisi 13 Metotisi 'a Mamani mo e Hou'eiki Fafine
World Methodist Conference and World Methodist Women's Assembly 13th**

Ko e "Kakai Fili: Ui Ke Talaki" pe "Chosen People: Called To Proclaim", ko e kaveinga ia 'o e konifelenisi 'a e Siasi Metotisi 'o Mamani pea pehee ki he'ene Potungae 'a Fafine 'a ia na'e fakahoko 'i Houston, Texas 'i he mahina kuo 'osi (Septema 2016).

Ko e siate folau ni 'oku tau'au ia ki he fakakaukau 'ia 1 Pita 2: 9 & 10, "Ka ko kimoutolu ko ha ha'a fili, ko e tu'unga taula'eiki fakatu'i, ko e kakai tapu, ko e fa'ahinga 'oku ma'ane me'a tonu, koe'uhiaa ke mou ongoongoa atu 'a e ngaahi lelei 'o 'Ene 'Afio, 'a ia na'a ne ui mai kimoutolu."

Ko e kaveinga ni na'e fa'u ia ke toe fakamanatu ki he kau Metotisi 'o Mamani ke nau toe fakatokanga'i ange e ngaahi me'a mahu'inga ni: (i) Ke tau toe manatua hotau fa'unga mo hotau talaa (to remember who we are) (ii) Ke toe lalanga 'a e fekau'aki mo Kalaisi (to develop our relationship with Christ) (iii) Pea ke fakanaunau'i kitautolu ke

talaki 'a Kalasi pea mo 'ene 'ofaa 'i he lotu, tokoni'i mo'ui fakasosiale pea mo lalanga 'a e fekau'aki/feohi (equipping us to share Christ with others and proclaim his love through worship, social action, and relationships).

Na'e fokotu'u 'a e kaveinga ni ke ne toe fakai'ia 'a e kau Metotisi ke nau kei tauhi mo pukepuke 'a e laumalie faka-Ueisiliana pea tokangaekina foki 'a e ngaahi 'isiuu fakasosiale 'oku mo'ua ai 'a hotau mamani.

'I he folau ki he konifelenisi na'e fakafofonga ai 'a e Vahefonua 'e he faifekau sea, Tevita Finau mo e tauhi pa'anga, Paula Taumoepeau; pea ki he potungae 'a fafine na'e fakafofonga ia 'e Tiulipe Pope (tokoni palesitini), Siniva Vaitohi (sekelitali), pea mo e kau fefine mei he ngaahi Vahenga Ngaue: 'Okalani/Manukau; Fumi Saafi mo 'Oloka Tanginoa (Dominion), 'Uhila Pulu (Onehunga); Saione: Mele Finau; Lotofale'ia: 'Akosita Falala; Palmerston North: Loleta Bray.



Ko e kau fakafofonga mei Nu'u Sila ni lolotonga 'enau hiva he konifelenisi 'a e kakai fefine 'a mamani. 'Oku 'ilo ngofua pe kinautolu 'i honau teunga 'uli'uli hange ko e All Blacks. NZ Women's Fellowship representatives perform at the World Federation of Methodist and Uniting Church Women Assembly in Houston. They are easily identified because of their black uniforms like the All Blacks.



Ko Tevita Finau (faifekau sea), Paula Taumoepeau (tauhi pa'anga) mo e kau fefine na'a nau fakafofonga ki he konifelenisi 'a e Metotisi 'a Mamani. Na'e fai fakataha foki eni mo e konifelenisi 'a e kakai fefine Metotisi 'o Mamani. Vahefonua Superintendent Rev Tevita Finau (2nd right), Vahefonua treasurer Paula Taumoepeau (left) and representatives from Vahefonua Women Fellowship during the World Methodist Conference at Houston. Ministers from other Methodist Churches have joined the photo as well.



Ko Tiulipe Pope (tokoni palesitini potungae 'a fefine Vahefonua) mo e kau fefine mei he ngaahi vahenga ngaue 'o e Vahefonua na'a nau fakafofonga 'i 'a e Vahefonua ki he konifelenisi kakai fefine Metotisi 'o mamani na'e fakahoko 'i Houston, Texas. Tiulipe Pope (Vahefonua Women Fellowship vice president) and women Vahefonua Women Fellowship chapters at the Assembly of the World Federation of Methodist and Uniting Church Women in Houston.