

TOUCHSTONE

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



Rheumatic fever in the spotlight

By Sophie Parish

For emigrants from the Pacific Islands, New Zealand is viewed as a sanctuary and a developed country with many opportunities. Often missing from this picture are the serious health risks that Pasifika families face here.

Rheumatic fever is almost unheard of in the Islands, yet is on the rise in Auckland due to damp conditions and too many families living closely together.

Left untreated, rheumatic fever can effect a child's heart and cause swelling and pain in their hips, knees, ankles, elbows and wrists.

Health organisations are trying to meet the need to educate the Pacific community about this very serious illness.

Rev Paulo Ieli says, "According to the health officials, the two most common factors for Pasifika children contracting rheumatic fever are overcrowding in homes and cold, damp environments. I see this as a social justice issue in which we as Methodist parishioners can help to get the message out to Pasifika families in the wider community."

Paulo is the presbyter at Ponsonby Samoan Methodist Parish, and he says the primary health care organisation Alliance Health Plus approached him to host an evening of education around rheumatic fever.

About 200 people from the Parish and the wider Auckland region attended the event on August 26th.

"We decided to present a play to highlight how rheumatic fever can develop and the need for parents to take action if they see their child is unwell," Paulo says.

"We appealed to their emotions by creating a script about a family with two boys, one of whom contracted rheumatic fever. It was an extreme example of what can happen, so we could get the message across."

In the play the boy got a sore throat and the mother told her child that he was just being lazy and did not want to go to school. As the play continues the boy's parents ignored the symptoms of

rheumatic fever. Eventually he is rushed to hospital, but dies on the way.

"We even did the child's funeral. There were tears in the audience. People were moved," Paulo says.

Ponsonby Methodist decided to host the event as part of its Let the Children Live efforts. The evening also included singing, dancing and scripture.

Paulo stressed to the families in attendance that quick action can save a child's heart and life.

"I wanted to call on parents to be more aware and not to hesitate. It may cost them a \$10 visit to the doctor but will possibly prevent losing a child's life."

Alliance Health sent out a nurse to the Parish prior to the

RHEUMATIC FEVER SYMPTOMS

- Sore throat
- Cough
- Sore joints
- Fever
- Rash
- Loss of appetite, nausea, vomiting.

TIP: Take the child to the doctor immediately and ask for a swab test, regardless of whether they fit the Pasifika demographic. Ensure the swab test is taken correctly.

event to help educate Paulo and his group about the symptoms of rheumatic fever and what parents should look out for if their child becomes ill.

The nurse emphasised that a swab test is crucial to determine whether the child has a common cold or rheumatic fever. It is very important that the swab is done correctly.

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Church and industry join forces in apprenticeships scheme

By Paul Titus

Vahefonua Tonga is working with employers and industry training organisations (ITOs) to get more Tongan young people into workplace training under the New Zealand Apprenticeships scheme.

This effort will place young Tongans aged 16-24 in full-time paid employment. They can earn money as they learn practical skills and gain qualifications. Advocates say this staircase approach is an achievable career pathway for more Tongans to become qualified and registered tradespeople.

This initiative is led by the Education and Training Task Group of Vahefonua Tonga Methodist Mission (Siaola). Valeti Finau is the team leader of the task group.

Valeti says Siaola's apprenticeships initiative aligns with the Government's goal to get more Pasifika youth into employment and training.

It uses a partnership model in which employers provide jobs, ITOs provide on-the-job training, and Siaola provides pastoral support for the young people to help them complete their training.

"It is not easy to change the mind set of our people," Valeti says. "Tertiary study - especially at university - is most parents' dream and goal for their children. This is great but not an achievable reality for many."

"While we are working hard to kick off our pilot apprenticeships, we must work



Vahefonua Tonga is working with employers and ITOs to put more people into apprenticeships.

equally hard to educate and convince our families about apprenticeships and trades and the opportunities they offer."

Valeti says other apprenticeships schemes, such as Modern Apprenticeships, have lacked incentives. The trainees had to complete the Level 4 qualifications then look for a job. The non-completion rate was high.

This New Zealand Apprenticeships scheme is different and Siaola believes it is an exciting career pathway opportunity for many young people.

Siaola's partnership model for the apprenticeship scheme uses some of the

positive outcomes of the Laulotaha Mentoring Programme - a one on one mentoring programme for children in early childhood education up to Year 13 students.

"If the apprentice can work full-time and get a proper salary while they get their training, it creates a realistic, achievable staircase into a trade qualification."

The apprenticeship programme is a minimum of four years. Apprentices will come out of it with a Level 4 trade certificate and then they can go on to become fully qualified.

Valeti says Siaola has met with a number of different ITOs. These include the Electrical Training Company Organisation (ETCO), which provides electrical apprenticeships, the Building and Construction ITO (BCITO), and Connexis, the ITO for Infrastructure such as water supply, waste water treatment, roading, civil housing, electricity supply, and civil engineering.

Siaola has also met with Competenz, the country's largest ITO. Competenz provides training in mechanical engineering, manufacturing, transport, food and beverage, forestry, and printing industries.

Valeti says they are all enthusiastic to work with Siaola.

"These are national bodies so we should be able to provide work and training throughout the country," Valeti says.

"BCITO can provide training in all the building trades, including stone masonry, architecture, brick and block laying, concrete construction, joinery, framing and trussing, concrete, carpentry, plastering, painting and decorating, tiling, kitchen and bathroom design."

"With the housing developments that are underway in Auckland there is work in these trades for 10 years guaranteed. There is also lots of construction work in the South Island."

Connexis has arranged to meet with Valeti about ways to get more young women into jobs in the infrastructure sector.

Vahefonua Tonga has also held discussions with government social housing providers such as Houses Land and Community (HLC) that looks after the building of new houses in Auckland to replace old and mouldy ones. They have explored partnerships and ways the apprenticeships scheme could be used in this work.

Tongan young people will be able to get into the training programmes by contacting Siaola Education and Training Task Group or through Vahefonua's 36 congregations around New Zealand.

For more information contact Valeti Finau or valeti.finau@gmail.com or 021 774 368.

Canterbury to host rural church people from round the world

By David Hill

Christians from rural communities around the world are set to converge on Canterbury in April.

The International Rural Churches Association's (IRCA) conference will be held at Lincoln University April 15th-21st, 2018, with the theme of 'Growing Together'.

The first IRCA conference was held in Durham, England in 1998 with the theme 'Rural Culture and Spirituality' and it has since been held in Chennai, India (2002), Brandon, Canada (2007), Altenkirchen, Germany (2010) and Lilongwe, Malawi (2014).

Northland presbyter Rev Dr Robyn McPhail has been a member of IRCA's leadership group since 2002 and says networking among the world's rural churches has always been challenge.

"Nowadays it's easier than it used to be to keep in contact with Skype and email."

Robyn says rural churches around the world are facing similar challenges, including isolation, particularly as "the old guard is getting older" and there is not always younger people to carry it on.

The conference aims to

inspire, encourage and equip rural church leaders from across the globe as they explore those challenges and opportunities facing rural mission and ministry.

Along with Robyn other members of the leadership group are from England, Malawi, India, the United States, Canada and Romania.

The conference has a number of keynote speakers, including the current IRCA chairperson Jerry Marshall and New Zealanders Dr Rosemary Dewerse from the Knox Centre for Ministry and Leadership, and Anglican minister Rev Jenny Dawson.

The conference is also a place where others can share their stories.

"The strength is in people telling their stories. The conference is not something that has an outside agenda," Robyn says.

"It has a theme to help start a conversation, and then it is about what people bring. If we are going to do any talking together, it has got to produce something - a work plan for when people go home to support and equip them."

A local organising committee is being chaired by Linda Cowan and includes Methodists Garth Cant and Digby Prosser and local



As a major agricultural region, Canterbury is the ideal place to host the International Rural Churches conference.

Anglicans and Presbyterians.

"The big push is to get Kiwis to come," Linda says. "It's not cheap, but it is an awful lot cheaper than it will be next time when it's likely to be held on the other side of the world."

Linda is keen for local Canterbury parishes to get involved by picking up visitors from the airport, welcoming them and transporting them to Lincoln, and then picking them up from Lincoln and transporting them to the airport afterwards.

Darfield Parish is offering bed and breakfast to visitors before and after the conference as a fundraiser.

Linda hopes to encourage young people from New Zealand and overseas to attend the conference, with Methodist youth leader Siu Williams-Lemi planning some youth activities.

During the conference there will be an outing to Christchurch, which will include a meeting with Methodist inner-city chaplain Rev Rob Ferguson at the Cathedral.

An outing is also planned with a water theme in the Hororata and Darfield areas and organised by vicars Revs Jenni Carter and Susan Baldwin.

Tours are being offered before and after the conference and there is an overnight stay planned at the Ngati Moki Marae at Taumutu, near Te Waihora Lake Ellesmere, to give visitors a taste of Maori culture.

The cost of the conference is \$1500 including single room accommodation, meals, outings and transfer from Christchurch airport if required, or \$950 without accommodation.

Robyn says many rural Christians in other parts of the world do not have the financial resources to attend the conference, so IRCA is inviting donations, which can be made through the IRCA website, to assist with their costs.

The Methodist PAC fund has already come to the party, putting up \$11,000 to support four Pacific Island Christians to attend the conference, including one from New Caledonia and three from Fiji.

For registration or more information go to the IRCA website irca.online.

Ponsonby church joins crusade against rheumatic fever

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Parents should make sure that, when their child is having a swab test, the swab does not touch the tongue. If it does, it can change the results and some children have remained undiagnosed from rheumatic fever because the test was not done correctly.

Paulo says health officials have told him that when children are living in cold, damp homes that are overcrowded it is 99 percent certain half will contract rheumatic fever.

"The statistics are staggering. It is an economics and social justice issue. Families struggle to pay high rent, and parents need to be educated about the importance of warm, dry homes and the need for children to keep warm and to wear shoes to

and from school, especially in winter."

The Ponsonby Parish has formed a group to tackle health issues within their community. Currently the group is hosting a six week course for the elderly on managing pain and ailments that affect their day-to-day life.

In October, child abuse will be their next area of focus and education.

"Issues like rheumatic fever and other social justice issues need to be a focus and we can as a church can invite and help educate the wider community, which is Methodist Mission in action," Paulo says.

To find out more about Ponsonby Samoan Methodist's health events contact Rev Paulo Ieli on pauloi@methodist.nz.



Young people from the Ponsonby Methodist Church helped get the message out.

App creates better connections for the Connexion

By Paul Titus

A new app for mobile phones and tablets allows members of Methodist and Uniting parishes the ability to easily receive news, information, and audio and video posts from the Methodist Connexion.

Local churches can also use the app to provide their own notices and recordings to their parishioners.

Methodist general secretary Rev David Bush says the Methodist Publishing Board has signed up for the Ezychurch app, which is compatible with all Android and Apple mobile devices.

Ezychurch comes with a variety of free resources - including a PDF reader, a library of films and audio recordings, and a means to read the Bible - and it allows the Connexional office to post notices or other digital recordings.

"We have posted the times and locations for Connexional committees, and you can even download a map to see exactly where they are," David says.

"You can also read Touchstone and eMessenger through the app or connect to the Methodist Church website.

"It gives us the ability to provide audio and video recordings and we intend to post at least one sermon from somewhere around the Connexion each week. While

there is less demand to livestream video, we could livestream major events at Conference such as the ordination ceremony."

There are many free video resources that come with subscribing to the Ezychurch app suitable for small group discussions or individuals to watch on their own. One of these is Long Story Short, a series of videos produced in New Zealand that summarise and explain important parts of the Bible.

The app also gives members of the Methodist Church access to commercial discounts negotiated through the AllChurches buying group. Discounts are available at a number of major chains including Placemakers, Officemax, Beaurepaires and Repco.

Methodist and Uniting parishes can also sign up to tailor the Ezychurch app for their own purposes.

Ezychurch managing director Nick Hitchins says the app gives congregations an easy way to keep people informed and connected.

"They can post a calendar of events and meetings, duty rosters, newsletters or articles of interest. Or they might want to post an audio recording of each Sunday's sermon," Nick says.

"There is also the ability to push notifications. For example,



A screen shot of the Methodist Ezychurch app on a mobile phone.

if events change or something happens to a member of the congregation, a notice can be sent out to inform people immediately."

Nick says audio recordings and push notifications are both popular features for congregations. More sophisticated features include posting videos and on-line giving.

"Most churches already do their collections by passing the plate or automatic payments. But the congregation might want to have a fund drive for a special project such as a visiting missionary or social justice cause. Then they can use the app so people can donate immediately and not put it off until later when they might forget."



Opawa Community Church members June Cleave and Inez Beardsley keep up to date with what's happening in the congregation using Ezychurch.

Because the Connexion has signed up for the Ezychurch base package, parishes get a discount when they sign up for their own version of the app. Nick says most congregations can get a package that meets their needs for a monthly fee of \$5-\$20.

David says the Connexion has signed up for the Ezychurch app because mobile technology is the way communication is headed, particularly for young people.

"We hope this will provide a way to communicate with younger members of the church that is exciting and interesting. Trinity College is looking at it as a way to communicate with students," he says.

Nick is a member of the Opawa Community Church in

Christchurch. He says young people are not the only ones who are well-connected through their mobile phones. Many older members of his congregation are tech savvy, and Ezychurch keeps them connected to what is happening in the church community.

Anyone can sign up for Methodist Connexion app for free by going to the Google Play Store or Apple iTunes and downloading the Ezystream Methodist NZ app.

Any parish that wants to design its own app is best to contact Nick Hitchins on 0800 127 764 or email nick@ezystream.com.

Tauiwi jumps on-line to choose presidential team

By Paul Titus

The Tauiwi section of the Methodist Church is using an on-line voting system to finalise the panel of candidates for the next presidential team.

This step was made necessary when Tauiwi's first round of balloting to select a slate of nominees during the August synods was inconclusive.

This was the alternative selection process that Conference 2016 decided upon when it was unable to select the next presidential team because of an impasse in the bi-cultural 5+5 Panel, which selects the presidential team from candidates put forward by Tauiwi and Te Taha Maori.

Methodist general secretary Rev David Bush says it is Tauiwi's long-standing process to send names of candidates who receive more than 50 percent of the ballots cast to Conference Panel (formerly the 5+5 Panel).

"There were 335 ballots cast during the Tauiwi synods. No candidate for president or vice president gained 50 percent of the ballots," David says.

"At Conference Tauiwi's normal practice in this

circumstance is to hold a second ballot with the names of the lowest polling nominees dropping off the ballot.

"Given the unusual circumstances this year, the Presidential Committee of Advice determined that it would be necessary to have a second ballot following the same procedure, and the President approved the on-line process."

Over a two-week period during the end of September and early October those who voted during the August synods will have another chance to vote using the Election Runner on-line voting system.

This time they will indicate their support for the three candidates for president and three candidates for vice president who topped polling during the August synods.

The names now being considered for president-elect are Andrew Doubleday, Tevita Finau, and Setaita Kinahoi Veikune. The candidates for vice president-elect are Nicola Grundy, Tevita Finau and Rachael Masterton.

Any of these candidates who receive more than 50 percent of those casting votes through the on-line polling will go through

to the Conference Panel. It will meet on October 31st at the Church's Auckland office to make the final decision on the next presidential team.

David says 15 of the 335 people who voted in the August synods do not have an email address so they will receive a postal ballot.

"Election Runner is an inexpensive, secure, cloud-based election platform. Everyone who is eligible to vote will receive a unique password that will allow them to vote only once.

"It is a good system that sends those who have not voted a reminder to do so and those who have voted a receipt. It also conveniently tallies up the vote so that as soon as the polling closes we will know the results."

Once the Conference Panel makes the final decision on the new presidential team, President Prince Devanandan will confirm their appointment.

David says that since this will happen in early November, the timing is similar to when they would have been appointed during a normal Conference year. The new team will have 11 months to prepare for Conference 2018.



Onehunga Co-operating Church will host UCANZ Forum Oct 26-29.

Still room at the UCANZ table

This year marks the 50th anniversary of the Act of Commitment by Partner Churches so the UCANZ Forum in October holds special significance.

The Forum takes place from the evening of October 26th through to Sunday morning worship on October 29th at Onehunga Co-operating Parish.

The theme for the Forum is 'One More at the Table' and organisers say it is not just for members of Cooperative Ventures.

Participants from all churches will benefit from learning new skills that are essential if we are to enlarge our vision and be equipped for understanding better the diversities we encounter in church life.

Among the guest speakers are:

Professor Paul Trebilco, Rev Dr Mary Caygill, Rev Prince Devanandan, Viv Whimster, Jocelyn Armstrong, and Jo Randerson.

Workshops include Listening Respectfully, Multicultural Communication, the Religious Diversity Centre, Communication in New Testament times, and a Sign Language primer.

Although registration closed on October 1st, people can attend the opening service and/or the Thursday or Friday workshops without catering. To attend these days, please contact the UCANZ Office.

Come to learn and share the skills of respectful listening to each other - and to God.

The full timetable is available on the UCANZ website - ucanz.org.nz.

Mission statements and who defines them

To the editor

I would like to raise the issue of parish mission statements. I offer three questions: Does the mission statement of your parish reflect what you believe? Should the members of a parish be involved in accepting its Mission Statement? If it is something you personally cannot accept should you say so?

My belief is that a parish mission statement should reflect the essence of that parish by briefly describing its core values.

I believe that churches should be accepting of all who want to be part of them and this naturally includes a wide range of personal beliefs.

Within churches it is reasonable for clergy and others to share and help shape theological understandings through study, sermons and actions. But I do not believe that my church has the right to tell me what I believe without consulting me.

By 'me' I mean the whole congregation should be able to say whether or not they can live with the theology of the mission statement. This is especially so when a new parish council

takes it upon itself to replace a well-considered, long-standing mission statement.

This has happened in my parish, which until recently had a mission statement that was chosen democratically. It was 'We commit to following the loving example of Jesus'. This has now been replaced with: 'Our vision is to promote Christian faith and values in the communities of the Kapiti Coast'.

I believe a church should be part of its local community and seek to serve it in whatever ways it can. A church should always be welcoming to any who want to come through its doors.

But I do not believe it is right for any parish to promote its own faith and values to other communities within its location. All geographical regions in New Zealand have a variety of cultures. I cannot accept a mission statement that lacks respect for others' faiths and values.

If your core beliefs are important to you please show it by responding to my questions.

Rosalie Sugrue, Raumati Beach

Share the love during family funerals

To the editor,

In recent years I have attended the funerals of a number of people who had exercised significant community service.

With few exceptions, excessive and repetitive family tributes have dominated the ceremony and excluded community service tributes from being heard.

Understandably, family tributes should have priority, but do they need to be so numerous

and usually so repetitious?

Celebrants and funeral directors could surely suggest a pre-funeral family and friends gathering where unrestrained family memories and grief can be shared prior to a more inclusive public funeral.

Some cultures and religious traditions already model this superbly.

Brian Turner, Waikuku Beach

While he certainly appreciated the convenience and functionality of his new 'EzyChurch' phone app, Jeff sometimes missed the feeling of his cold, hard pew.

The Ageing Experience By Jan Fogg

Visiting as an act of faith

Recently I made a hospital visit to a loved older family member. The severe flu bug that was around this winter really knocked some people and led to complications that required hospitalisation.

The visit left me reassured that when people do gain access to our medical system, it works well to improve their health as much as possible. But as I reflected on my visit, I was aware of the difference between visiting an older family member compared with visits I have made on behalf of the church.

It makes me think that we don't always do visits as well as we should.

This might seem puzzling and I write about it because I am disappointed that I missed out some important conversation in the visit with my relative, which I hope I wouldn't have missed in a pastoral visit.

Some of this stems from the fact that a visit with an older family member is likely to be shaped by the historic nature of the family relationship. It is not quite the same as an equal relationship between friends or members of the church family.

The older person in the family relationship often takes the lead in how a conversation pans out. Hopefully, if we can forgive ourselves and realise the continuing importance of learning as we age, we might find our way through this and have a more helpful visit next time.

Sometimes as visitors there may be important questions to ask or suggestions to make. These don't always come to the fore, especially if other visitors are present.

If the person who is unwell displays unusual behaviour, it may be a clue that he or she has some fear for the future. I regret I didn't ease my way into a conversation that could address this when I visited my relative.

Discussions around fear, loss of hope and finding meaning in suffering are important, yet even though such things are in a person's thoughts, they may not be raised when lying in a hospital bed.

For this reason, it is important to be alert when visiting and watch for hints that people are feeling uncomfortable.

There are many different attitudes toward ageing in our society. Some may perceive older people as a burden to society. Others may believe that some people age 'successfully' (although that may not be the view of the one lying in a hospital bed). Or ageing may be understood as a significant part of the spiritual journey.

A spiritual journey doesn't necessarily have a religious component for everyone, but it does mean that we all need to live life to its fullest every minute given our circumstances.

Whether or not the person we visit with is religious, we can still focus on the spiritual themes of relationships, family, reminiscence, meaning, hope, and connectedness.

Thankfully, an important part of the visit I made included good remembering and family relationships.

The precious gifts we can leave behind when we visit include warm memories, a sense of family, and hope for the present, even when the future is uncertain.

Poet's Corner

Spring

By Delwyn White

*Hurrah! The calendar page-turn says it's spring,
Time to enjoy the new growth it will bring,
Most of us hope that the frosts and cold winds
are passed
And the sun will shine for longer at last.*

*Fluffy yellow wattle flowers cause some to sneeze
As pollen lightly floats on the breeze,
Daffodils delight as they dance in the sun and
the rain
And bursting magnolia buds speak of
spring again.*

*Blossoms of many types attract busy bees
While birds trill from high up in the trees
And start to gather what they need for their nest
Into which tiny eggs they'll soon rest.*

*Curly fleeced lambs in fields frolic free,
Tiny ducklings confidently swim where their
mothers can see,
And on unsteady legs calves suckle soon after
they're born.*

How could these new mums feel at all forlorn?

*Bare winter branches of our wonderful trees,
Are showing signs of soft green leaves,
Lawns look lush and need a regular mow
And gardens are ready for work with the hoe.*

*Soon we'll be able to stow down jackets away
And replace our cosy beanies with hats by day,
But we have to remember that September
can still bring
Winds from the south that have quite a sting.*

Domina

(A Homemaker's Prayer)

By Doreen Lennox

*I prayed to You
while hoovering,
manoeuvring to fit my time around
You.*

*I prayed to You
while cleaning up,
washing up my life to save time for
You.*

*I prayed to You
about fears unsaid,
alone in bed, just to feel close to
You.*

*I'll pray again
Tomorrow.*

FROM THE PRESIDENT AND THE VICE PRESIDENT

Passion + Partnerships = Possibilities

Have you ever watched one of the TV programmes that explore the history of well-known personalities to track down their more interesting ancestors? Or the series that reveal people's ethnic origins by analysing their DNA?

Most of us like to know where we have come from ourselves, or to share this journey of others. How many of us, though, have applied a similar exercise to discovering how our church traditions, especially our Methodist heritage, are still in evidence in our lives today?

In other words, is our Wesleyan DNA still around, and if so, how is it being expressed?

When Taiuiwi Strategy and Stationing committee met in August, we explored some of these questions. We identified among us some core Wesleyan values such as a 'catholic spirit' that makes us open to and willing to work alongside others, 'holiness' that is lived out as 'social holiness/justice', a 'warmed heart' that finds ways to follow our passions, and a

pragmatism borne of Wesley's can-do attitude when facing any hurdle, which he explained as 'divine necessity'.

We asked if we were still radical enough, or had we lost our bias to the poor? How good are we at being collective and Connexional? How do we form a voice from our diversity?

One advantage we have in not holding Conference in 2017 is that Strategy and Stationing had some extra time to discuss strategy and ask some hard practical questions. How do we keep parishes resourced when we have fewer presbyters? What could we be doing to share God's good news better with young people? Could we work more effectively in our communities?

We realised that sometimes parishes work in parallel with other groups, for example, with congregations from other cultural groups or denominations, or other community organisations.

Our Mission Resourcing directors are asking us: Could we work in partnership

with such other groups? Could we identify common objectives and find ways to pool our resources? If we are all trying to make the world a better place, how about working together rather than in competition? By coupling our passions with such partnerships, what possibilities might emerge?

We pray that as we seek to be true to our calling as Methodist Christians, kairos moments will emerge as a divine synergy enables us to be effective in mission.

We encourage your prayerful support of all those involved in the selection process for the next president and vice-president. For the nominees who have allowed their names to go forward, it is a time of real uncertainty. For members of the Conference Panel, the discernment process requires wisdom and integrity.

As a Connexion, we have chosen these people to see through this task. Please let us give them our trust and support as they work through it.

As well as attending Taiuiwi Strategy



President
Prince Devandan



Vice President
Viv Whimster

and Stationing, we have been to Wellington and Masterton (Prince), and Christchurch, Council of Conference, Whangarei and Dargaville (Viv).

The recent rededication of Redhill Camp, near Dargaville, has been a good example of people working together in partnership, renovating and redecorating so that the buildings are once again suitable for church and community groups to use.

Prince's travels are taking him to Geneva for a World Council of Churches meeting.

When visiting different parts of the country we are heartened by the passion that continues to inspire Methodists, and pray that in partnership with God's Spirit, we will help the world to become a better place and realise God's mission.

WHO IS MY NEIGHBOUR?

By Margaret Riley

In his book 'The Comfortable Pew' Pierre Berton challenges us to adapt the Biblical parables so they have more meaning in this modern age.

He uses the story of the Good Samaritan as an example of a parable that loses much of its point because it is difficult to make sense of who the Samaritans were.

We have taken the word 'Samaritan' into our language to mean someone who does good, but there was a real intensity of feeling between Jews and Samaritans. To a Jew, a Samaritan was a despised enemy.

Perhaps modern examples could be found in the feelings between Buddhists and Muslims in Myanmar, or the different factions in Northern Ireland, or any of the trouble spots throughout the world.

I have placed my story, not in any of these exotic places but in central Wellington.

Beth is a young woman in her early 20s. She spent Saturday morning shopping around Cuba and Manners Streets in Wellington. As she was going home, she realised that she would need some money when she went out later that evening so she went to an ATM, where she withdrew some cash.

While she was doing this a group of street kids were watching. They thought that she would be an easy mark, so they followed as she walked home.

When Beth turned into a quiet street the street kids attacked her, punching and kicking her viciously, until she collapsed at the side of the road. They then grabbed her handbag and shopping bags and ran off.

Just as they were disappearing around a far corner, Mr Evans turned into the street. Mr Evans is a prominent businessman, a member of the local community board and school board and he was often noticed because of his large charitable donations.

He had seen a little of what had happened and his thoughts went something like: "I don't know what the world's coming to. Young people are always fighting among themselves. What do you expect, the way they run wild on the streets."

He thought Beth was part of the gang who had fallen out with the others. He decided it was best not to get involved, so he passed by on the other side of the street.

The next person to come along was the Rev Johnson, a minister of the local church and much admired by his parishioners. He preached stirring sermons and was involved in many Church activities.

When he saw Beth he thought she was drunk and had fallen into the gutter. His thoughts were "Tsk, tsk...drunk at this time of day. These 'alkies' seem to start earlier and earlier. She'll sober up. Perhaps I'll call the police when I get home - they'll dry her out."

He too passed by on the other side of the road.

The third person to come past was Ken, a member of the Mongrel Mob. He was riding his motor cycle and almost passed Beth when he realised that the bundle of rags was a human being.

Ken stopped and went over to Beth. He saw that she needed medical help. He dialled 111 and waited for the ambulance to arrive. He sat down in the gutter, cradled Beth's head in his lap and talked gently in a soft voice.

Which of these three acted like a neighbour to Beth? I have written my story about a Good Gang Member, but it could have just as easily been a Good Homosexual, a Good Beneficiary, a Good Alcoholic or a Good... any group in society which some people think is different to themselves.

Who then is my neighbour? The one who needs my help.

Margaret Riley attends St Clare Co-operating Church in Hamilton.

A Catholic priest reflects on the 500th anniversary of the Reformation

By Charles Waddell

"An attentive and rigorous study, free of prejudice and polemics, enables the churches, now in dialogue, to discern and receive all that was positive and legitimate in the Reformation, while distancing themselves from errors, extremes and failures, and acknowledging the sins that led to the division." - Pope Francis.

I grew up in a 1950s Catholicism in which it was unimaginable for a Pope to acclaim anything 'positive' or 'legitimate' about the Protestant Reformation. The Catholic Church was without question 'The Truth'.

I can still hear Sr Carmelita stonily instilling in our Year 2 minds as we prepared for our First Holy Communion that 'we' are the sole truth. For her, Protestants, of whom I had only a vague awareness, were wrong and therefore, to be avoided lest their error be infectious.

My years at university and seminary were heartening and exciting. More students and staff became proponents of ecumenism, and progress uniting divisions within and between Catholicism and Protestantism seemed nearly unbounded.

Dialogues on the Eucharist and intercommunion, ministry and apostolic succession, and Church and doctrine were music to my ears. There was the shared promise to continue to move forward towards unity.

One such move was made in 1998 with the Joint Declaration on the Doctrine of Justification expressing agreement that forgiveness and salvation arise from God's grace, while good works flow from being receptive to that grace.

Still, further ways forward to unity between Catholics and Protestants required a paradigm shift. I think this current ecumenical paradigm shift has crystallised with Pope Francis.

Francis sets before us a Christocentric spirituality of tenderness and mercy that is larger than and embraces our doctrinal differences.

Here, ecumenism is not solely, nor perhaps, primarily, about arriving at doctrinal agreement but finding communion through pastoral care.

For example, Catholics and Protestants find themselves united in sharing the tenderness and mercy of Jesus to our neighbours: the refugees, the poor, the mentally ill, prisoners, victims of warfare, the starving, the unborn, the condemned,

the dying, and, as Laudato Si urges, the planet itself.

This spirituality brings us together as the Church more than doctrinal agreement.

This spirituality does not deny the importance of doctrine. There are several reasons for Francis not to make beliefs the fundamental pivot around which unity or disunity revolves.

One is that this dichotomy by beliefs is by no means unequivocally sustained in practice by the adherents of the two churches. Much is said on what doctrines define a Catholic or a Protestant but often neither Catholics nor Protestants adhere to these doctrines or, at least, care very much about them.

For example, a recent survey showed that more than 50 percent of Catholics who receive Communion regularly do not believe in its True Presence.

Contested doctrines within and between Protestant divisions are equally disturbing.

More often than not, the faithful of the two churches are not berated for their lack of doctrinal orthodoxy but exhorted to have faith in Jesus and to love as they live out their common baptism.

For Francis, the hurdle to ecumenical unity will remain mysterious as long as dialogue assumes that the essence of the Catholic-Protestant division is a matter of doctrine.

Doctrine is surely involved, but the way forward in ecumenical dialogue may be the addition of Francis' integral pastoral care with its central emphasis on the notion of what we Christians have in common: a commitment to live, to embody together as one, the tenderness and mercy of Jesus to all people without exception.

Francis tells us that without genuine, warm, wholehearted integral pastoral care within and between the churches we will always have a divided Church and a lot of struggling Catholics and Protestants. If Martin Luther was commemorating this year with us, would he not agree?

Charles Waddell is a priest of the Archdiocese of Perth. This is an abridged version of his article that appeared in the Spring 2017 edition of the NZ Lay Preachers Association publication Word & Worship.



Diakonia World Assembly drew 425 deacons to Chicago from around the world.

World's deacons shaken by the wind

By Hilaire Campbell

Comradeship pulls deacons together and the 22nd Diakonia World Assembly, held in Chicago from June 28th to July 5th, was ample proof of that.

Megan Alley is deacon at Kauriwhore Church in Whangarei and one of 425 deacons from the three Diakonia world regions who attended the Assembly. She says "Knowing we are not alone is very important to us."

Megan is one of three deacons from Aotearoa who attended. The other two are from the Anglican Church. They represented the Diakonia Asia-Pacific region which includes countries as diverse as South Korea, India and Fiji.

She says Germany and Canada were well represented at the Assembly and communication was mostly in German and English. There was an equal mix of men and women.

The Assembly began with a moving welcome from representatives of Diakonia of the Americas and Caribbean. Indigenous peoples were acknowledged with a reading from Jeremiah.

Every day began and ended with worship. The rest of the time was given to plenary presentations, workshops and Diakonia business.

The theme for the Assembly was taken from the Judy Tyler song 'Shaken by the Wind'. As a metaphor for change, the song invited everyone present to learn and serve in Jesus' name.

At each workshop a new line from the song was presented for discussion. 'To Face the Chaos' and 'To Nourish Hope' were two examples.

Part of Megan's role as a small group leader was to answer questions from eight people throughout the day and to keep track of how people were feeling.

Workshops covered many topics, but Megan says she was most affected by one on human trafficking. "We don't hear much about this in NZ but it is huge in other places around the world."



She asks everyone to pray for its victims "to gift them with courage and hope as they struggle to envision freedom and a better future."

We must also pray for those who work to end this evil practice, says Megan. "And pray that they are given the strength to do so."

"It's wonderful that there are many people doing good works all over the world in small and large places. If we all joined together we could maybe block out the bad. Just a thought!" she adds.

Megan is proud of her fellow deacons. "They do all sorts of interesting things. In Germany they closed their motherhouse and opened an op shop. As well as selling goods they wash people's feet - a very Jesus thing to do."

All 425 deacons were accommodated in dormitories at Loyola University. "It's a large building and students were on holiday so we had plenty of room. It was also the start of summer and the weather was fantastic."

A Diakonia Assembly takes place every four years.

New regional presidents are elected and Rev Sandy Boyce, a Uniting Church deacon based in Adelaide was re-elected for a second term as world president.

The next Assembly will be held in 2021 in Darwin, Australia.

At any Assembly a deacon's role comes up for scrutiny. By tradition they are supposed to bring community into the church, but Megan says that is changing.

Megan valued her time at the Assembly. She says it was also nice to be with like-minded people.

Megan is the youngest Methodist deacon in New Zealand. She was also the first deacon to be appointed for the 21st century. Her grateful thanks go to the deacons of New Zealand for sending her to Chicago.

HONEST TO GOD

By Ian Harris

Jesus versus cultures and kings

Fifty years ago Pakeha New Zealanders were not as conscious of their culture in quite the way they are today.

They just took for granted all the beliefs, values, customs, ceremonies, relationships, authority structures and language within which they lived their lives.

The Maori renaissance changed that. We are all now much more aware that Pakeha norms are no more universal than those of Maori.

Recent immigrants have also brought their distinctive ways of being, doing, and seeing the world around them.

Culture is basic and it is good as far as it goes, but it does not go far enough. For if the concept of God means anything in relation to our various cultures, it is that they are incomplete as vehicles for fulfilling our human potential.

The idea of Godness carries with it an implicit challenge to any and every culture. That is because to be culture-bound is to be determined by whatever is conventional in our society, and in the end to be confined by it.

Worse, it can lead to the point where the God we affirm sanctifies our culture or nation in some specially favoured way, as is apparent every time a United States president ends a speech with "God bless America".

If Jesus is anything to go by, that is not what God is about at all. Though Jesus and his God have been called on repeatedly to sanctify kings, religious authorities and the status quo, the reality is that Jesus showed scant regard for any of these.

He was, among other things, a sage, and his sagacity was striking in the way it challenged the conventional wisdom of his day. He offered people another way of seeing, another point of reference for them to live their lives.

Indeed, his earliest followers were known as people of The Way. All the doctrines and theologising came later. It was The Way that held the initial appeal.

It was also a way that got him into hot water with the Jewish establishment which, like all establishments, was there to safeguard all the accepted understandings about the world, people's place in it, and time-honoured ways of doing things - in short, their culture.

Societies value people, and people often value themselves according to how well they meet the conventional

expectations. The more they are embedded in their culture - or their subculture of school, workplace, sports team, church, tribe, community organisation - the more it matters how well they perform.

That is what brings acceptance, status, security and well-being, whereas not measuring up can cause unhappiness and guilt. All this is perfectly normal: conventional wisdom works in every culture through requirements, sanctions and rewards.

An American professor of religion and culture, Marcus Borg, sums up the dominant values of modern western culture as the three As of

Achievement, Affluence and Appearance. From these spring self-worth, satisfaction, and recognition...or the lack of them.

But from Jesus' viewpoint, settling for the three As is to be content with very little. He saw people's immersion in conventional wisdom as the way to a withered life. He attacked putting family or tribe or race above all else.

He ridiculed preoccupation with wealth and possessions as the surest way to miss the point of living. He had no time for those who made a virtue of their religiosity, nor for purity laws when they were used to crush people.

For him God was not the one who made cultural wisdom obligatory, as societies of all sorts claim, but the one who cut across its rigidities in the name of freedom and compassion.

This was a revolutionary "way of seeing" at the time, and still is. It opens a way to link arms across tribes and cultures. Even across warring armies, as happened between British and German soldiers on the front line at Christmas in 1914.

It is transcendent in the basic sense of the word, in that it "climbs across" one boundary after another.

Whereas religions and cultures build up a framework of requirements and rewards, with conformity the key virtue and with God enlisted as law-giver and enforcer, Jesus points continually to love, generosity, compassion and graciousness as lying at the heart of Godness.

His advice, in a typical one-liner, is to "Leave the dead to bury the dead" - in other words, break out of the land of the living dead. There is a freedom that transcends anything that is life-denying in culture and conventional wisdom. It lies at the core of his "way".



Ian Harris



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MWF leaders gather and proclaim

Representatives of Methodist Women's Fellowship (MWF) districts from around New Zealand gathered in Christchurch last month for the National Council meeting

The meeting took place September 8-10, and 35 MWF members from 11 districts gathered to renew friendships and reflect on the theme from the World Federation of Methodist and Uniting Church Women: 'Chosen People Called to Proclaim'.

President of the MWF Dianne Claughton and her Christchurch-based national executive organised the meeting. Dianne says the three days featured some excellent talks, district reports, tributes to deceased members, and lots of singing organised by MWF secretary Philomena Petaia.

"The feedback we have received is positive. Highlights included Kathleen Rushton's Bible study session. Kathleen is a member of the Sisters of Mercy in Christchurch and her Bible study was on Jesus and the woman at the well, Photini, a chosen person called to proclaim. After her talk we broke into



There was lots of singing as well as business during the National Council meetings.

groups to discuss her theme and explore the connection between Te Atua (God), whenua (land) and tangata (people)," Dianne says.

The other speakers were Emma Whitla and Raewyn Chirnside. Emma is a Christchurch teacher, who attended a World Council of Churches interfaith training programme in Indonesia.

"Emma shared her experience on the Youth in Asia Training for Religious Amity programme where she was immersed in a multicultural group in Indonesia for two weeks. She returned home

passionately Christian and compassionately inter-religious.

"Raewyn Chirnside spoke of her experiences working with at risk and special needs children in Yunnan, South China."

Dianne says another special aspect of the National Council meeting is to formally present money that women around the country have raised for the MWF's annual special projects.

This year MWF donated \$15,447 to Christian World Service to assist women working with the Council of Protestant Churches (CEPAD) in poor rural areas of Nicaragua, and \$8617 to

Fetal Alcohol Network NZ to support parents and caregivers of children with fetal alcohol spectrum disorder.

"Our projects for next year are the Pillars mentorship programme, which assists some of the 23,000 children in New Zealand with a parent in prison, and the Christian World Service project providing water tanks in South Uganda. Uganda has many grandmothers who need support caring for their grandchildren orphaned through HIV/Aids.

"During the meeting we also presented \$1872 from our Medical and Educational Fund to an orphanage in Fiji and \$1388 from our Stamp Fund to the Kokeqolo Water project in the Solomon Islands. Thank you to all parishes who have given so generously this year," Dianne says.

The National Council is also a time to work. Dianne says the MWF national executive has been challenged to explore new ideas to increase MWF membership in Palangi parishes.

"Women in our Pasifika districts have been very good at including their teenage daughters in MWF. We Palangi have not.

We also challenge all districts to maintain closer contacts with our deacons and Trinity College students."

Another task of the National Council was to select the president elect. She is Siniwa Vaitohi of the Tongan District.

"We pray for Siniwa as she forms her new national executive in Auckland. They will be inducted at our convention in Christchurch in October next year.

"Before meeting again in Christchurch, about 75 of us will be meeting at the South Pacific Area Seminar in Sigatoka, Fiji in July 2018 with officers from the World Federation."

Dianne extends a special note of thanks to Rev Gloria Zanders who stepped up at the last minute to lead the opening service and serve as chaplain for the meeting when regular chaplain Rev Barbara Peddie became ill.

"Thank you also to the Christchurch North Parish for their service and hospitality on Sunday morning," she says.

"May God's grace be upon each and every MWF group as we further our work as Chosen People called to Proclaim."

New theology papers from University of Otago

The Department of Theology and Religion at the University of Otago is offering new papers that can be studied either on campus in Dunedin, or via distance learning early in 2018.

Offered in conjunction with the University's Bioethics Centre is the paper 'Bioethics and Christian Theology'.

Professor Paul Trebilco says this is an inter-disciplinary paper that offers the opportunity to discuss a range of bioethical issues from the standpoint of Christian theology, and brings the approaches of secular bioethics and Christian theology into dialogue.

Topics covered include euthanasia, sanctity of life, abortion, IVF and genetics, theological conception of the person, autonomy, suffering and health, beneficence and duty of care and dementia. The course is offered in Summer School and will run from 8th January to 16th February and will cover five hours of teaching per week.

An intensive course, 'Church in Mission: Theology in Changing Cultures', will be offered in Dunedin with a video link to Auckland, over the week of 22nd-26th January. This is a Semester 1 paper, with assessment during the semester, but all the teaching is in the block course in January.

Taught by Rev Dr Doug Gay of the University of Glasgow and Rev Dr Steve Taylor of the Knox Centre for Ministry and Leadership, this paper offers a theologically rigorous and culturally informed understanding of re-forming Christian communities.

It will bring together perspectives of global and local theology, contemporary cultures and study of the church in a critical and constructive dialogue. Topics covered include being church in context; church in resistance; church in innovation; church in indigeneity; leading change: agency and systems.

The paper will be taught simultaneously at the Knox Centre for Ministry and Leadership, Dunedin, and St Johns College, Auckland. In Auckland the teaching sessions will be live streamed and there will be a tutor in class to provide interaction and contextual reflection.

Dr Rosemary Dewerse will teach a new paper entitled 'Missional God, Missional People' in Semester 1.

This paper examines the Scriptures' story of the missional God. It will explore themes such as how call and blessing, liberation, our engagement with the Spirit, living as the people of God, diaspora and reconciliation have been experienced and re-imagined by God's people across the globe and in Aotearoa New Zealand.

This paper can be studied as part of a Master of Ministry and Chaplaincy qualification or as part of a Bachelor of Theology degree.

Almost all papers offered through the Department are now available through distance learning, so you can study toward qualifications in theology, ministry, and chaplaincy wherever you are and at any stage of life.


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Faithful, obedient and powerful

The book of Joshua tells us how God initiated a plan to enter the land, promised success, and required obedience from Joshua - the new leader - and the people of Israel. This indicates that God is faithful and committed to His plan and covenant.

Are Joshua and Israel on their own to fight the battles and to gain victory in their own strength? No. God's presence is in the Ark - the Holy of Holiest. As the ark in front, God lead the nation.

He demonstrated His power for them. He stopped the flow of the Jordan River. Then the heap of stones served as a witness to God's mighty acts, a reminder that God is the only God and all powerful.

God confirmed His promise to his people. He did this through Rahab the non-Israelite prostitute.

All people must honour Him. He

prepared the new leader Joshua for the conquest. The Lord works in a planned and structured way in His people's lives.

With the conquest of Jericho He set the stage, and gave Joshua a plan to implement them and a promise that they would be fulfilled. There was no maybe or suggestions he might want to do it differently. It was exact and to the letter.

It is no different today. If the people obey his Word and commands the outcome will be victory for the nation, the leader and the honour of God the Almighty.

Most of us know the story of how Jericho's walls fell. The Israelite soldiers walked around the city's walls for days blowing their horns and the walls crumbled down. But there is much more in this Old Testament event if we dig a little bit deeper.

The battle was not the Israelites' battle to be fought or won (Joshua 5: 14). God

is in charge. It is His battle. Joshua's actions show that he is submissive to the Lord. He laid face-down and took off his sandals to confirm respect and obedience.

This was an interaction with God's messenger and Joshua received the message that God would give Jericho into their hand.

The drawn sword symbolised the readiness to bring God's judgement to the Canaanites. Joshua received exact instructions and the priests confirmed God's presence.

The sound of the horns is the call to God, God is in control and because of their obedience the walls of Jericho collapsed. As promised, those who protected the followers of God - a prostitute and her family - were saved. Again God kept His promises.

God is committed to His people's

**PIETER JACOBS
REFLECTS ON JOSHUA**

salvation. He requires obedience both from Joshua and from us today. If we read the next chapter we notice what happens when the same people did not obey the command of the Lord. They only did some of what God required, and the punishment was severe. But when they obeyed the outcome was full of joy and praises.

This message is absolutely relevant today. We are children of God. Those who believe in Him and obey His commandments will be blessed and will receive grace upon grace. He sent Jesus Christ to the world and He stands in for us before God.

God fulfils His promises, and we must be faithful and obedient to Him. What a great privilege to be called Child of God. Amen.

My foundational truths

Seeking to dwell in truth has always been important to me. While I have many grey and 'I just don't know' areas, there are some basic statements of truth that underpin who I am.



Andrew Doubleday

There has to be some coherence within my worldview. My theology and my lived experience rest on a foundation of core beliefs that give my world structure and allow me to navigate through it.

For these I turn to historic Christianity, which has tested and proved these core truths down through the millennia - often glaringly by their neglect.

Central is that this universe in which we live is the result of the creative and

sustaining activity of a being of supreme intelligence and love.

This being, which we call 'God', exists in Trinity, revealed as Father, Son, and Holy Spirit. These are metaphors to be sure, yet ones that reflect the certainty

of a God in relationship that has created an interconnected and interdependent universe with relationship built into its very fabric.

Love is at the core of this Trinity relationship, so it should come as no surprise that I believe one of the immutable laws of the universe is 'love builds up'.

The Incarnation - God in the Son taking on flesh to become one of us and one with

us - is also central to Christian understanding. This speaks of a God who is committed to us, and who has overcome the alienation we experience from God's self, from one another, from our physical environment, and from ourselves.

We have historically called this alienation 'sin'. Evidence of its destructive power abounds. Sin keeps us small and less that God intends us to be. It is God's commitment to us - through the life, death, and resurrection of Christ the Son - that sets us free from sin's crippling effects.

This points to the truth that my life is not the result of some cosmic accident where I am simply the result of pure chance. This implies that there is a point, a purpose to my life, and that I am accountable for how I live, for what I do

FROM WHERE I SIT

By Andrew Doubleday

as a steward of the gift of life.

This means that I can face the future with a measure of confidence. It also provides a basis for morality - a morality that is grounded in the love and goodness of God. It offers direction as it invites me to live out a morality that seeks the highest and best for others.

There will no doubt be some who find what I have written to be problematic, the disordered ramblings of an inadequate and naive intellect. This may be the case.

Yet these truths have continued to prove themselves to me as enriching and life-giving. As I face each day with its uncertainties and challenges, I have the growing awareness that I am loved and held securely in the embrace of one who will not let me go.

Politics in God's kingdom

By Adrian Skelton, UCANZ executive officer.

Every three years we get worked up (or worked over) by the political parties but most people are content thereafter to sit back on the side lines for the next parliamentary term.

I would argue that Christian faith is essentially political, so we should be more involved more of the time.

There is a well-worn argument that religion should be kept out of politics, an argument that Desmond Tutu effectively scotched when he questioned which Bible people were reading that was not political!

We might, however, agree that specifically Christian parties are not a wise way to go. This is because a political party that seeks to be in government must aspire to represent all citizens - people of all faiths and none.

Parties may have particular



constituencies that led to their formation, as with Methodism and the Labour Party. But gone are the days when the Anglican Church was the 'Tory' Party at prayer.

Party politics always has an element of compromise, the sublimation of individual opinions to a party line. The appeal of any party is to core values, which should

transcend special interests and the pecuniary advantage of a few.

Those involved in party politics are obliged to vacate narrow positions and build coalitions with others who hold diverse political theories and have diverse practical experience.

Values are a starting point, a rallying cry. We are justified in drawing our values from different quarters. Certainly, the values of Jesus and wider faith perspectives can be important influences in forming political values.

But values alone achieve nothing. They must be translated into policies in the real world.

This is why we should not be shy of continuing to proclaim the things that really matter now that the election is behind us. Irrespective of which parties form the government they still need to be kept 'honest' to their pledges - and reminded by the Christian constituency of our shared responsibility to the most vulnerable in society.

If you are truly concerned about poverty, about refugees, about terms of employment, about livelihoods in both town and country, then the remedies are in your hands. Join a political party and work with like-minded people in the longer term to align your party's values to the values of the kingdom.

When we pray, "your kingdom come", it is not a quietist plea, but an urgent prompt to ourselves to be co-creators of a better future for all.

Little appetite to change Easter trading rules

By David Hill

Communities around the country have been debating whether Easter Sunday trading has a place in their future.

Since the government passed legislation that gives councils the authority to develop their own local Easter Sunday Trading policy to meet their local needs, communities have been debating the question.

Most have opted for the status quo - no trading on Easter Sunday, except for essential services.

Methodist vice president Viv Whimster and Auckland presbyter Rev Ian Faulkner joined around 30 protestors outside the Auckland Council chambers as councillors arrived to consider whether to change the Easter Sunday Trading policy.



"I think we acknowledged that not all Methodists would be on the same side on this issue, but we wanted to be supportive of the workers," Viv says.

"I think the protestors just wanted to make sure the councillors knew their feelings, but I think there was some surprise at how decisive it was."

The Auckland Council voted 22-1 in favour of the status quo.

Viv says the protestors included Catholic Worker members, Presbyterians, several workers and even the Easter Bunny giving out Easter eggs.

"Quite a few people had placards. I had one saying 'Workers need to be with their families'."

She says the recent discussions about Easter Sunday Trading show Easter still has a place in secular society.

"Maybe it's a good thing that we've had this debate. It has allowed people to say what is important to them.

"For some families the four-day break over Easter allows them to spend time together and to travel further to visit family."

In Canterbury, Waimakariri mayor David

Ayers has debated the question and would have preferred the government establish a national policy.

"As a council we favoured having a national policy and we submitted to the select committee to that effect. If one area allows shops to open it makes it hard for other centres nearby and could put pressure on neighbouring councils to adopt a similar policy."

The Waimakariri District Council, like its neighbouring councils, found there was little appetite for change and opted for the status quo.

The Kaikoura District Council was one of the few councils that have opted to develop its own Easter Sunday Trading policy, to meet the needs of businesses supporting the local tourism industry.

Lindisfarne to celebrate 20 years

Twenty years ago the Central, St Mark's and St Peter's Methodist Churches in Invercargill took a gamble. Instead of retaining three sets of buildings around the city, they agreed to combine on a new site.

There were those who disagreed, those who were sceptical, and those who preferred the status quo, but after much persuasion and a lot of fundraising the new Lindisfarne Methodist Centre was born in 1997.

Now 20 years later the parish is celebrating all that has been done on and through the new premises by a congregation that is full of heart and purpose.

A small group has been meeting to plan the celebrations and right from the start they wanted to rejoice, not so much about the past, but about how that past has enabled the present and the

future.

They are determined that the parish should be more thankful about how God is leading the people than about the place where they meet.

The celebrations will kick off with a special service on 29th October in which the parish will remember those who were a part of the parish but who have since died, using a Remembrance Tree with their names on its leaves.

Then on 18 November there will be a celebratory dinner with speeches and entertainment, and on the following day the special 20th anniversary service will take place. The guest preacher will be Methodist Church president Rev Prince Devanandan.

If anyone would like to come to the dinner or service, or would like to send greetings, please use this email address: office@lindisfarne.org.nz.



Invercargill's Lindisfarne Methodist Centre celebrates 20 remarkable years in November

Ethical boundaries in our churches

By Paul Titus

Rev Marilyn Welch has run a series of workshops on ethical conduct and safe practices in churches for Methodist synods in the greater Auckland region. She would like to see such training become mandatory in the Church.

Marilyn is the superintendent of the Northland, Auckland and Manukau Synods. Last year she developed a workshop called 'Working within Safe and Ethical Boundaries in Ministry' and presented it in each of her synods.

She says the workshop covers the responsibilities all members of a congregation who provide pastoral care to others have. This includes not only presbyters but lay people who work with children and young people and even those who visit others in their homes.

"New health and safety legislation passed last year require that we keep people in our congregations safe. This encompasses professional safety, emotional safety and spiritual safety.

"By maintaining proper

boundaries we can protect both those who provide care and those who receive it," Marilyn says.

Boundaries are limits that define us as separate from other people in ways that promote integrity and allow for safe interpersonal connections. They are not intended to shackle us but to signal to others that it is safe to trust those in power.

By being unaware of boundaries we may unintentionally cause hurt or discomfort. For example, visiting someone in their home may be inappropriate when the visitor and the host are different sexes. In this case it is better for the visitor to take another person so that both feel safe.

At the extreme, those who do not observe boundaries take advantage of others for personal gain or sexual advantage.

Marilyn says care givers and those in positions of power or responsibility can also suffer if good boundaries are not maintained. They can get compassion fatigue or suffer emotionally if too many demands are placed on them.

"It is important to understand

that crossing boundaries is not the problem. In ministry and leadership we often initiate contact with some we know is struggling or we might urge someone to take up a volunteer role.

"These are both examples of boundary crossing. The problem is boundary violations, that is, taking advantage of those in our care in ways that are not in their best interests."

The workshop covers the different types of power that can come into play in congregations. Along with structural power held by people in authority, this includes coalitional power, or the power exerted by groups of like-minded people who use their numbers to get their own way.

Or reputational power, that is the power held by people with high levels of credibility or strong personalities.

Other topics the works addresses are gossip, good and bad touching, how available we are to others, gifts and favours, and confidentiality.

"Gossip is rife in some congregations. Conversations about others who are not present may

include rumours or facts. Whether these tidbits of information are true or false, they can embarrass or humiliate those who are being talked about," Marilyn says.

"Gossip is a way some people exert power and it can be a form of emotional bullying or violence."

Marilyn says the feedback she has received on the workshop is very positive.

"Our Anglican and

Presbyterian partner churches require their ministers to attend boundary workshops every three years. I used to run these workshops when I was with the Anglican Church and I have developed my current workshop from material from the US."

Marilyn is prepared to hold a workshop for any synod who wants to hold one.



Marilyn Welch



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METHODIST ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

Modern Te Reo Maori bible in the works

Te Reo lover and speaker Brenda Crooks is one of only 5,000 people in New Zealand able to speak Maori and also communicate in sign language, our country's two official languages alongside English.

"It's the language of our country. It's beautiful, it's poetic and it's a window into this culture. There are things that can be expressed in Maori that can't be expressed in any other language," says Brenda, who grew up as a small child with a desire to learn about Maori culture.

"I grew up on the West Coast of the South Island which is very European, so I believe my longing to learn about Maori culture was a God-given desire."

Now as Maori Bible Kaituitui co-ordinator (Kaituitui meaning 'to stitch together') at Bible Society New Zealand,

Brenda is combining the two passions of her life, Te Reo and the Bible.

After completing a Bachelor of Arts in Maori Studies in her early 30s, Brenda joined Bible Society. She has been working on the Maori Bible ever since. She spent 11 years painstakingly modernising Te Paipera Tapu (the Holy Bible in Maori) with the addition of macrons, paragraphs and punctuation.

"When the current Maori translation was first printed in 1952, it didn't need macrons because there were native speakers. Marking the vowel length for today's readers is very helpful," she says.

More recently Brenda has worked on Taku Paipera, the first Maori Bible story book for children and Bible Society's first dedicated Maori Bible app.

However, it is the new translation of Te Paipera Tapu begun two years ago, which

is now her main work. It was first published in 1868 with three further versions in 1889, 1925 and 1952. The 1952 edition is the version most Maori communities and speakers have used for more than half a century.

"We want to give Maori readers an informal translation that speaks to them in their own natural heart language," Brenda says. "The current translation is very close to the King James Version, which in Bible-speak means it's quite formal language."

"The purpose of translating scripture in the first place into mother tongues is to make it more accessible and to open up the treasure of scripture to all who want to seek it," she says.

To date, Luke, two epistles, Jonah, Genesis and Ruth have been completed in modern Te Reo Maori, but it can take up to



Brenda Crooks is heading up the Bible Society's efforts to compile a modern Maori language version of the Bible.

12 years to complete a full Bible translation.

For Maori, it means the Bible will be more accessible to young Maori second language speakers. It will be the translation that serves the next generation and for Brenda, that will make it all worthwhile.



The land on which Paerata Rise will be built.

Wesley College housing project takes shape

The development of a new community on former Wesley College land near Pukekohe moved a step closer in September when the developers revealed their 12 build partners.

The developers, Grafton Downs Ltd, and the Wesley College Trust Board also announced that the development will be named Paerata Rise.

The name acknowledges the existing Paerata community which is 45-minutes south of Auckland. The name also refers to the meaning of Paerata in Te Reo, that is, 'horizon of the rata'.

Grafton Downs Ltd executive director Chris Johnston says it was important to those involved in the development that the name is in keeping with and inclusive of the area's heritage.

Establishing the foundations of Paerata Rise is well underway. Those involved in the development promise it will be a community with a difference.

Chris says the Paerata Rise design guide envisages homestead architecture. "We will be working closely with approved build partners to create a new unique place to live."

The build partners include well-known companies such as GJ Gardner, Signature Homes, Jennian Homes and Jalcon. Other partners include Navigation Homes, Palladium Homes, DW Homes, Precision Homes, Mark Price Builders, Capital Homes, Nick Bosanac Builders and Emandee Homes.

"We have chosen the build partners because of the outstanding quality of their workmanship. In the interests of creating equal opportunities for builders in the community, we selected to work with large franchisee companies and small family businesses, all of whom are local," says Grafton Downs Ltd sales and marketing manager Shaun Millar.

"The builders are ecstatic about the development. They are behind our vision 100 per cent."

"Homes will be carefully placed on their sites to maximise the natural landscape settings creating comfortable living environments and quality streetscapes," Shaun says.

Plans for the development site were designed by San Francisco-based Surfacedesign, inc, a company co-founded by Kiwi urban designer and sustainable landscape architect James Lord. The award-winning company is responsible for the abstract landscaping at Auckland Airport.

"Surfacedesign, inc is a great firm to work with. James Lord and his team grasped our vision to create a development that embraces the environment and creates a good relationship between sections, houses and green space," Chris says.

With Stage One earthworks complete, waste and water pipes being laid and the onsite civil work underway, the 12 build partners who will be working on the new town development of Paerata Rise will have access to roads mid-December.

Diversity on display at Hastings Blossom Parade

On September the 16th the Hastings Wesley Samoan Methodist youth group (Aulavou) participated in the annual Hastings blossom parade. Their float was one of 60 that paraded through the streets of the city to celebrate springtime.

The theme of the parade this year was 'celebrate Hastings' and the Wesley youth interpreted the theme by celebrating the city's cultural diversity.

Their float consisted of flags from various countries including New Zealand, Samoa, Tonga, India, China, Japan, South Africa and Great Britain. The flags were made from artificial flowers using crepe paper, and the float was decorated with tapa cloth (siapo), fine mats (toga) and natural flowers to create a vision of cultural diversity.

The Methodist Church's 10 year vision "Let the Children live" was also incorporated into the float. Children on the float were dressed in cultural wear to represent some of the different cultures, while the rest of the youth group supported closely by walking behind the float singing traditional Samoan songs.

The young people of Wesley Church say the late nights and weeks of preparation definitely paid off. The church family was brought closer together as young and old worked as a team. And to add a cherry on top, they won first prize for the float with the best use of artificial flowers. Glory to God!

O le aso 16 o Setema na auai atu ai le Aulavou a Hastings i le mafutaga o le Blossom Festival e faia i tausaga ta'itasi. E ova atu i le 60 ta'avale teuteu sa auai, ma e savavali fa'ata'amilo i totonu o le aai o Hastings. O le sini autu o le blossom Festival i lenei tausaga o le 'Celebrate Hastings'.

Sa matou taumafai e lalagaina lenei sini autu i totonu o tu-ma-aga Fa'asamoa ae maise o tu-ma-aga ese'ese o lo'o atagia i totonu o le aai o Hastings.

O le matou ta'avale-teuteu sa teuina i tagavai o le Malo, Tonga, Niu Sila, Initia, Saina, Iapani, Aferika i Saute, Peretania ma Samoa. Sa fausia e le aulavou nei fu'a mai fugalaaui, siapo, pepa ma fala fa'atasi ma fugalaaui ese'ese mo lona fa'amatagofieina atili.

Sa taumafai fo'i le aulavou ina ina



Wesley young people rode on the float dressed in the traditional clothes of different cultures.

atagia ai lenei tapenaga le visiona a le Ekalesia mo le isi 10 tausaga, "Let the Children Live" sa laeiina e le fanau talavou laei Samoa sa fa'aautu iai lenei tapenaga, ae savavali ma pepese le to'atele o le aulavou fa'atasi ma matua o le Itumalo le susuga ia Iakopo ma le faletua ia Rosa Fa'afuata.

O nei tapenaga uma sa faia fa'atasi, mafuta fa'atasi tua-matutua ma le tupulaga ma fanau iti e tofu le tagata ma lana galuega sa fai i le tau tapenaina o lenei ta'avale teuteu i le vaiaso a o lumana'i le fa'amoemoe.

Sa fa'amanuiaina lo matou taumafai, ina ia matou mauaina le fa'ailoga muamua o le 'Fa'aogaina lea fugalaaui ese'ese'.

World Vision thanks Mangapapa youth

The youth group at Gisborne's Mangapapa Union Church has received accolades from World Vision for its efforts to raise money through the 40 Hour Famine.

The Gisborne Herald reports that three representatives of the group - Sonja Van Wijk, Caleb Ney, and Tabea Walker - were flew to Wellington to receive a special award to recognise their volunteer work.

Fifteen members of the Mangapapa youth group took part in the 2017 year's 40 Hour Famine. They raised just under \$9000 and since 2013 the group has raised more than \$33,000 for World Vision.

World Vision wanted to acknowledge

Mangapapa Church's consistently excellent fundraising efforts over the past years.

To raise money for World Vision the young people did more than accept money from sponsors in the 40 Hour Famine. They also ran a carwash and did odd jobs including gardening and cleaning up people's backyards.

The Mangapapa Church youth group has about 30 members and meets every Friday evening. They do a variety of activities including Masterchef-style cook-offs and other group activities.

Lay pastor Stewart Patrick says the Mangapapa congregation has been raising money for the charity for about 30 years.



From left: Tabea Walker, Sonja Van Wijk, and Caleb Ney with their certificate of thanks from World Vision. (Photo courtesy Gisborne Herald).

Early childhood care 'as it should be'

By Hilaire Campbell

Children from many different backgrounds are thriving at Lifewise early childhood education (ECE) centres in Auckland.

Lifewise runs four ECE centres in West and South Auckland and Lifewise Early Childhood Education Services manager Katee Waetford says they deliberately set up centres in marginalised communities to support families who would otherwise struggle to access quality early childhood education.

The ECE centres Lifewise runs create a safe nurturing environment with a special emphasis on children who have experienced difficulties such as violence or separation from their families. Staff practice 'trauma informed-care' to reduce symptoms in children and rebuild resilience.

"Some children attending a centre for the first time don't want to play. But they will start to reach out and touch things as they feel safe. Engaging in conversation comes later," Katee says. "It's about meeting them where they are."

Every child is part of an extended whanau and families as well as community and support agencies are welcome at the ECEs. Not all children at the centres are raised with families and enrolment is prioritised for children in care through Lifewise family services.

The philosophy Lifewise ECEs follow it to enable every child younger than six



Lifewise runs four early childhood education centres in Auckland.

to grow up as a healthy and secure individual who is able to contribute to NZ's multicultural society. It reflects the values of Maori as tangata whenua, Lifewise, Te Haahi Weteriana O Aotearoa and the NZ early childhood curriculum (Te Whariki).

Lifewise opened its first ECE centre four years ago in partnership with Otara Methodist Tongan Parish. It is a total immersion centre with all Tongan staff.

Its other ECEs are in Glen Eden, Waimumu, and Royal Road in Massey West Auckland.

The Lifewise ECE centres are a great reflection of Auckland's mix of ethnicities. Otara is percent Tongan and at the centres in West Auckland there are many migrant families and second language learners.

Referrals to the ECEs come from Plunket, Whanau Ora and other Trusts as well as through local congregations and

community word of mouth. More than 200 licensed places are provided for children across the four sites but they are never completely filled.

"Our aim is to find a workability point where we are working well," Katee says. "We work in partnership with parishes and communities so our objective is quite different to commercially-run businesses."

Katee says they try to keep things simple at the centres. Children aren't separated by age and siblings can play together. Instead of a playground there are 'nature gardens' so children can imagine and find joy in their surroundings.

"What we do is often quite simple. For example if everyone you know was unkind, being given a plant to care for can be very healing. We don't remove adversity from children but we support them through it.

"We believe there's no such thing as bad weather, only bad clothing. We keep a supply of wet weather gear so children are always free to play with the wind in their hair and the rain in their face."

Katee says that's as it should be. New childcare centres are cropping up all around Auckland but Katee says truly child-focused centres are not as widely available as they should be.

"We are starting to make inroads. But the trouble comes from commercial businesses. They put profit before people whereas we put people before profit."

Precarious lives of New Zealand's underclass

By Cory Miller

Twin girls separated at birth and raised in different foster homes both end up on the streets of Auckland at 17 making ends meet as underage sex workers.

No longer wards of the state, Charlotte and Rachel were unable to sign tenancy agreements and knew nothing of the family they had been removed from - so they turned to the streets to find a home and a family.

Luke grew up aware he was the unwanted result of his mother's assault. He was abused and felt so unloved that he ran away at age 10. Life on the streets was a welcome alternative to his home life.

"I thought, how much worse can it be out on my own? If these two people that are supposed to love, nurture and look after me can't do it, then why the hell would anybody else out there take care of me?"

Charlotte, Rachel and Luke are but three of the faces among the hundreds who have shared their stories for a book on New Zealand's struggling social class.

The book, 'Precarity: Uncertain, Insecure and Unequal Lives in Aotearoa New Zealand' uses the term "precarit" to describe our country's most vulnerable citizens - the poor, unemployed, elderly, disabled, homeless, students and refugees.

The editors say one in six New Zealanders are in the precariat and they have little financial or social security.

Based on the latest census data this puts some 606,000 people in a situation where they struggle to earn a regular income. The book's editors say one-third of these do not have sufficient income to cover every day needs, such as food and accommodation - contributing to the rise of homelessness.

British economist Guy Standing writes in the foreword that members of the precariat feel stuck on the verge of a virtual precipice.

"They feel they are going nowhere in their jobs. They lack or are losing all forms of rights. In the process they are reduced to depending on acts of discretionary charity."

As is detailed in the chapter 'When Dollar

Loaves Are All You Have', charity and welfare often falls short.

For Anna her income is barely enough to buy bread - and often did not stretch as far as toothpaste and toilet paper. She experiences anxiety about how to make ends meet, on a daily basis, while living with her young daughter in a two-bedroom unit.

The solo mum buys dollar loaves to stave off the hunger pains - but without adequate nutrition her breast milk ran dry.

This leads to a vicious cycle of hunger and sleep deprivation, followed by an inevitable emotional breakdown.

Her story has been used an example of how there are "significant shortfalls" between the recommended expenditure to achieve a basic healthy diet and the reality of available resources.

Co-editor and Massey University professor of social psychology Darrin Hodgetts applauds recent strategies such as the Housing First initiative supporting more homeless into a home, but he says this does

not address the issues that cause one to become homeless in the first place.

"They aren't going to stop people before they become homeless. It's ameliorative and helps those already homeless."

He places much of the blame on our 'renter' economy, which sees wealth amassed by those who already have it, while those at the other end struggle to make ends meet or are reliant on benefits.

"This wealth concentration drives homelessness. We can't just understand the actions of homeless people, but we also have to study people who are more affluent. I think we have got to ask who the economy works for."

Darrin suggests a social dividend, or a basic income that could give people more security in their jobs and means to build up their financial security.

"It's not enough to just build more houses. Until we address poverty we aren't going to address homelessness."

All of the names have been changed to protect identities.

International group plans World Day of Prayer

Leaders of the New Zealand national World Day of Prayer Committee joined more than 200 women from 80 countries for the international executive meeting in Brazil recently.

Committee chairperson Pauline McKay and liaison officer Zella McGirr were at the five yearly meeting, which was held this time in Foz do Iguaçu, Brazil under the theme 'Seeking Wisdom to Care for God's Creation'.

Pauline says the highlight of the assembly was the Bible studies. Dr Ulrike Bechmann used the parable of the great banquet in Luke 14 to show how rich people can be part of the feast.

The rich man was converted when he chose to invite the poor people to his banquet. Unlike the rich who rejected his invitation, the poor could not reciprocate. The slave worked with the rich man to fill the house with poor people who had only grace to offer.

Ulrike used the parable to show a vision of a world where everyone can join in the feast.

During the assembly Pauline served on the nominations committee which decided on the new executive committee. They elected a new president and received reports.

Delegates attended workshops on the theme and discussed how to strengthen national committees. One of the common concerns was the lack of involvement by younger women in the annual prayer services.

Reporting to the meeting, one delegate said that they had found young people were interested in the social issues that are part of each service. The World Day of Prayer needs to do things differently if they want them to participate.

Delegates had the opportunity to visit the spectacular Iguaçu Falls, on the border of Brazil and Argentina.

Next year's World Day of Prayer theme is 'All God's Creation is Very Good' prepared by the women of Suriname. It will be celebrated on Friday 2 March throughout the country.

Spate of disasters stretches aid thin

Christian World Service is calling for extra support in the face of rising need. Hurricanes in the Caribbean, severe flooding in South Asia, extensive drought in East Africa, deepening instability in South Sudan, conflicts in the Middle East and a continuing stream of refugees are driving up demand for relief efforts.

"The international community will need to dig very deep to help millions of families who need help now. We have more active emergency appeals than ever because our very generous supporters have sent in donations. I have never seen anything like it," says CWS national director Pauline McKay.

Over the last month, CWS has opened the South Asia Flood Appeal for Bangladesh, India and Nepal, where as many as 41 million people have been affected by flooding.

It has also launched an appeal for Rohingya refugees fleeing Myanmar.

Haiti escaped the worst of Hurricane Irma although crops were damaged. CWS has long running appeals for Iraq, South Sudan and Syria.

"People need food, safe water, shelter, medical care, psychosocial support and help to replace lost livelihoods. As a member of the ACT Alliance, we can get help to families in need. Working together we can make a difference on a global scale. We are asking people to give a little more if they can so people get through these disasters," Pauline says.

CWS partners are making disaster preparedness an essential part of their planning to ensure the communities they work with are ready.

Maridi Service Agency has a focus on health and education and it has expanded its support to help some of the displaced people fleeing hunger and conflict in other parts of South Sudan.



Rohingya refugees wait for relief in a tent they have made in a refugee camp.

CWS is grateful to the New Zealand Government for matching funds for its work in that region.

Climate change is widely seen as a major contributor to the demand for relief services but so is the large number of unresolved conflicts, Pauline says.

"The global community needs to step up. We cannot afford to let so many people suffer, unable to support their families. Much more effort needs to go into conflict resolution and peacemaking. Such leadership is one thing we are looking for from the new government," she says.

The combination of severe weather events and growing numbers of conflicts are pushing more people into hunger.

On 15 September, the United Nations released a new report saying the number of hungry people has risen. This is the first increase in global hunger for more than a decade. According to the report, 815 million people were hungry in 2016, which is 38 million more than 2015. An estimated 489 million people are hungry in the 19 countries identified as affected by conflict.

Send donations to CWS, PO Box 22652, Christchurch 8140 or pay on-line at the CWS website.

In South Sudan we need food



Please donate now so we can eat today.

www.cws.org.nz



Gardens of hope in Nicaragua

Christian World Service national director Pauline McKay was warmly greeted by CWS partner Consejo de Iglesias Evangelicas Pro Alianza Denominacional (CEPAD) when she visited in August.

Formed after the 1972 Managua earthquake, CEPAD has made a significant contribution to the lives of some of the poorest people. For many years, CWS worked to improve livelihoods, protect the environment and strengthen families.

"CEPAD staff told me how much they appreciated the support from New Zealanders. CEPAD has good relationships with the people in their programmes. Under their guidance rural people are making huge progress," says Pauline.

Pauline travelled long distances on newly built roads to visit some of the small farmers who are part of the current five year community development programme. She was impressed by the lush gardens even in the dry region of the country.

Over many years CEPAD's horticulturalists have adapted their growing techniques to cope with the changing climate. Multi-cropping, careful water management and organic inputs are central to their conservation farming approach.

Last year they built 57 micro dams in the 40 communities where they are currently working. CEPAD staff train local leaders who then train others.

Soil fertility has improved, community nurseries have been established and the farmers benefit from the improved organic methods they are learning. Families are now eating an average of two vegetables and one piece of fruit per day, year-around rather than suffering lean periods.

"The people earned a little cash by selling a few vegetables, but mostly they lived on what they grew," Pauline says.

CEPAD has a special focus on women. It has sent some up in small businesses selling handmade crafts like hair decorations, cards, and snacks.

Nicaragua has a growing economy and



Emelina says the gardening techniques she had learned from CEPAD have helped improve family nutrition and income.

the Sandinista led government has introduced free education up to tertiary level and other programmes to help some of the poorest people.

CEPAD trains young people to provide community counselling. Funds raised in last year's Special Project of Methodist and Presbyterian women will fund this work in the coming year. This is helping young people deal with violence in the home and the lack of opportunities in rural areas.

Young women are at risk. A government survey in 2014 found that 22.5 percent of women (15-49) had reported physical or sexual violence by a current or former husband or partner. According to UNICEF 10 percent of children are married by age 15, and 41 percent by 18.

Abortion is illegal in Nicaragua, which also has a high rate of domestic and sexual violence and unwanted pregnancies. CEPAD staff told Pauline there is a high rate of suicide among young women who find themselves pregnant.

CEPAD is also concerned about growing support for prosperity gospel. Nicaraguans are turning to it in the hope of escaping poverty. CEPAD's emphasis on the social gospel and the need to work together is in sharp contrast to entertainment style worship.

Young People

Meeting with God of all faiths

For two weeks in July Emma Whitla was fortunate to be one of three young adults who represented the Methodist Church of NZ at the Youth in Asia Training for Religious Amity (YATRA) Conference in Jakarta, Indonesia.

The other two Kiwis at YATRA were Sharlene Malaemi and Leti Tafuna.

The conference was titled 'Passionately Christian and Compassionately Inter-religious' and its aim was to equip young people with knowledge and skills to bring about more inter-faith dialogue and encourage the Church to play a positive role in creating a peaceful world.

The conference was held at the Jakarta Theological Seminary and drew participants from 14 different Asia-Pacific countries from Pakistan to New Zealand.

Emma says each day began with worship and this was followed by lectures from theologians, scholars or social activists and group discussions or excursions into Jakarta and the city of Bandung.

"One of the most empowering aspects of the conference was the fellowship I experienced with the participants," Emma

says.

"While we came from very diverse Christian theological backgrounds and different world contexts, we quickly became family. Each person came with a longing for knowledge and growth, and it was this openness that created an atmosphere where every person felt welcomed to share and learn from one another."

Many of the participants' religion, tradition and culture are so closely aligned that to challenge or transform the Gospel in their contexts could be very difficult, Emma believes.

"For example, I became friends with an Indian deacon from the Syrian Orthodox Church. We ended up in some fascinating conversations about women's ordination, different types of worship and theological understandings. Although our traditions varied, I found it interesting how much common ground we actually shared.

"Our willingness to have our assumptions and understandings challenged provided an opportunity for transformation in our faiths and worldviews, something I do not think either of us expected."

YATRA encouraged people to have open minds in discussion with people of different faiths. Emma says if we enable God to open our hearts and minds to focus on what draws us together rather than separates us, it would be incredible what change could occur in our world.

"Loving our neighbour in the way Jesus asks us to is an obligation to love our neighbour in their entirety. It is only through love that we can ever get to truly understand who someone is."

Dr Sati Clarke presented lectures during the conference, and Emma learned a lot from him.

"He helped us to see through new lenses. He challenged us to step aside from the embedded theology we have grown up with and stand in solidarity with one another. This ultimately reshaped us so we can embody a theology which is truly empowering for the purposes and the contexts we all live in.

"Whenever we had a theologian from the Islamic, Hindu or Buddhist community, he would help us reflect how their religious practices and understandings could



Sharlene Malaemi, Emma Whitla and Leti Tafuna at the YATRA conference in Jakarta.

strengthen our own.

"For example, I loved learning about why Muslims stop and pray throughout the day. As Christians, we too must be reminded not to be forgetful of our God and regularly seek guidance and encouragement."

Emma says she came away from YATRA with a new sense of who she is as a Christian and a positive understanding of what it means to be passionately Christian. She also now has an ability to see how other religions can provide opportunities to draw us closer to other people and God, a God who the young people were challenged to see as a God shared by all faiths.

"We need to provide spaces and platforms to empower interreligious dialogue so we can serve our communities, address the needs of today and demonstrate the peace which we so consistently strive for."

Kidz Korna!

WELCOME TO KIDZ KORNA OCTOBER 2017!

Well, by now it is well and truly spring but it is hard to believe because in Hamilton, where I live we have had so much rain. While the rain might be annoying when the soil is moist, the seeds people have planted have plenty of water to help them grow!

This month we have stories about kidz from Timaru and Auckland.

Remember that Jesus told us to love one another and be helpful to those in need. What can you do?

Love from Doreen.

Hair-raising good deeds

Last month St David's Union Church in Timaru celebrated some of the good things parish kidz do for other people.

Kayla had her hair cut and donated it to Freedom Wigs, which makes wigs for cancer patients and others who have lost their hair.

Other St David's kidz slept outside in cardboard boxes to raise money for the homeless. Emily forgot her sleeping bag and was extra cold!



Kayla cut her hair to help people who are losing theirs.

On your bikes kidz!

When Ivan Blythe gave the kidz talk to the Pitt Street Methodist Church kidz on August 27th he used his bike to make an important point.

Ivan showed the kidz all the different tools he uses to repair his bike and keep it running well. Just as each tool has its own use, every one of us has special skills and talents.

We should do the things we are good at to help our churches and our families.



Ivan says just like special bike tools, kidz all have their own talents they can use to help others.

For your Bookshelf First Light, First Life - a Worldwide Creation Story

By Paul Fleischman

Illustrated by Julie Paschkis

2016, Henry Holt & Co, 32 pages

In the beginning there was only darkness. There was fire and ice.

There was a single drop of milk...

So begins a story of the creation from one of the traditions from around the world. This book has creation stories from 24 different cultures from the Marshall Islands to Norway. It celebrates the people of the earth and is also a celebration of life.

It is beautifully illustrated by Julie Paschkis, who uses folk art from the different cultures to tell the story. Maps at the front and back of the book pinpoint where the different stories originate. It is written for children from six to nine, but I would recommend it for everyone.



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Being Helpful Word Search

Can you find all these words in the puzzle?

CARING, CHEERFUL, FRIENDLY, GENEROUS, GIVING, HELPFUL, HONEST, KINDNESS, LOVE, LOYAL, SERVE, SHARING, UNSELFISH, WARM

What are the kids in your church up to?

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

Sunday Best - How the Church Shaped New Zealand and New Zealand Shaped the Church

This book is a major contribution to our national self-understanding. It has all the feel of a labour of love, while being the fruit of thorough-going research over many years.

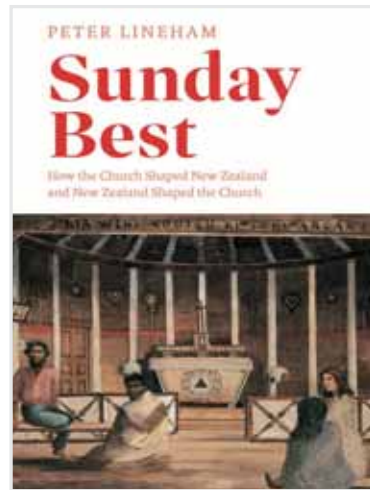
Peter has an extraordinary list of publications to his name spread over many years. All the while it seems he has been amassing the data and stories that encapsulate his life-long interest in and concern for New Zealand Christianity.

More than 40 years ago the British economist EF Schumacher published 'Small is Beautiful'. Some readers may remember Methodist Director of Education John Grundy using this as the theme for his visits to parishes that were, at last, coming to terms with their decline.

The whole theme of Peter's book has to do with the present predicament of the Christian Church in New Zealand as it faces this same challenge.

I believe he is correct in suggesting that the church is in retreat. "Today on the whole the church operates indoors, located in private spaces, and even its appearances in public places do not suggest that it is a public institution," he writes.

Peter is thoroughly well-informed, and only very occasionally did I think there might be room for discussion



about his take on Methodism.

His book sets Methodism in the context of the various New Zealand denominations over a period of nearly 200 years. This is important, and any pride we may have in what our family has achieved has to be set alongside what others have done.

Two questions are raised for me. Peter gives attention to the 'Maori Response to the Gospel', to use Rua Rakena's words. The main title of the book refers to Sunday, however, and I wonder what the place is in today's New Zealand Christian world for a spirituality that is not so time limited, or constricted.

What happens to the paraphernalia of religion when every moment, or space, is spirit-filled?

The final brief chapter of the book is entitled 'All Change.' It is a door into the future of the church, because it deals with the all-important subject of secularisation.

Peter has read widely on this matter which he describes in terms of 'cultural process,' and he has much wisdom to share. Methodists have long thought of themselves as a cultural force helping to change their world, as agents through whom the Gospel entered the hearts of the poor.

But is this today's answer? How do the Christian churches

By Peter Lineham
2017, Massey University Press, 464 pages
Reviewer: Donald Phillipps

engage in conversation with those who do not pass through the doors of the thousands of church buildings waiting to welcome them?

Not by classifying non-churchgoers as the 'poor' or the 'unbelievers', or worse.

Churches are now in a better position than ever to know what people think. Through new forms of electronic communication they can not only hear, but engage in dialogue. We can listen to what is being said, offer reasoned and humane perspectives, and debate outside the supposed safety of the church setting.

I hope the author might turn his mind to this challenging prospect. I suspect the future of the churches, though not of the Christian faith, depends on it.

This is a big book in every respect. Its pages are profusely and helpfully illustrated, the work of a scholar and a communicator.

But what is so attractive is its humanity. Peter speaks of the people about whom he is writing - from Bishop Pompallier to Bishop Tamati - not as the cool critic, but as a part of their world.

Methodists need to see themselves within that wider sphere, against a more varied background. The author has most expertly and affectionately provided this setting.

You will understand yourself the better for reading this book.

Walking with God - How to Hear His Voice

Walking with God chronicles a number of life events in the life of the author. He shares these situations and uses them to give insight into how the reader can discern ways to hear the voice of God in their lives.

Throughout the book the reader is directed to complementary video content on the authors' website. These videos elaborate the topic in that particular part of the book.

By sharing the journey he has taken, you are invited to discover your own way to have an intimate relationship with a God that is your constant companion. He promises that with work and prayer, you can develop a new level of intimacy with God.

When the author talks about an intimate relationship with God, he means a very intense, almost constant conversation you can have with God, such that for every situation and decision you come to, you can ask, "Jesus do you want me to..."

He suggests that Jesus is intimately interested and has a great desire to be part of every decision of your day.

The author talks to God or Jesus a lot, asking for advice for pretty much everything from when to cut down the family Christmas tree to whether to attend work conferences.

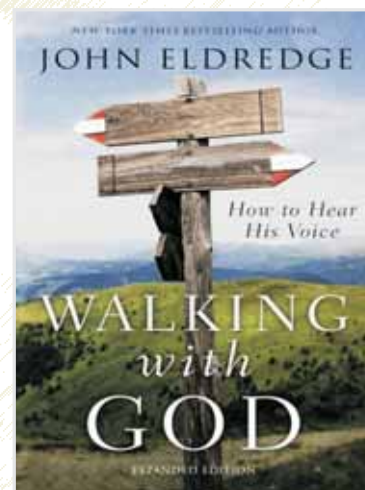
He shares concrete examples of when this has worked well, and when it has not. He warns regularly of the presence of "the Enemy" and their desire to derail your intimacy with God.

This pattern carries on throughout the book, and it gets quite tedious. More than once I wondered why, if God was speaking so clearly to the author, he so often chose to ignore the message. He seemed in constant battle with the Enemy.

This is a very patriarchal book. It is aimed at a distinctly male audience. The author talks a lot about how he is raising his sons, for example, with no credit given to his wife.

She gets a few mentions, but only when he invites her to pray with him - and he does the praying. He always does the praying.

He uses language such as "spiritual warfare," and says things such as "In teaching my sons how to pray effective



spiritual warfare prayers..."

What was most disappointing was that there were some moments of clarity and beauty that never got the attention they deserved. The author would occasionally and very briefly talk about God wanting us to live in joy and how God's ultimate desire is to see us happy.

But this book is filled with the events of a very unhappy man.

Perhaps I am not the right audience for a book such as this. The choice of language, the notion of the Enemy and constant spiritual warfare do not fit for me. I think the target audience is male evangelicals in their 30s to 50s, but that

is a guess.

There are, no doubt, readers for whom this style of book will resonate. That person is just not me.

If I am perfectly honest, I didn't finish the book. I got to a certain point and I hit the wall. I asked God if I should finish the book. She said no.

By John Eldredge
2016, Thomas Nelson, 240 pages
Reviewer: Nan Russell

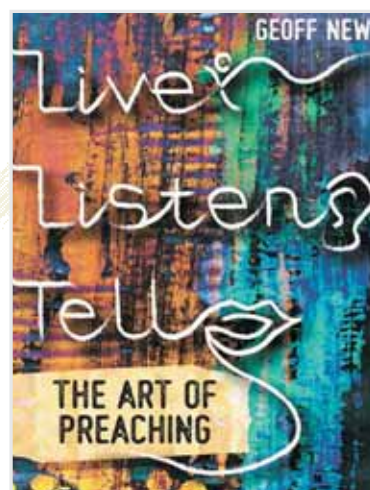
Live, Listen, Tell - The Art of Preaching

In the early days of television in New Zealand a series of programmes was presented by Scottish biblical scholar, William Barclay. This was before the days when most people had recording devices. If the programme wasn't watched live it was missed.

One evening I was speaking with a woman who, after glancing at her watch, said, "Well, I'll have to be off home or I'll miss William Barclay." Knowing that she was not a regular church attender I asked her what appealed to her about Barclay sharing his biblical insights. She replied, "It's because he tells it as it is."

She was saying that he spoke about life and about God in ways that connected with her. Drawing from his own experience and using this as a lens through which to read the scriptures, he told the gospel story so that it became alive for his hearers. He built for his audience a verbal bridge between then and now.

This is a challenge for all preachers and is the theme of



this book by Geoff New, Dean of Studies at Knox School of Ministry and Leadership in Dunedin.

This is not a book about the technique of preaching but about the art of preaching, an art that involves living, listening and telling a story.

Unless preachers approach their craft in this way preaching is likely to be unrelated to life and therefore boring.

Geoff states that his focus is on how to listen to God so that a preacher standing before a congregation effectively declares, "I have seen the Lord," and those who hear respond, "As have we!"

The Bible contains the stories of those who experienced or listened to God in the midst of life and told what they had discovered. Geoff illustrates this in the story of the road to Emmaus (Luke 24:13-35) and how those on the road found their lives changed when Jesus opened the scriptures to them.

Geoff says that the story we listen to will influence how we live and what we tell. This is why listening to scripture is so important.

He suggests two age-old ways of listening to the scriptures: lectio divina (divine reading) and Ignatian Gospel Contemplation (from the spiritual exercises of St Ignatius). The emphasis of both these approaches is to reflect on scripture laying aside our suppositions and certainties, listening for the word God speaks, and being ready to be surprised.

For preachers this must precede any other kind of preparation or study so as to ensure listening before telling. The practice of lectio divina and Ignatian gospel contemplation are outlined and examples given of how these approaches may apply to the reading of particular biblical texts and how a sermon might be formulated.

Intended originally for preachers with little training and for whom English is a second language, this book will be useful for anyone who wishes to listen for the word of God in scripture. It is only then that we can tell the story and live it whether or not we ever occupy a pulpit.

By Geoff New
2016, Langham Preaching Resources, 80 pages
Reviewer: John Meredith

FROM THE ARCHIVES

By Jo Smith, Archivist, Christchurch Methodist Archives

Methodist women and the suffrage petition

In 2018 we will commemorate 125 years since New Zealand women gained the right to vote in parliamentary elections.

Suffrage 125 is a joint effort between the Ministry for Women and Ministry for Culture and Heritage to mark the occasion with a series of events and activities across the country.

Since the 100-year celebrations in 1993, the 1893 women's suffrage petition has been indexed and it is possible to search it by name. There are about 24,000 names and addresses of women who supported the petition.

The index and petition can be found on the nzhistory.govt.nz website. Under the section on Women and the Vote select Women's suffrage petition.

Each page of the petition has been photographed and attached to this database. The petition is currently on display in the He Tohu exhibition in the National Library in Wellington as one of the constitutional founding documents of New Zealand.

The Methodist Archives volunteer team in Christchurch have been looking closely at the 1893 petition, with the aim of seeing if any Methodist ministers' family members signed it.

In 1892, pages for the petition were taken to districts around New Zealand. We know from records kept in the Methodist Archives where each minister of the Wesleyan, Bible Christian, Primitive Methodist and United Methodist Free Church was stationed at that time.



Jane Smalley (right) and her mother Mrs Donald.
Source *The History of Methodism in New Zealand*.

Cross matching this information to the signatures on the petition and the addresses given by the signatories, we have found 32 signatures on the petition that can be linked to these ministers. The signatories include wives, daughters, sisters, mothers and even a daughter-in-law and a niece.

Rev William Cannell, the Wesleyan minister at Hawera, had the most family members who were signatories on the

petition - his wife Annie and daughters Elsie, Gertrude and Winifred.

Elizabeth Peryman of Tai Tapu, was discovered to be the mother of Rev Samuel Peryman and she signed the petition along with her daughter-in-law Catherine, who was married to Samuel's brother Henry. The Peryman family were well-known for their support of temperance and family members belonged to the Women's

Christian Temperance Union.

JD Smalley on page 236 of the petition, turned out to be Jane Donald Smalley, wife of Wesleyan minister Rev Joseph Smalley (1845-1921), who was stationed at Waimate Wesleyan Church (St Pauls) in 1892. Jane Smalley presented an address to the Waimate Debating club in 1892 in support of women's franchise. Jane was also a lay preacher for the Wesleyan Church.

In her address she spoke of the inequality facing New Zealand women in being denied the right to vote. "Are therefore, all the women who have to perform such important functions in life supposed to be incompetent and without intelligence when it comes to anything in connection with the government of our land?" she asked.

She pointed out that for social reform to take place, women must have the franchise.

Our project to find out who some of the Methodist women were who signed the 1893 petition has meant that we can now add this information and their connection to the Methodist Church to the petition database.

We have also posted a list of the ministers' family members' names on the Methodist Church website methodist.org.nz.

If you have an ancestor who you think might have been involved with temperance or women's suffrage, it's easy to check the petition database and find out more about the suffrage petitions.

Unsung Methodists JOHN WILLIAMSON: 1815-1875 By Donald Phillipps

OF A DISPOSITION MOST CHARITABLE AND HUMANE

Born at Newry, County Down, John Williamson served his apprenticeship as a printer, and in 1834 married Sarah Barre. Williamson had been associated with the Wesleyan Church since his days in Newry, a place John Wesley first visited in 1756.

In 1840 Williamson and his wife went to Sydney where he worked in two of the town's newspapers. They removed to Auckland in 1841 to take up a position with the Auckland Printing Company.

In Northern Ireland John had been involved in the temperance movement, but it was his Wesleyan anti-ascendancy and anti-Catholic stance that gave him his complex and combative religious, social and political character. He further developed this in Auckland society.

He had the 'dissenter's distrust of Presbyterianism and Anglicanism', and within weeks of his arrival in Auckland was actively engaged in the Total Abstinence Society as its secretary. In spite of this latter involvement it was later claimed that Walter Lawry had saved Williamson from drunkenness.

Williamson may be regarded as a founding father of Wesleyanism in Auckland, but he was not the only Irish Methodist among the leaders of the denomination. He was a class

leader at Parnell, a circuit steward, and was on the Wesleyan District Committee from 1855-1866.

He worshipped at High Street, but does not seem to have moved to Pitt Street when it opened. His charitable activities involved him in the Good Templars, the British and Foreign Bible Society, the Mechanics' Institute, and the first Auckland friendly society.

In 1845 he purchased the Wesleyan Mission's printing press from HH Lawry and founded the *New Zealander*, a bi-weekly newspaper. He took on WC Wilson as his partner in 1848.

The newspaper enjoyed Government stationery and printing contracts, and became the leading Auckland journal. It took a pro-Maori stance, supporting the Governor, liberal land settlement and assisted immigration. The *New Zealander* became a daily in 1863, but its profits dropped and it ceased production in 1866.

From at least 1845 Williamson was also the owner of a bookshop where he sold Wesleyan hymnbooks and the country's first non-conformist journal, *The New Zealand Evangelist*.

By then Williamson was a full-time



John Williamson.

politician. He was elected to the first Auckland Provincial Council in 1853, and three years later was elected superintendent. He held that position against increasing opposition until 1862.

He re-joined the Provincial Council in 1865, and was superintendent again from 1867-1869, and from 1873 until his death. He was also a member of the national House of

Representatives from 1855 till 1875, but did not accept ministerial rank. Instead he 'jealously guarded Auckland's interests.'

He was a populist politician, maintaining the interests of the working-class in his newspaper and at provincial and national level. It was his strong pro-Maori stance that set him apart from most of his contemporaries, and he favoured the King Movement.

His commitment to so many social and charitable organisations was the result of 'rigorous adherence to a purpose', rather than religious expediency, editorial influence or social respectability. In spite of accusations that he was a tool of either the Government or of the Wesleyan hierarchy, he was very much his own man.

When John Williamson died on February 16th 1875 there were obituaries in many newspapers throughout the country. It was said of him that he was New Zealand's most prominent politician. He had certainly served his province well beyond the time when he might reasonably have enjoyed a deserved retirement.



VA'AIGA LAUTELE I TAUALUMAGA MO LE LUMANA'I O LE EKALEZIA METOTISI NIU SILA-TE HAH WETERIANA O AOTEAROA UPU TOMUA

O le a se mea o fetalai mai ai le Agaga o le Atua i le Ekalesia?

What is the Spirit saying to the Church?

O a nisi la'asaga e faia e fa'alauiloa ai le galuega a le Atua?

What more can be done to promote the work of God?

Ua le po se lilo, ma e iai fo'i le talitonuga o lo'o ua nofo sa Tui-ia-Ma'a i le silafia ma le malamalama'aga o le Sinoti Samoa ma le aufaitau, i ulua'i fesili e pei ona fa'atomua i ai lenei tomanatuga (i luga a'e) mo lenei lomiga o la tatou Nusipepa i lenei fo'i vaega o le tausaga.

O fesili nei e pei ona ta'ua, o lo'o fesiligia ai le Ekalesia i lea tausaga ma lea tausaga po'o aso faia pea, e fai ma fa'amanatu pe fai fo'i ma taula'iga po'o Manulauti ia o le Misiona po'o galuega fai ma galuega fa'atino a le Ekalesia Metotisi i Niu Sila nei o lo'o tatou o galulue ai.

E pei lava fo'i ona silafia e le to'atele, i le usuia ai o le Koneferenisi a le Ekalesia aoao i lea tausaga ma lea tausaga, e o'o loa i le sauniga e tapunia aloa'ia ai le Koneferenisi i le sauniga lea o lo'o fa'aigoaina o le sauniga o le Osig.-Feagaiga po'o le Covenant Service, o fesili lava ia e lua e pei ona mua'i ta'ua-e taula'i ma fa'avae iai folafolaga ma ta'utinoga a lea Komiti ma lea Komiti, o lea Matagaluega ma lea Matagaluega aua a latou galuega fai mo le isi fo'i tausaga atoa ma le lumana'i.

A o'o fo'i la ina tapena ma sauni le Koneferenisi o lumana'i i le tausaga o muamua, o ripoti uma o le a fa'ao'o atu i le Koneferenisi mai lea Komiti, o lea Sinoti, o lea fo'i Matagaluega ma lea Matagaluega ma faia iai ni fa'ai'ugafono, o le a tuuina atu ma le talitonuga mai vaega ta'itasi o le Ekalesia, o nisi ia o tali atu i fesili e pei lava ona mua'i ta'ua.

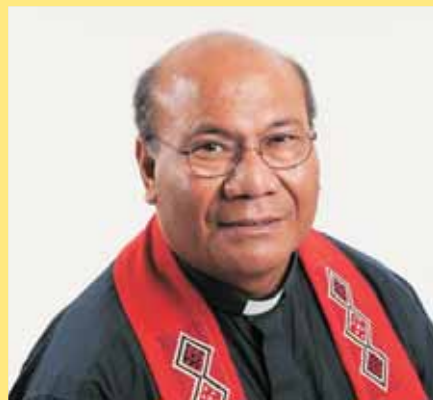
O le ala fo'i lea o le fa'amanatuina ma fa'atauina e le Ekalesia i Matagaluega ma Aulotu ta'itasi lenei sauniga o le Osiga-Feagaiga, i le vaiaso muamua po'o le vaiaso lona lua o Fepuari i tausaga ta'itasi, ona o a lava galuega fa'atino ma faia e le Ekalesia, e amata lava i totonu o Matagaluega ma Aulotu ona fa'asolo atu ai lea i isi vaega o le Ekalesia e pei ona fa'atulagaina.

O le tasi mafua'aga taua ua mafua ai ona fa'asoa atu le taua i le Ekalesia o nei fesili, e fai ma fa'amanatu i tagata uma o le Ekalesia, o a ni mataupu ma ni fa'ai'ugafono uma e faia e so'o se vaega o le Ekalesia, e ao ona mautinoa o lo'o faia i luga o le ta'ita'iga, musumusuga, fa'atonu-folauina ma le fa'asinomaga a le Agaga o le Atua, e pei ona fai mai nei fesili: O le a se mea o fetalai mai ai le Agaga o le Atua i le Ekalesia? O a nisi la'asaga e faia e fa'alauiloa ai le galuega a le Atua?

Nisi o Tulaga o Feagai ai ma le Ekalesia i lenei vaitaimi

I fesili lava e pei ona fa'avae ai nei tomanatuga lea e pei ona mua'i ta'ua ma fofola atu - o fesili fo'i ia na fa'avae ai fuafuaga alualu mamao a le Ekalesia e pei ona iai nisi tulaga o fa'agasolo i lenei vaitaimi e pei o vaega nei:

O le fitu i le valu tausaga ua mavae,



na tauata'i mai ai e le Komiti a le Ekalesia e ta'ua o le Council of Conference, po'o le Komiti o le latou matafaioi o le Silasila Mamao (Visioning) le mataupu e uiga i le Ta'i lua tausaga ma usuia le Koneferenisi i lo le ta'i tausaga e pei ona sau ai i le tele ai o tausaga ua alu.

O le va'ai a lenei Komiti (CoC) e pei ona ta'ua, ina ia o gatasi taulumaga a le Ekalesia ma le gafatiaina e tagata tulaga o iai le fa'agasologa o le tau o le soifuaga i lenei atunu'u o lo'o fa'atino ai lana Misiona aua le va'ai lautele mo le lumana'i manuia o le Ekalesia ma ona tagata tapua'i ma tagata galulue.

O se mataupu na matua fefulisa'i fa'ala'au mamafa e le lautele o le Ekalesia, ina ia faia iai se i'ugafono e atagia mai ai le tali atu i fesili e pei ona taula'i iai lenei tomanatuga, e aunoa ma le faia i luga o ni lagona o tagata ae ia atagia mai ai se mea o fetalai mai ai le Agaga o le Atua.

I le aunoa ai la ma le toe talanoaina o ona mafua'aga ma ona a'afiaga i galuega fa'atino a le Ekalesia i Aulotu, Matagaluega, Sinoti ma le Koneferenisi, e iai le talitonuga ua mae'a ona fa'asoa le lautele o le Sinoti i lenei mataupu e pei ona fa'atalanoaina i le fonotaga na se'i mavae atu i le fonotaga fa'ale-tausaga a le Sinoti Samoa.

Ae ua toe ta'ua lenei tulaga ona o le

Koneferenisi i le tausaga ua mavae na fa'ai'uga-fonoina ai le fa'agasolo i le isi fa'agasolo (2016-2020) se fa'ata'ita'iga fa'avaitaimi (trial period) o le Ta'i Lua Tausaga ma usuia le Koneferenisi, i lo le ta'itaisaga ma usuia e pei ona masani ai.

O lenei fa'amoemoe, afai e uma ane lena fa'agasolo, ona faia loa lea iai o se i'ugafono a le Ekalesia i le tulaga o le a iai, i le ta'i lua lea o tausaga ma usuia le Koneferenisi, ia po'o le toe alu ai pea i le gasologa e pei ona sa sau ai i le usuia lea i tausaga ta'itasi.

E pei lava fo'i ona fa'aalia i luga, tulaga i a'afiaga e fa'aono tula'i mai pe a fa'apea e uma ane le fa'ata'ita'iga fa'avaitaimi e pei ona fa'agasolo nei ae tasi i le Koneferenisi o le a alu ai i le ta'i lua tausaga ma usuia ana fonotaga, e iai fo'i se isi o a'afiaga e le'i ta'uaina i le fa'atalanoaga a le Sinoti i lana fonotaga e pei ona feagai ai ia Iulai o le tausaga nei.

O lenei a'afiaga, ona o le Ekalesia Metotisi ua sili atu ma le afa o le tu'uafataga o Matagaluega ma Aulotu o lo'o tu'uafataga ma galulue fa'atasi ai tagata o le Ekalesia Perepereane o Aotearoa (Presbyterian Church of Aotearoa) ma tagata Metotisi o le Ekalesia e pei ona tatou galulue ai.

Ua le gata fo'i i lea, e iai fo'i nisi Matagaluega po'o Aulotu, o Matagaluega ia o lo'o galulue o o lo'o ta'ua o Union Parish po'o Matagaluega o lo'o auai tagata eseese mai Ekalesia e pei o le Metotisi, Perepereane, Agelekana, Church of Christ, ma le Congregational o lea o lo'o fausia ai nei Matagaluega i lalo o le fa'amalumuluga a le UCANZ, (Uniting Church of Aotearoa New Zealand).

E ui la ina tu'ufatasi nei Matagaluega, ae o lo'o avanoa sui mai ia Matagaluega e auai o sui fa'apitoa (official members) fo'i o la tatou Koneferenisi a le Ekalesia Metotisi.

O se tasi la o a'afiaga o lo'o tau

tomanatu nei iai le Ekalesia Metotisi i le Fa'ata'ita'iga Fa'avaitaimi o lo'o fa'agasolo nei mo le ta'ilua tausaga ma usuia le Koneferenisi (Trial Period) afai e uma ane le Fa'ata'ita'iga ae fai le filifiliga e malo le Ta'i Lua tausaga ma usuia le Koneferenisi, e fa'aono le fetauti ma le Assembly (Koneferenisi a le Perepereane) e usuia i tausaga numera tutusa (2,4,6,8...), a'o le UCANZ (Union Congregations) e usuia i tausaga numera le tutusa (1,3,5,7...).

O le a'afiaga la, e fa'aono toe iai se suiga i taimi o Tofiga Ta'ita'i o le Ekalesia (Peresitene ma le Sui Peresitene) o lea o lo'o ta'i lua tausaga e tula'i mai ai.

O le suiga e fa'aono tula'i mai e pei ona mua'i ta'ua, o le ta'itolu lea o tausaga, po'o le toe fo'i i le ta'itasi tausaga e pei ona sau ai, ina ia talafeagai ma fonotaga a isi vaega ma Ekalesia e pei ona tau fa'amalamalama atu muamua i lenei lava vaega o le fa'asoa.

O se fa'asoa atu lea i lenei lomiga o la tatou Nusipepa i lenei fo'i vaega o le tausaga, ae tatou talosoifuia ia, ia iai se isi laolao o lumana'i e fa'asoa atu ai i le tele fo'i o nisi tulaga mo le silafia ma le nofo malamalama o la tatou Sinoti ma le au faitau i taualumaga ma le lumana'i o le Ekalesia o auala atu ai la tatou auunaga i le Atua i lenei lalolagi ma le atunu'u o tatou o iai: Le Ekalesia Metotisi Niu Sila-Te Hahi Weteriana o Aotearoa

O a lava ni suiga o aga'i atu iai la tatou Ekalesia, ia tatou manatua, fai mai fesili o taula'i iai lenei tomanatuga:

O le a se mea o fetalai mai ai le Agaga o le Atua i le Ekalesia?

What is the Spirit saying to the Church?

O a nisi la'asaga e faia e fa'alauiloa ai le galuega a le Atua?

What more can be done to promote the work of God?

Manuia lau faitau

Tovia Aumua (Peresitene Malolo: 2014-2016).



Na Sala Eso E Rawa Ni Tara Cake Kina Na Vuvale Bulabula, Mamarau, Ka Vuvale Vinaka

Akuila Bale, Wanganui

AI VOLA KEI JOSUA 7:14

E na mataka kemuni na toro mai vakamataqali: ia na mataqali sa cavuta ko Jiova, ena toro mai vakamatavuvale; ia na matavuvale sa cavuta ko Jiova, ena toro mai vakavuvale; ia na vuvale sa cavuta ko Jiova, ena toro mai vakatamata yadua

.Na vuvale kei keda kece na tiko kina e okati ni ka tudei,ka sega ni vaka e veivakurabuitaki,baleta ni dua nai vakarau e rawa ni rauti keda kece na veivuvale kece sara. (One size-fits-all parenting plan that is guaranteed to give you a healthy and happy family).

E dina sara ni sega ni dua na tamata e dodonu vakaoti e vuravura,sa na vakakina na vuvale ni sega e dua e vinaka vakaoti. Ia, e tiko e so nai vakarau ka rawa ni vulei keda me da tara cake e dua na vuvale me tubu bulabula vakayalo,tubu cake e na veiwekani vinaka,ka rawa ni marautaki na tiko kina. Oqo eso na ka me vakayacori me rawa ni da tara na vuvale bulabula:

1 - Me da dau tiko nai tubutubu ena veigauna kece. O ira na luveda e ra okata na noda tiko ni sai vakaraitaki ni noda kauwai kei na noda semati keda vei ira (a sign of caring and connectedness).

Sa ka bibi sara me da vakayagataka e levu sara na noda gauna vata kei ira gone. Na noda i tavi vaka i tubutubu,me da kila deivaki,ni sa kacivi keda kina na Kalou-e sa rui ka bibi na noda kacivi kina tavi vaka I tubutubu,ni sa tautauvata ga kei na i tavi vakacakacaka cava ga eda vakayacora. (Your influence on your kids will be your greatest legacy).

Me da kerea na veivuke ni Kalou me rawa ni da vakayagataka na veigauna galala kei na gauna vinaka me rawa ni da tiko kei ira na luveda. Mo tu vakarau tu e na veigauna kece mo rawa ni ko veitalanoa,veivuke, mo tiko ena nodra soqo, ka dau veilaveti ni vakayacori edua nai tavi.

O ira na gone e ra gadrva vakalevu na noda tiko baleta ni sega ni dua e rawa ni veisosomitaki e na gauna ko ni vinakati kina. Me da solia na noda gauna e na nodra tuberi yadua sara.

2 - Me vakaraitaki na noda veivakadeitaki,veivakatakatar kei na veivakauqeti. Na i tubutubu me vakaraitaka na loloma vinaka, ni sai sasabai ni tiko madua vei ira na gone na loloma, ka sai vakadei ni veiwekani bulabula e vale.

Me da kauta laivi sara na vosa e rawa

ni tubuka sobu na nodra bula kei na nodra vakasama na gone.

Na vosa ni veiciqomi,vakavinavinaka kei na veivakauqeti e dau laveta na gone, ka na dau bulia cake na veivakabauti, ka na rawa talega ni ran a maroroya ka rekitaka na veika vinaka e tu vei ira. (Give your kids confidence by letting them know that you believe in them, value them, and enjoy them and encourage them to pursue their areas of interest and become the people God wants them to become).

3 - Me da tara cake nai tovo vinaka kei bulataki ni veika vakamareketi(Build healthy morals and values).

Na digidigi e ra na vakayacora na gone ni kua e tarai ira tu yani e na nodra veiyabaki. (The decisions that kids make today will often affect them for the rest of their lives).

Me vakaraitaki vei ira na i tovo kei na i valavala ni bula vakabibi nai valavala kei nai tovo ni veika vakayalo, ni ra na qase mai e ra na sega ni lako tani mai kina. Me vulici na itovo vinaka,tadola na veitalanoa taki ni veika bibi me vaka na veika e sa tarai ira tiko mai vakalevu. (Talk openly and honestly with your kids about sex, alcohol, and other drugs from when they are young, all the way through their teen years, answering their questions and discussing issues in age-appropriate ways).

Mo vulica ka kila sara vakavinaka na veika e taleitaka na gone(Encourage them to commit to living a lifestyle of purity, including honoring God with their bodies, renewing their minds for good, turning their eyes and ears away from what's worthless, and guarding their hearts above all else).

4 - Bula vakaivakarau (Discipline with consistency). Ni da vakaraitaka na veika me rawa ni da bula vakaivakarau kina e na rawa ni laurai sara vei ira na gone nai vakarau oqo e na nona bula taucoko.

E dau taura na gauna na mataqali veivakarautaki vakaoqo ,ia era na vakarautaka na kena vinaka kei na kena yaga na gone ena nona veisiga kece sara. Ni da vakavulici ira na gone e na dua nai

vakarau,ni sa qase mai e na sega ni lako tani mai kina.

Na bula vakaivakarau e sega ni vakatakilai e na cudru se rarawa,e na yaga me ra dau lomani na gone ni vakavulici e na so na sala kaukauwa,me vaka na kuita.

Set an example for them to follow). 5- Kauta tani sara vakatotolo na oca kei na nuiqawaqawa.

Na bula veicalati e dua na sala e rawa nida weletaka kina na noda i tavi. Meda kakua sara ni da weletaka na noda i tavi e na gauna ni veisau levu oqo. Me dau soli tu na gauna,ia,me gauna vinaka vei ira na luveda. Me da dau moce vakavinaka,vakakauwa yago ka tu taka na veika e rawa ni kauta mai n a bula galala kei na bula vinaka,ka me ra uqeti na leweni vale me rawa ni da veitokani vata. (Don't neglect spending lots of time with your family for anything, including your career. Make whatever sacrifices you need to make so you can enjoy plenty of relaxed family time together. Spend time reflecting and praying in solitude regularly to keep your life in the proper perspective. Get enough sleep and exercise regularly, and make sure that your spouse and kids do, too).

6 - Veitaratara vakavinaka (Communicate well). Na vinaka kei na dodonu ni veitaratara sai tukutuku ni loloma vei ira na gone.

Me da sa dau vakarorogo vakavinaka vei ira na gone ena gauna e ra wasea kina veika e baleti ira,ka da vakaraitaka na noda loloma ena veigauna e ra vinakati keda vakalevu kina.

Me da vakatusa na noda malumalumu,ka okata ni rawa ni sala ni veivakukauwataki na malumalumu e da sota kaya. Walia na leqa na gauna totolo duadua erawa,me kaku ni dau biu vakabalavu de na vakavu leqa vakalevu sara.

7 - Vakayagataka na noda gauna galala me rawa ni kauti kemudou vata. (There is nothing like play to bring about family togetherness. Make time for vacations together, have fun at home, go on frequent

outings (from getting ice cream out to taking music or sports lessons together), share holiday traditions, enjoy humour together, and work on service projects together. Sharing playful experiences will build family memories that will bond you all in powerful ways).

8 - Lomana vakalevu sara na watimu (Love your spouse). Solia na nomu gauna vinaka duadua vua na nomu lewenivale,okata ni nomu gauna vinaka oya e rawa ni vakavinakataka na veiwakani vinaka vakavuvale.

(If you're married, work on your marriage regularly and invest in it through activities like frequent dates, since a loving marriage brings hope and security to your kids. If you are a single parent, build relationships with others at your church who care about your kids and are willing to invest in their lives).

9 - Maroroya vakavinaka ka cakacakataka na veika ko taukena (Remember that the best things in life aren't things).

(Healthy stewardship and sound financial decisions produce positive family priorities. Follow a budget to live below your means, avoid debt, tithe and give in other generous ways, and save regularly. Modelling these healthy financial practices will teach your kids valuable practical and spiritual lessons).

10 - Vaqacotaka na tubu vakayalo ni nomu vuvale (Energize your family's spiritual growth).

Na veikacivi levu kina noda bula oya me da vakaraitaka na noda vakabauta vei ira na luveda- me i dusidusi tu ni ka vakayalo ena nodra gauna.

(Your greatest calling in life is to leave a spiritual legacy for your kids. So make your relationship with God through Christ your top priority. Grow closer to Christ individually and as a couple with your spouse. Pray for and with your kids in a regular family devotional time, write a family constitution that describes your family's values, and talk about God often as you go through your everyday activities together).

Tongan Language Week at Wesley College

By Simulata Pope

Fakakoloa Aotearoa 'Aki 'Ae Nofu 'A Kainga - Enriching Aotearoa with our Family Values was the theme for this year's Tongan Language Week.

It was more widely celebrated from 3rd to 9th of September, but Wesley College was in the midst of Tournament Week then, so Tongan students at the College had their own celebration later in the month.

The events were directed by the Year 9 dean Lavinia Manoa. Lavinia and other Tongan students set out a great week by collaborating with Tongan community leaders to give back to the wider school community.

During the week Year 12 student Leka Palusa together with a handful of other students spent time in neighbouring schools teaching Tongan dances. Year 13 students Viliami Kau, Pasilio Kaufononga, and

Charlie Kailea together with Year 9 student Sylvia 'Aholelei used this time as an opportunity to provide a medley of Tongan performances to celebrate Homai School's Tongan Language Week.

I had the pleasure, of riding along with my father Rev 'Ikilifi Pope, who opened chapel service at Wesley College on the first day of Tongan Language Week. Because of his work in youth ministry with the Tongan Youth Trust, the College invited him to open the week a father's advice.

Later in the week, MP Jenny Salesa enriched the school with her experience of being a strong Tongan woman in politics. Three Houses Down shared their Tongan culture with their musical journey, and John Nicholas Pulu, dubbed 'the voice and face of Tonga' walked the school through his journey. The week ended off with the school's own sons and daughters

performing...and a bit of Tongan Idol.

Student Lavinia Manoa says she is grateful to have the opportunity to be 'just us' for the week and to be celebrated as one people, as a Kainga Tonga.

I am a former Wesley College student myself and I now work in youth justice. From my work I see Tongan Language Week as a breath of fresh air.

There is such a major disconnect between young people and their perception of culture. Many educators, youth enablers and church activists have the tiring job of creating opportunities to minimise this disconnection.

Wider society underestimates the importance of belonging to a young person. You can see this with the current youth sub-cultures, the Internet, and smart phones. In the ever-changing virtual world creating immediate actions and reactions is mistaken for positive relationships and

positive role-modelling.

During this very week, I found out six young people completed suicide in Auckland. Could a sense of positive belonging save them? Would the opportunity to celebrate their culture acknowledge who they are? Could the fierce and wonderful stories of their ancestors inspire them? Short answer - of course.

Tongan family values, doesn't stop at being a 'traditional Tongan', nor being in a 'traditional family'. Defining culture is one of the most difficult obstacles young people face in exploring where they stand in the world.

However, the greatest help we can provide is create opportunities where we can be grateful to our blessings and instil behaviours that can shape us as good human beings.

Malo 'Aupito Wesley College.



Ko e ongoongo ki he taliui Sepitema 2017

By 'Ikilifi Pope

Ko e me'a fakafiefia ki he hou'eiki fafine 'a 'enau a'u mo'ui ki he Tali Sepitema 'o e ta'u kotoa pe. 'Oku 'ikai ke nau fa'a tatali foki ke fai mo a'u ki Sepitema kae fakakakato 'enau taliuii.

'Oku faka'amu ma'u pe 'a e kolomu ni ke ma'u ha ngaahi 'ata mei he ngaahi taliui Sepitema 'a e ngaahi fai'anga lotuu koe'uhii ke fokotu'u 'i he 'etau pepa ni ke mamata ki ai 'a e kakai 'o e Siasii fakalukufua.

Kae me'apango he 'oku ma'u atu pee 'a e ngaahi siasi 'e

ni'ihii ka 'oku 'ikai ko hano kotoa. 'I he Taliui Sepitema 2017 'oku malava ai ke 'oatu ha ni'ihii 'o e ngaahi taliui 'o e ngaahi failotu 'e ni'ihii.

Ko e ngaahi potu siasi pe foki 'eni 'oku ala ma'uu ke fakahaa'aki 'a e fiefia 'o e ngaahi taliuii.



Ko e ni'ihii ena 'o e kau hiva mo e kau taliui 'a Vaine Mo'onua, Ponsonby 'i he Kuata Sepitema 'o e 2017. Ko e tokolahi 'o e kau fefine na'e tali ui ko e toko 122. Ko e kau lau Himi ko 'Elenoa Ngataalape, Lolofi Heimuli, 'Amelia Tu'imala Tonga (ikai ha he ta), pea mo Lavinia Taufu. Ko e ongo Setuata, Malu Vea mo Pasa 'Ofanoa mo e poupuu malohi 'oku na fai.



Ko e taha e kau taliui fakamafana he taliui Sepitema 'o e 2017 ko 'Ana Uaisele mei he Vahanga ngaue Saione, 'a ia na'a ne taliui pe mei hono mohengaa. Ko e kaunanga ni ko e tauhi'aho pea 'oku ne mo'ua he mahaki kanisaa. 'Oku haa foki heni e failekau, 'Ikilifi Pope, tokoni setuata lahi, Tonga Tupou Uhi mo hono hoaa, 'Alisi. Ko e tokotaha faitaha ko Sengia 'Ofanoa ko e kaungaa tauhi'aho ia 'o 'Ana Uaisele. Na'a nau lava atu foki ki he 'api 'o e tauhi'aho ni ke fakahoko ai 'a 'ene taliuii.



Ko e kau hiva mo e Potungau 'a Fafine 'o Pulela'aa mei New Lynn. Nengo 'oku 'ikai ke ma'u ha 'ata mei he 'enau t aliui ka ko e konga lahi 'o e kau fefine ni ne nau kau atu ki he taliui Sepitema 'o e ta'u ni.



Ko e ni'ihii 'o e kau fefine mei taliui Sepitema 'a Dominion Lolotonga e ma'u me'a me'atokoni ko e fakalangilangi 'i 'o e hou'eiki fafine.



Ko e kau fefine mei he taliui Sepitema 'a Epsom Lolotonga 'enau ma'u me'atokoni 'i he falekai hili 'a e taliui 'a ia ko e saute ia 'a e ngaahi hoaa pea 'oku taki mai mei ai e hoa e failekau ko Pole Tu'uhoko.



Ko Rev Setaita Veikune, talekita e va'a ki he kakai 'o e Pasifikii pea mo e kau fefine 'o Moia-mei-'Elki mei Ellerslie 'i he taliui Sepitema 'a e Potungau 'a Fafine 'i he 2017.

FAKALOTOFALE 'IA

Kaveinga: “Fakafeta'i 'i he 'etau hao mo'ui mai”

Veesi Folofola: 'Ekisoto 14:30-31

Ko ia na'e fakamo'ui 'e Sihova 'a 'Isileli 'i he 'aho ko ia mei he nima 'o e kau 'Isipite... Pea vakai 'e 'Isileli 'a e ngaue lahi kuo fai 'e Sihova ki he kau 'Isipite; pea na'e 'apasia 'a e kakai kia Sihova, pea na'a nau tui kia Sihova mo 'ene tamaio'eiki ko Mosese.

Fai 'e Faifekau Siutaisa Tukutau

Fakafeta'i 'i he 'etau hao mo'ui mai 'o tau 'inasi 'i he 'ofa ta'efilifilimanako 'a e 'Otua, 'i he hongofulu 'o e mahina. Kuo tau toki situ'a foki mei he mahina kuo tuku 'e he Siasi ke fakamahu'inga'i ai 'a ha'a fafine 'i he tali ui mo'ui ki honau 'Otua, pea fakamo'oni ai “Te nau tukupa ke talaki 'a Hono Ongoongo Lelei.”

Koe kau fefine kuo ui mo fili ke talaki 'a e Kospeli fakamo'ui 'a e 'Otua. Ko e kau tau ma'ae kolosi, “Ke 'ilo'i mo 'iloa 'a Kalaisi 'i he mo'ui.”

Ko e veesi folofola 'oku ou fili ke fai

mei ai ha fakalotofale'ia, ko e hao mo'ui mai ia 'a ha'a 'Isileli mei 'Isipite mea Felo mo e fale popula. Ka ne ta'e'oua 'a KO AU KO AU AI PE, 'e 'ikai ha hao mo'ui mai. Ko e “fu'u mafi” 'o 'ikai ha taha ke tatau pe ha taha ke kakunga.

Ko e fiha'i tautea e hono tuku atu 'e Sihova kia Felo mo 'Isipite mo e kei fefeka pe loto. 'Oku ou tui 'oku kei tokolahi pe 'a e kau loto fefeka 'i hotau ngaahi Siasi. Talamai 'e he lesoni ko eni, na'e fakafefeka 'e Sihova 'a e loto 'o Felo pea na'a ne tuli ki ha'a 'Isileli.

Na'e fakamahino 'e Sihova kia Felo ko e fu'u vaipalo ia, ko e me'a na'e hoko, na'e

tupe'i 'e Sihova 'a e kau 'Isipite ki loto tahi. Ko ia, ke tau fakavaivai'i kitautolu kia Sihova.

Kuo tu'uta mo'ui mai 'a ha'a 'Isileli ki he kauvai 'e taha, he na'e tau 'a Sihova ma'anautolu. Ko e lea ia na'e fai 'e Mosese ki 'Isileli, 'Oua 'e manavahe, mou tu'u pe 'o mamata ki he fakamo'ui 'a Sihova 'a ia te ne fai ma'amoutolu he 'aho ni.”

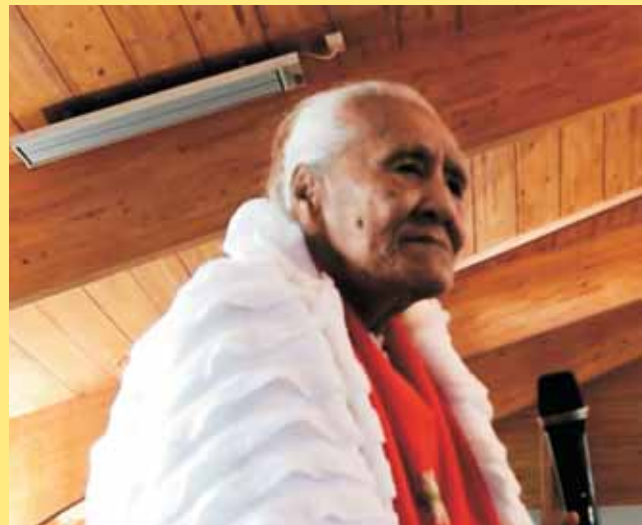
Ko e mo'oni, ko 'etau hao mo'ui mai, ko e 'Eiki pe. Ko e 'ofa pe mo e kelesi 'a e 'Otua, mo 'ene kau mai 'o tokoni, 'oku tau mo'ui ai, o e ha leva e me'a te tau fai ke fakahounga 'aki 'a e fakahao mo'ui 'a e 'Otua ma'atautolu?

Talamai, na'e 'apasia pea tui 'a e kakai 'Isileli kia Sihova. Ko ia, ko hotau fekau ia Vahefonua Tonga 'o Aotearoa. Tau tukulolo 'o faka'apa'apa pea falala kakato kia Sihova ko ia hotau malohinga, pea ko ia hotau ikuna'anga.

'Oku tau fakamo'oni fakataha mo e punake (Himi 614 : 4), “Me'a fakafo ia 'a 'etau hao mai. Tau tuku 'a e kololia ki he 'Otua 'i Langi”. FAKAFETA'I KUO TAU HAO MO'UI MAI!



Ko e Faifekau: Siutaisa Tukutau; Faihiva: Sesipa Mausia mo e Pulehiva: Lavinia Taufa.



Ko e fine'eiki motu'a taha 'i he Siasi 'o Vaine Mo'onua ko 'Amelia Fonua ta'u 94. Ko ia na'a ne fakahoko 'a e lotu 'o e Katoanga Taliui 'a e hou'eiki fafine.

Fili 'a Siniva Vaitohi Ko e Palesiteni Potungaue 'a Fafine Siasi Metotisi 'a Nu'u Sila

By 'Ikilifi Pope

Kuo fili 'a Siniva Molii-Vaitohi ko e fuofua palesiteni Tonga ia 'a e Potungaue 'a Fafine 'a e Siasi Metotisi 'o Nu'u Sila ni, “Na'a mau fetangihia 'i he'ema mafanaa pea mau fiefia ko e faifai pea falala mai 'a e Potungaue 'a Fafine 'a e Siasii ke 'alu hake ha taha mei he Vahefonua Tonga o Aotearoa 'o taki 'a e ngaue, ko e fakamatala ia 'a Silila Kilikiti ko e palesiteni 'a e Potungaue 'a Fafine 'a e Vahefonua, Na'e 'osi 'ave foki 'a e kau kanititeiti ki mu'a ka na'e 'ikai ha faingamalie.

Ka kuo mau fiefia lahi koe'uhii ko e fuofua taimi eni ke ma'u ai ha faingamalie 'o e kau Tonga ke nau taki 'a e ngaue 'a e potungaue 'a fafine 'a e siasii, ko Silila mai ia.

Ko e kanititeiti ki he fili 'o e ta'u ni na'e toko ua 'a ia ko Siniva mei he Vahefonua pea mo e kanititeiti mei he Sinoti Samoa.

'I he fakahoko ko ia 'a e palotii na'a mau tailiili pee koeha e me'a 'e hokoo ka ko hono fakaha mai kuo ma'u 'e Siniva kuo lenoa pe homau lo'imataa koe'uhii he 'oku fai mateaki e fua fatongia 'a e si'i kau fefine 'o e Vahefonua kae 'ikai pee ke ma'u ha

faingamalie ki he tu'unga takii. Kae fakafeta'i ki he 'Eiki koe'uhii ko e falala mai 'a e Potungaue 'a Fafine 'a e Siasi Metotisi 'o Nu'u Sila ni ki he Vahefonua ke nau tataki e ngauee.

'Oku 'ikai foki ke mau sio kimaotolu ko e fili pe eni 'o Siniva ka ko e fatongia ki he Vahefonua hono kotoa, ko e talaloto mafana ia 'a Silila felave'i mo e fili ni.

Na'a ne toe pehee foki 'oku 'i ai pee 'a e totonu 'a Siniva ia ke ne ma'u 'a e fili koe'uhii he kuo fuolaa ta'u 'ene ngaue mateaki ma'ae Potungaue 'a Fafine 'o tatau pe ki he Vahefonua pea mo e Siasii fakalukufua.

Ko Siniva 'oku lolotonga sekelitali ki he Potungaue 'a Fafine 'a e Vahefonua pea ne toe faihiva foki. Kuo ta'u lahi foki eni 'ene poupuu mo ngaue malohi mai ma'ae Vahefonua mo e Potungaue 'a Fafinee.

'I he lea na'e fai 'e Siniva hili 'a e filii na'a ne pehee ai 'oku ne fiefia lahi hono fili iaa pea ko e tapuaki kiate ia mo hono hoaa, Feleti Vaitohi pea pehee ki he toenga 'o hono familii.

'I hono fili ko eni 'a Siniva te ne hoko leva ko e palesiteni fili kae 'oua kuo fakakakato 'a hono fakanofoo 'i he ta'u kaha'uu. 'Oku ngalingali 'e toe fai pe hono fakanofoo ki Christchurch 'i 'Okatopa 2018.



Ko Silila Kilikiti (palesiteni kakai fefine Vahefonua Tonga) mo Tiulipe Pope (tokoni palesiteni Vahefonua) 'i he 'ena tu'u 'o poupuu kia Siniva Vaitohi lolotonga 'ene lea fakamaloo ki he fakataha'anga 'a e Potungaue 'a Fafine 'a e Siasi Metotisi hili 'a hono fakahaa 'oku ne ikuna 'a e fili palesiteni.



Siniva Vaitohi (palesiteni filii), 'Alisi Tupou (observer), 'Amelia Hoggan (tauhi pa'anga), Silila Kilikiti (palesiteni potungaue 'a fafine Vahefonua), Tiulipe Pope (tokoni palesiteni) pea mo Fumi Scaaf (observer).