

TOUCHSTONE

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

Nau mai, Kia ora, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

The late Robert Gibson making a difference in young people's lives

In 1931 Robert Gibson gifted his dairy farm to the Methodist Church to provide support for disadvantaged children and youth. He may not have imagined the ongoing impact of his benevolence on many young lives.

In recent years, the Robert Gibson Trust has distributed more than \$150,000 per annum in scholarships, grants and resources to support youth. A range of recipients, past and present, are benefitting from the funds.

Chelsea Dine is currently in her third year of a Bachelor of Agricultural Science degree at Lincoln University. Next year she will complete her studies after majoring in plants and soil science at the agriculturally-based university located on the outskirts of Christchurch. Chelsea is aiming to secure a position as an environmental advisor or to work with a seed company.

Originally from Wellington, the expense of living and studying away from home, along with travel costs to and from Christchurch, was daunting for the young student. Assistance from the Robert Gibson Trust has helped ease that financial pressure. "In my first year the money went straight into my hall fees. It meant I could concentrate on my studies without having to work to offset

costs," Chelsea says.

Her older sister Hannah completed her Bachelor of Nursing at Massey University with assistance from the Robert Gibson Trust. Hannah is now working in the emergency department at Hutt Hospital. Both girls had a strong involvement with the church growing up and Chelsea is still in a Bible study group, factors that would have had a positive impact on their grant applications.

Funds ease student hardship

Robert Gibson Trust chairperson Bill Yateman is part of the team overseeing investments that include improvements on the original Taranaki farm and the purchase of two additional dairy farms. In addition to the funds available via the annual application process, every year a substantial donation is given to Wesley College for students who require support. Beyond the mandate to grant bursary assistance to students at Wesley College and to children and youth attending an education institution, the Board has a wide discretion to allocate funds.

Bill says, "We look for good character, financial need and evidence of church and community involvement." In the early days of the Trust, preference was given to orphans, children of Methodists or Presbyterians and those pursuing an agricultural course, but over recent years, the Board has broadened the application

criteria to address student hardship in wider terms.

Priscilla Smalley, a 26-year-old mother-of-two from South Auckland, has completed two undergraduate degrees including a Bachelor of Health Science and a Bachelor of Science majoring in physiology from the University of Auckland.

She is currently enrolled in the second year of a Bachelor of Medicine and Bachelor of Surgery at the University of Otago. A National Government initiative capping loans for students to a maximum of seven years threatened to derail Priscilla's career aspirations. Although a subsequent Labour decision has extended loan terms for students doing lengthy degrees, any assistance to offset course fees of \$15,000 per year are welcome.

"It has always been my dream to be a paediatrician, but my student loan entitlement was about to run out. Mum suggested I apply to the Trust. It has been really helpful." Priscilla is looking forward to completing her studies and being reunited permanently with her partner and two young sons aged four and two who are still in Auckland.

Later this year, Jessica Dickson will graduate from Victoria University with a Bachelor of Architecture. For the past three years, funding from the Robert Gibson Trust has offset her university fees, and has helped with the social aspects of living since all government money and



Priscilla Smalley



Jessica Dickson on site



Chelsea Dine with her dog Jonah

support from her parents has gone towards "the crazy high rent prices, expenses and transportation costs in Wellington". Next year, Jessica will return to university to complete papers in project management. On graduating, she has her sights firmly set on a gap year. "I want to work on a cruise ship, have fun and meet some cool people. Once I've lived a

little I will look for a job in architecture. I'm open to what happens," she laughs.

It is encouraging to see Robert Gibson's legacy making a difference to many young lives long after this generous dairy farmer gave away his farm.

Applications are now open for the Robert Gibson Methodist Trust. To apply visit: robertgibson.methodist.org.nz

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Revival, reform, and revolution in global Methodism

The 14th Oxford Institute of Methodist Theological Studies, held in August at Pembroke College, Oxford, United Kingdom, challenged participants to consider revival, reform and revolution in global Methodism within the theme of 'Thy grace restore, Thy work revive'.

Rev Tony Franklin-Ross from Napier was one of 170 participants who came together to explore reformation as an ongoing project of continual renewal. Attendees were predominantly from North America and the UK, along with scholars from the wider global Methodist and Wesleyan family.

Globally today, many Methodists are giving witness to what they believe are the signs and fruits

of genuine spiritual and social revival and renewal. In other contexts, Methodists are lamenting a decline in the church's vitality and influence, leading to various calls for reform or even radical change.

Each participant prepared and presented a paper as part of workgroups which included mission and evangelism, interreligious studies, Methodist history, worship and spirituality, Biblical studies, and ecumenical studies.

Tony participated in the ecumenical studies workgroup. His paper, "The Anglican-Methodist Dialogue - a discovery on consonance or a challenge to reform?" was written as a reflection in the Anglican-Methodist dialogue in NZ, Ireland and Britain.

The paper investigated ecumenical understanding of the journey towards Christian unity in which, "Unity comes alive as

we learn to live in one another's traditions".

Tony says, "Sometimes different language is used in different denominations, yet the words may have common underlying understandings. When Methodists say 'President and Conference/Connexion' and Anglicans say 'Bishops and Diocesan Synod', are we expressing the same ministry? How do we each discover and value that?"

A number of keynote addresses included: the place of the Wesley family in the history of reformation and Protestantism; reflections on Connexionalism from USA, Britain and Nigeria; and re-thinking mission in Sri Lanka's multi-faith context.

"One of the presenters shared her sociology projects which explored cultural memory and re-membering. Whereas 'history' can be seen as memorials, events, facts and



Rev Tony Franklin-Ross snaps a selfie with fellow participants at Pembroke College, Oxford

figures; 'cultural memory' is infused with the experiences of the people who lived the history. Future generations hold those experiences, even if re-framed or 'rose-tinted', within their communal memory. The challenge is not to enshrine history, but to effect present action," Tony says.

He related this to other presentations. "One was on Methodism in South American and the Caribbean: the cultural memory of two slave women who were key to the survival of early Methodism in Antigua, who have no grave but whose influence is being re-membered

in cultural memory. Another was on the particular experience, influence and witness of the Methodist deaconess order in the UK and USA, and its roots in Germany".

Tony says an added richness to the Institute was its worship, some held in Christ Church Cathedral, where John and Charles Wesley were ordained. Other services were in the College Chapel lead by the Institute participants to reflect diverse origins, including Tony's service incorporating Kiwi liturgy, and hymns by Shirley Murray and Joy Dine.

Editor's note

I have recently returned from the Australasian Religious Press Association (ARPA) conference in Brisbane. Held annually, the event attracts communications and editorial staff representing a range of religious publications distributed throughout New Zealand and Australia.



Ady Shannon

guide you in your work".

As a group we were encouraged to tell authentic stories - warts and all - to advocate for the freedom of press, opinion, association and worship, to act with orthodoxy and civility and to practice mindfulness as a moral framework for best practice journalism.

Presentations were informative and educational, and meeting communications representatives from many highly regarded Christian publications (Tui Motu, Jouney, Crosslight and more) was inspiring.

At the awards ceremony, Touchstone was recognised with a silver certificate for Best Review for Nan Russell's review on John Eldridge's book *Walking with God*, published in October 2017.

I look forward to drawing on the information shared in coming editions of Touchstone and I am grateful for the many and varied contributions that make this publication a success.

As I prepare this edition for print, staff from the Connexional office are busy preparing for Conference being held in Christchurch from Friday 28 September until Wednesday 3 October. In November, Touchstone will feature key outcomes of that meeting that brings together more than 340 people from the Methodist Connexion to develop a roadmap for the future.

The theme for the 2018 conference was 'Communicating Hope and Trust in a Public Faith'. Over the course of two days speakers challenged and encouraged us to find ways to communicate God's love, the church and its hope-filled message in a world searching for hope.

Presenters canvassed a range of contemporary issues including the phenomenon of fake news, the demise of robust journalism and reporting, an increasingly secular society and the explosion of social media platforms that provide forums for messages of hate and hope in equal measure. Dr John Harrison, author, media commentator and lecturer of law and ethics at the University of Queensland closed his keynote address by saying, "Let the words of St Thomas Aquinas 'faith, hope and charity'

Blue September



Blue September organisers; (l to r) Jade Barlow, Wendy Anderson and Greer McIntosh

The staff room at Weteriana House took on a distinctly blue hue in September when staff at the Connexional office participated in a morning tea to raise awareness and funds for prostate cancer.

Colleagues and guests dressed in blue tutus, tights, tee shirts and tinsel caps along with combinations of double denim, stripes, polka dots and spots, and gathered around a table topped with blue food.

The fundraising event followed on from a pink morning tea last

year to raise awareness of breast cancer. Co-organiser Wendy Anderson, insurance and property manager, was delighted with the response to the event that raised more than \$320.

"Having a themed morning tea is a fun and light-hearted way to make a significant contribution to a cancer that effects many people, directly and indirectly, in this country," Wendy says. The money will be given to the Prostate Cancer Foundation to assist in the support it offers to men who have been diagnosed with prostate cancer (and their families), in raising awareness of this disease, funding research and advocating for patients.

Parish celebrates 150 years of ministry

Gaynor Gordon

Over Easter weekend, the Alexandra Clyde Lauder Union Parish celebrated 150 years of ministry and the first Presbyterian minister Rev Charles Stuart Ross. Presbyterians and Methodists combined to form the Union Parish in 1970.

In 1867, The Dunstan Times advertised a service to be conducted by Mr C S Ross at 7.00 pm on Sunday, 13 October in the Anglican Church at Dunstan (now Clyde). Central Otago was a harsh place to live in the 1800s.

An excerpt from *Memories of the*

Golden Road by Rev Don reported: 'We had,' says Mr Ross, 'occasional adventures in field and flood which illustrated the toils and perils of travel in the early days.

Wandering at night over mountain heights, breaching dykes that barred our path, crossing rivers in the dark, hardly sure at times of track or ford, plunging with reckless daring into sullen tides, intent only on reaching the farther bank and our halting place for the night ... these experiences were new to me, and developed traits of character all unknown in the common routine of daily life'.

Celebrations started with registrations in St Enoch's



A fashion parade was a highlight of celebrations

Church lounge in Alexandra, where displays of memorabilia included photographs of past ministers, old bibles presented to the various churches in the parish, old documents of significance, photograph albums, banners, and even a newel post from a previous pulpit in St Enoch's Church.

The evening meal was prepared and served by the local Lions Ladies Club of Alexandra and

Dunstan and entertainment started with our present minister Rev Andrew Howley welcoming everyone to the celebrations. A fashion parade of garments worn to church through the ages was well received, especially the bathing belle who obviously attended a picnic service.

Presentations included a monologue, vocal solos, duets, choir items, humorous

recitations, a 'life's not fair' skit, mathematical magic, a power-point presentation relating to the parish over 150 years and a community singalong.

The Easter Sunday service included messages from those who could not attend and was followed by a dinner and the cutting of the anniversary cake. A great time was had by all.

New home for Nelson Methodists

Brian Kendrick (Parish Steward)

After six years in a leased commercial building, Nelson Methodists have finally found a new home.

Nelson St John's in the City congregation had to leave their grand old historic buildings following the Christchurch earthquake. The neighbouring Stoke Methodists faced the need to demolish their much-loved church for the same reason.

Fortunately for Stoke, they were able to transform their adjacent hall complex into a beautiful worship space and community activity centre.

With that complex now complete and functioning superbly, it seemed appropriate to invite the St John's congregation to make use of their complex when it was clear that the Nelson congregation was becoming unable to afford to continue to lease.

For St John's, the idea of having to leave the 'city' was an extremely difficult reality to confront. However, the warmth and sincerity of the invitation from Stoke eased the pain and the first combined service was held on 29 August.

Adding to the pain being experienced by St John's was the fact that their much-loved Presbyter, Rev David Poultney, was moving to Dunedin to be



Darren James (l) and Rev David Poultney (r)

inducted at the beginning of August.

God moves in mysterious and wonderful ways and we have been blessed with the availability of a local resident, retired Irish Anglican Priest Rev David Moynan, who is well known and much loved by the Richmond/Stoke congregations.

Over a period of several weeks, St John's in the City had a farewell function for Rev David Poultney followed by a final service in their leased building, a first service at Stoke and the induction of Rev David Moynan.

Now that the dust has settled, we can all see that our capacity to serve as the Body of Christ will be enhanced by our ability to combine resources and we rejoice in this.

Māori Bible celebrates 150 years

This year marks the 150th anniversary of the publication of the first edition of Te Paipera Tapu (the Holy Bible in Māori).

The first scriptures in te reo Māori were published in Sydney in 1827 by the New South Wales Bible Society, and in 1868 the full Māori Bible was published.

This edition was followed by three further versions in 1889, 1925 and 1952. A reformatted edition of the 1952 text was published in 2012.

Tāku Paipera, a contemporary

Māori translation of the Lion Children's Bible, was launched in 2016.

Te Paipera Tapu has recently been digitised; this digitised version will be one of the many tools used to help produce a new translation, in more contemporary language, for today's te reo Māori speakers

"Translation of any significance takes time, and anecdotal evidence suggests that contemporary Māori usage is already considerably different from the language of the current Māori Bible. So we need to be pro-active," commented Dr Stephen Pattemore, Bible

Society's Translations Director.

A new mobile Māori Bible app is currently in development and will feature the current Māori Bible text (2012) as well as English Bible translations for people who want to read te reo Māori alongside an English text such as the Good News Bible. The new app will be launched in early 2019.

The Bible Society New Zealand has a number of te reo Māori resources available. Their journey with te reo Māori continues in their mission of making the Bible accessible to everyone and encouraging interaction with it.

Milson Combined Church Celebrates Golden Jubilee

Rev Anne Bennett
(Interim Moderator)

Fifty years ago, three Palmerston North churches took a step of faith and established the Milson Combined Church in a growing suburb near the airport.

Leaders of St Peter's Anglican, St David's Presbyterian and St Paul's Methodist (now Wesley Broadway) prayed and worked together to set up this cooperating venture. Methodist ministers serving the church in a part-time capacity included Rev Enid Bennett (1972-74) and Rev Amos Burroughs (1980-87). The church is currently without an ordained minister.

Recent Golden Jubilee celebrations brought together past and present members to socialise, look over photo albums and watch old movies of church activities. At a celebration dinner, many guests shared two-minute highlights and memories before being entertained by the Manawatu Overtones (Palmerston North's Sweet Adelines). Former minister Rev Janice Lyon led the Celebration Service, which was followed by a luncheon and cutting of a cake.

Milson Combined is known as 'a friendly informal church'.



Former minister Rev Janice Lyon led the Celebration Service

In the history booklet produced for the Jubilee, Joyce Richards notes: 'The tradition has developed whereby people from the congregation are rostered to lead the opening of the worship service. This is then followed by the sermon and prayers led by the minister or lay preacher'.

Weekly outreach groups include a vibrant Girls' Brigade, a Friendship Centre (for seniors) and 'Twinkletoes', a music and movement group for pre-schoolers and their parents/caregivers. The buildings are also used extensively by community groups.

The church has a rich history of community outreach, and ecumenical cooperation is part of the DNA of this community of faith. The challenge for the future is to find new ways of living out our vision statement: Growing a community for Christ: welcoming in, building up, sending out.

FROM THE PRESIDENT AND THE VICE PRESIDENT

Weaving us together to proclaim life



Setaita Taumoepeau Kinahoi Veikune and Nicola Teague Grundy

"I want you woven into a tapestry of love, in touch with everything there is to know God."

Colossians 2:2a (MSG)

We are two Christian women who are Methodist. That is where our similarities end. We come from different cultures, we have different theological understandings, different family backgrounds, different ways of presenting ourselves and different skills.

However, we have come together in preparation for the task we take on and despite our differences, we are able to work together well in love, with fun and

humour, to offer our complementary skills. This is the basis of our theme.

Our first Touchstone reflection is a time to think about weaving us together to proclaim life. Hopefully, many of you will have received the daily devotions we have circulated

leading up to Conference. These devotions have been written by people from around the church to help us all start to think about the discussions we will be holding at Conference and to prayerfully consider the issues that will be coming before us.

One of the things we have heard over the last year, is that we have lost our understanding of what it means to be a connexional church. Rev Dr Lynne Frith noted in her devotion that, "Being 'in Connexion' is first and foremost about being in relationship - about such things as seeing the giftedness of all members of the body; about having a shared sense of mission". In our daily prayers of preparation, we have deliberately asked people of different backgrounds, ages,

cultural contexts and theological perspectives, from around the church to write these daily prayers.

One of the most life-affirming things about the Methodist Church, when we do things well, is being in connexion. The amazing diversity, learning from each other, sharing our differences. During Conference in one of our morning worship and theology sessions, we will be asked to think about how we can take seriously the opinions and suggestions of all within our communities. What if we built up our trust in each other? What if we empower everyone to share their gifts enabling us all to flourish? This is not something that we should only think about. It also implies that actions are required from us all.

Earlier this year we saw a great example of the world coming together in order to rescue 12 young boys and their coach from a cave in Thailand. No matter what the issues were about how they got there in the first place, and who was to blame (usually our first reactions), the world came together to pray that they would be safely returned to their families. Rescuers came from a variety of places to formulate and execute an audacious plan to rescue them all. The

world celebrated together upon their release from the cave.

If we are truly 'in connexion' imagine what we can achieve. Our theme, 'Weaving us together to proclaim life' is gifted to us all to allow the possibilities, the hope, and the impossible to be imagined. We hope you will join us as we continue to build on the work of our past Presidents to ensure the Methodist Church of New Zealand is a place where everyone feels they belong, they are respected, they are trusted, that their voice is valid and listened to, and that they can participate. Then we will be able to proclaim life.

We received positive feedback on the daily prayers of preparation, so we have decided to continue a model of sending out a weekly blog during our two years in office. This blog will include our reflections and news of what we are doing, and will also provide an opportunity for us to listen to the voices of the people called Methodist. Don't be surprised if you receive a call to offer a reflection. You might want to pre-empt our call, and send us your reflection to include in the blog. Look for the first blog which will be circulated on Monday 8 October.

'Ofa atu mo e lotu

World Methodist Council meet in Korea

The World Methodist Council (WMC) meeting held in July this year was hosted by the Kwanglim Methodist Church in Seoul, Korea.

Susan Thompson, Marama Hotere and Mataiva Robertson joined 200 men and women from member churches.

Susan Thompson

A stand-out feature of the meeting was the exploration of a consensus decision-making model of working during the plenary sessions. Julia Kuhn Wallace of the Australian Uniting Methodist Church and Rev Terence Corkin of Uniting Church in Australia lead and facilitated practical training sessions introducing consensus based discernment processes.

Being present to witness the shift towards this style of decision-making was heart-warming. We saw faces of member churches grappling with this new style of working. Others more familiar with this process, like our table, were excited. We knew a lot already. Like our own conference, the tools being used were the blue and orange cards.

We are encouraged by the progress being made by ecumenical bodies worldwide. These efforts strengthen relationships and build fellowship. By investing time into a consensus model the WMC seek a more justice orientated practice. Especially enjoyable were the various styles of worship initiated by the Council. It felt like home. Uniting Church in Australia Rev Dr Amelia Koh-Butler introduced numerous Asia Pacific languages (Tongan, Fijian, Samoan, Māori and Indonesian) and cultural worship practises into our closing devotions.

Marama Hotere

The Peace Bell ceremony 'May peace be on this land' held in the centre of Seoul city was a highlight for us all. Throughout the Council meeting we'd become aware of the real pain felt by Koreans at the fracturing of the Korean peninsula. There is a deep desire for reunification and hope that recent conversations between North and South Korea might be positive steps along the way.

Member churches stood in solidarity with the Korean people as we prayed and sang for peace. We were each given small peace bells to ring, models of a 37.5 ton World Peace Bell made from the cartridges of weapons from conflict zones around the world. This bell is located near the Demilitarized Zone and is decorated by a dove with a missing wing. The wing will be fitted when Korea is unified.

The ceremony gave us an opportunity to meet and talk with Korean ministers from around Seoul. We met a female minister who was excited to see Methodist women in leadership roles around the world. We also met a male minister who told us about his nephew who lives in Tauranga with his husband. Walking past the statue of King Sejong, creator of the Korean alphabet, and Gwangwamun - the landmark gate of Gyeongbokgung Palace - was breath taking.

Kwanglim Methodists were generous hosts and we were fortunate to be welcomed to this special place on the Korean peninsula.

Mataiva Robertson

The meeting began with opening worship in the vast church sanctuary. Amidst enthusiastic singing of Wesley hymns,



Nan Russell, Marama Hotere, Mataiva Robertson and Susan Thompson in Korea

the congregation celebrated our unity in diversity and our common quest for peace. In his sermon, WMC President, Rev Dr Park, spoke about the predicament of Korea that was on everyone's mind. Then, and on many subsequent occasions, we were urged to pray for the reunification of the Korean peninsula and to 'carry this mat' to Jesus Christ.

Reports included requests for prayer for churches suffering from persecution including Nigeria, India and Sri Lanka. In Europe the main issue is migration. Concern was raised for Bulgaria where the government threatens changes to the law on religion. As well as disturbing news, there were many positive reports and stories shared; Christian Council of India estimates there are five million Christians in India. Wesley Men inaugurated a new branch of Korean Wesley Men and the Methodist Office in Rome, supported by WMC, UMC and MCB is strengthening relations with other

denominations. MCCA Rev George Mulrain advised that Jamaica District has their first woman Bishop, Christine Benguchi. Central and South America CIEMAL have 580 million population and 500,000 Methodists. Some churches are growing and they have identified a need for training for laity and encouraging connexionalism and Methodist Identity.

I joined the Social and International Affairs working group chaired by Archbishop Dr Chibuzo Raphael Opoko. We agreed to focus on migration, human trafficking, poverty and welfare of women and children. Each region is encouraged to engage in social action advocating and providing support where possible.

It was a privilege to represent the MCNZ at the WMC. There is still a lot of work to do but we are strengthened by an awesome God who equips us for the challenges ahead.



Heaven, Hell and In between

To the editor

On the News and Views page of August Touchstone there is a very interesting article on a recent survey on barriers we Christians put up. David Hall writes, "One of the most interesting parts of the report looks at the reasons why people are not interested in finding out more about Christianity." 64% of people surveyed asked how a loving God could allow people to go to hell. I am sure their problem was not with God sending evil people to hell. Rather, how could God send good people to hell?

And what about the people of other religions who lived basically pretty decent lives, and who were sent to hell after they had not even heard the message of Christ? Where is our loving God? Some years ago I heard a suggested solution.

We can understand how someone who has rejected the good news of God's love in Jesus, is worthy of hell (John 12:48). But what about the people who never heard the Gospel? How could a God of love send them into everlasting torment? When we think of hell, we think of Gehenna, the lake of fire. Of the 22 times the word hell is mentioned in the New Testament, only 11 times is it the original Greek word, Gehenna. The other 11 times, the word used was Hades (Sheol in the Hebrew Old Testament). Hades means 'the unseen state, the world of the spirit'. So possibly, unless non-Christians had

been horribly wicked, when they die they go to Hades, the unseen state.

In the Judgement (Hebrews 9:27) the scriptures indicate that the unsaved are not judged until the end of the millennium, the 1,000 year reign of Christ on earth. (It hasn't started yet.) Revelation 20:5, 11-15 vs 13 indicates that hell (Hades) gave up its un-saved dead to be judged. Hades, then, the world of the spirit, is a waiting state, where the spirits of the dead wait to be judged at the 'Great White Throne Judgement' (Revelation 20:11). Those not found in the 'Book of Life' are thrown into the lake of fire.

1 Peter 3:18-20 and 1 Peter 4: 5-6 are very interesting. Jesus, after his crucifixion, spent three days and nights in the heart of the earth, and was preaching to the spirits there, the unsaved dead. Why would he do that if there was no hope for them? My bible teacher was convinced that if the spirits in prison (some of them waiting since the days of Noah) believed Jesus' message of salvation, they were forgiven for their sins and released. Those who received Jesus in this life will have already been taken to heaven at the Rapture, the Second Coming of Christ, 1,000 years earlier (Matthew 24:37-41).

I apologize for all the theology. Heaven, hell and in between is an important concept.

Geoffrey Stubbs, Papatoetoe

Perception of truth

To the editor

In both your August and September issues, the question of professional development was raised in your Opinions column.

For me, this raises an interesting dilemma because the matter of truth was raised as being central to the cause of professional development. What is truth? Surely truth is held to be so by the perceiver of it.

Some examples from Christendom arise from the matter of choice in how the Bible itself is to be understood. For some, the Bible is the irrefutable 'Word of God' while for others it is a collection of inspiring writings about the interaction between, and the perception of, the writers and their God.

For some, the Gospel writers were writing history and for others, they were writing theology.

Some believe that Jesus died for them in an act of substitutional atonement by which they are forgiven for their sins. Others believe the opposite; that Jesus gave his life for them as a living

example of the potential we have to live lives reflecting His passion for His sheep and the rewards of doing so.

For some, the essence of their faith lies in achieving an afterlife in heaven and for others, theirs is centred in the belief that if they model their lives on the Jesus example, then their world will have become just a little better for them having been there.

For some, God is the essence of love beyond human understanding and for others, God hates gays.

All of these standpoints, and doubtlessly many others, are true for those who hold them and they will congregate around and with others who hold similar opinions to be the truth.

Perhaps it is understandable that when opportunities are offered for enhancing professional development potential attendees will look carefully at both the material on offer and the presenters before deciding whether or not there is likely to be any development for them.

Brian Kendrick, Nelson.

More letters on Page 12

HONEST TO GOD

Ian Harris

Apocalypse misunderstood

"Apocalypse! Apocalyptic!" Those were the words the news media pulled out to describe the calamitous Indian Ocean tsunami in 2004 and the Fukushima nuclear meltdown in 2011.

After the devastating run of earthquakes this year, some may want to resort to the words again. The graphic scenes of destruction conjure an image of the end of the world.

For that, you can blame doomsday preachers who for centuries have

read into natural disasters signs that the end of the world is nigh - and who for centuries have got it wrong. Their focus on apocalypse as devastation now determines the word's meaning in popular usage. Which is a pity, because it began quite otherwise.

As a literary genre, apocalypse bore a radiant message of hope to the downtrodden and the persecuted: the last book in the bible, Revelation, is a prime example. Revelation began as an underground resistance pamphlet encouraging Christians to remain faithful in the face of Roman oppression. These days it has become the happy hunting-ground of cranks.

Another name for Revelation is "Apocalypse", from the Greek apo, meaning "away", and kalypsis, "veiling". So apokalypsis is taking away the veil to reveal what has been hidden. The genre is rooted in the searing experience of conquest and subjection that befell the Jews during the two centuries before Christ. About 30 apocalypses survive, and their central theme is the struggle between light and darkness. They promise that the faithful will be vindicated in life beyond death, and that God will intervene to punish the wicked and establish the divine rule on earth. In the process, they draw on weird symbolism, mythological beasts, warnings of pestilence and catastrophe. Such imagery would be clear enough to those with the background to understand it, while leaving their persecutors mystified. The writers would have fallen about laughing if someone had suggested they were predicting events 2000 years into the future.

The clue to making sense of Revelation and similar books is that they were tracts for their times, written to inspire the faithful to stand firm. The end-time is near, they were told. Their sufferings

would soon be over.

So what had been happening in the latter part of the 1st century AD to prompt John, a Jewish Christian banished to an island off western Turkey, to pen this apocalypse for the infant Christian church?

In 64AD the emperor Nero had ordered the persecution of Christians, blaming them for starting a great fire in Rome. Four years later he stabbed himself to death. But his memory haunted the far-flung empire. Many people believed he would return and seize back the throne. Then in the year 70 the Romans

had laid waste Jerusalem and destroyed its temple. Worship of the emperor was already encouraged as a means of holding the empire together, and acknowledging Caesar as Lord became a test of political loyalty. When Domitian became emperor in 81 he ratcheted up the demand that everyone conform or face the consequences.

For Christians, whose earliest creed was "Jesus is Lord", acceptance would be tantamount to renouncing their faith. Many refused, and suffered for it. The Roman empire came to represent the forces of evil warring against God. In Revelation, written around 95AD, Rome became Babylon, the beast, the great harlot. The book makes a coded reference to the emperor which has been gleefully misapplied to finger popes, Martin Luther, Napoleon, Hitler and many others.

The beast had "the number of a man", 666. Its mark was essential to buying and selling. It had been "wounded by the sword and yet lived". That is readily unveiled. Before Europe adopted Arabic numerals, numbers were represented by letters of the alphabet. In Hebrew, the letters for Nero Caesar add up to 666. Coins, used in buying and selling, bore the emperor's image. Nero had been stabbed but was expected to come back ("wounded . . . and yet lived"). In the persecutions of Domitian he seemed to have returned with a vengeance.

Yet in the midst of all this John says, in effect: "Darkness all around us, light has always found us, light will come . . . where the dark is deepest, greater light will keep us safe from harm . . . look towards the light and carry on." The words are from a song by New Zealander Jenny McLeod, but the sentiment is pure Revelation. John's world was light years away from the calamities of the present day. But his message of hope is relevant to both.



Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to adys@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.



Public Issues Network

Bringing Pacific values to Treasury's wellbeing in Aotearoa

Betsan Martin, Public Issues Coordinator

From a Public Issues perspective, the work on wellbeing is a game changer for Aotearoa New Zealand. When we look at the Treasury's Pacific Perspectives on Wellbeing we begin to see how important it is to recognize the unique qualities which enrich NZ as a whole.

Taking into account the tremendous changes from the first wave of Pacific Island migrants, through to the large population of NZ born Pacific NZers, there is much to be told about the contributions of Pacific people and the changes in Pacific communities.

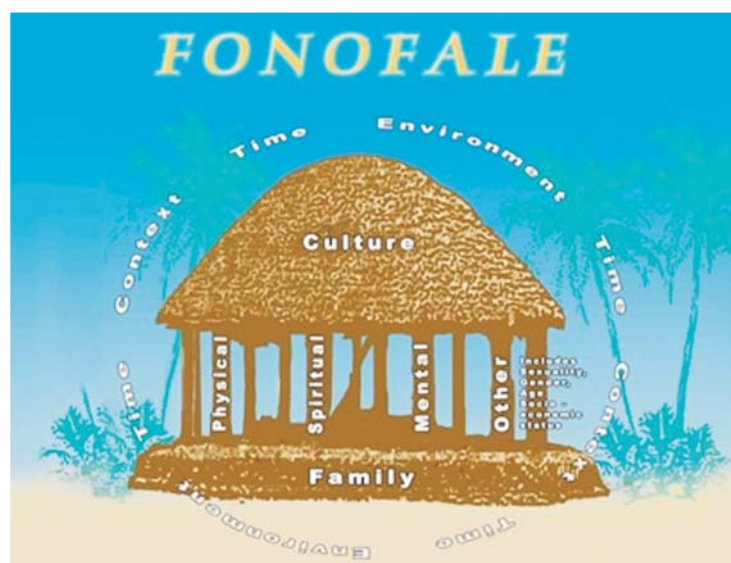
While New Zealand's colonial influence in the Pacific is well known in the region, it is poorly understood by the majority populations in NZ. Strategic relationships between Māori and Pacific leaders are not well known here either. This history is not generally taught in our schools. Nor is it widely conveyed the way immigration laws change to suit the interests of NZ.

The Treasury presentation on Pacific Perspectives on Wellbeing uses the Fonofale model with the graphic showing physical, mental and spiritual posts of a fale. Treasury's thinking of Pacific wellbeing seems to need enrichment.

For example, it doesn't convey communal priorities and values of generosity and hospitality. Besides, not many people in Aotearoa live in fale's. An open building brings quite different forms of living from houses with



Pacific dialogue on climate change at St John's Hamilton



closed walls.

Treasury does recognize the many different dimensions of Pacific communities here, including the diversity of cultures. The first wave of migrants in the 1960s had very different experiences from later migrants and from NZ born Pacific people. There are further differences in first, second and third generations. They mention that while church is deeply important, there are changing patterns of church affiliation.

The 'Pacific Perspectives' paper is the first time that Pacific NZers' views and aspirations have been included in Treasury's thinking about living standards and what wellbeing means to Pacific people.

Pacific wellbeing is being fitted into the Treasury framework of natural, social, financial/physical and human capital. Financial / physical capital is about monetary and capital assets such as a house. Yet there is an

underlying assumption that wealth is something people have, possess or accumulate, whereas in Pacific customs, wealth is something which is shared.

As a shared resource money is available for collective use as needed or agreed. It has collective benefit and may support achievement, influence, meeting of cultural obligations, and contribute to intergenerational advantage by migrating families giving priority to the education of children.

The sharing of financial resources through remittances is testimony to resource sharing - a commitment that strengthens family solidarity and can also bring strain where there are uncertain circumstances in NZ.

From Pacific perspectives we may ask how to bring relational and spiritual values to wellbeing. Professor Fele Nokise, Principal of the Pacific Theological College, gave one of the few papers by Pacific people at the wellbeing conference. Rev Nokise discussed spirituality as central

to Pacific wellbeing and rather missing from Treasury's thinking. Relational wellbeing brings more communal values and custodial traditions, with story-telling as one of the main ways to carry knowledge and traditions across generations.

Traditions of relationships with oceans and water, fish and birds come with indigenous forms of guardianship. We cannot leave climate change out of the story because of the tremendous impact on Pacific Islands in every aspect: physical, social, cultural and economic. These are impacts which compel a global perspective since the causes lie elsewhere.

While some local solutions are underway, ranging from village relocations to solar energy, other countries including NZ have to play a major part. The voice of Pacific NZers needs to be part of NZ's global influence on climate justice.

Besides, Pacific traditions of management and restrictions on resource use have a contribution to make here, alongside the authority of Iwi/Māori, to inform regulation for safeguards and environmental protection in NZ because our current systems are not protecting 'natural capital'.

Of course equity is paramount for the wellbeing of NZ- Pacific people, and there is no need to rehearse comparisons in educational achievement, income levels, housing pressures, health disadvantage, and the hard issues of suicide and family violence.

Conference will be an opportunity to bring forward our contributions to shaping NZ's thinking about wellbeing with a Pacific influence.



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Social Justice conference coming to Auckland

The Justice Conference, an international Christian social justice conference, is coming to Auckland on 2- 3 November.

More than 25 speakers will present, undertake panel discussions and host workshops designed to educate, inspire, and connect delegates to a shared concern for the vulnerable and oppressed.

International speakers include Matt Friedman and Anna Joyner from the US. Matt is chief executive of Mekong Club, an NGO which fights human trafficking, and Anna is an environmental activist and daughter of well-known US pastor Rick Joyner. Joel McKerrrow, an Australian performance poet and justice educator, will also present.



THE JUSTICE CONFERENCE
NOV 2+3 / AUCKLAND

New Zealand presenters include economist Shamubeel Equab, politician and activist Andrew Judd and a group of MPs who will discuss social justice in NZ.

Workshops will focus on the economics of entrenched inequality, child poverty, creativity for justice, the role of the church on justice, ethical

consumption, biculturalism, restorative justice, global development, and the environment.

The Justice Conference started seven years ago in the US and since then conferences have been held in Hong Kong, South Africa, Brazil, Australia, and the Netherlands. It is hosted in NZ by aid and development organisation, Tearfund.

For information, visit:
thejusticeconference.org.nz

The Ageing Experience

Jan Fogg

Seeing the second mountain

Coming into a time of retirement means, I suppose, that we've climbed as high as we are going, in terms of achievements, hopes or goals we may have set, whether that's about our faith-life, work-life or bringing up a family.

Maybe we look at where we are and it feels like a high, successful place, or maybe we feel we

haven't reached the heights we would have wished and feel disappointment. Erikson, a social scientist, wrote about the importance of the task of 'generativity' for older people; the necessity for feeling good about being in older life through the letting go of our focus on ourselves and moving to a focus of giving to others who follow.

I've been reflecting recently on Moses, on the amazing richness of his experiences, both high and low, that we read about - a literal and experiential mountain that

he climbed in life, as he listened and responded to the voice of God. Then, he approached the Jordan River with the people, almost ready to step into the land promised them by God. At this point he became aware that he was not to cross the Jordan into this amazing land. Surely he must have been almost disabled by disappointment. To think that all he had worked so hard for was denied him.

But that, of course, is not the end of his story. He realises that there is a second mountain to climb. And what follows in Deuteronomy is his important teachings to the next generation, who will cross into the land. Moses recognises the importance of setting up a

strong base for this next generation, in the hope that they, too, will build on it towards an ongoing faith story for the people.

So, we might build this into our individual stories but, also, what of the Church's own current story? Has the Church in Aotearoa climbed its first mountain? I think about the strong Bible class groups in our Church in the different times of the 1950s and 1960s. Out of them came so many effective leaders who, through the intervening years, have worked to build our Church into something so different yet worthwhile today. I recognize, now, that there must have been, up and down the country, many

in the older generation then who gifted generously from their time and faith to leave their own dreams in order to support that younger generation. As I read the Conference 2018 reports, I hear the call in several places from today's young people in the Church. They are in good heart, but want to learn more about the Methodist way to life and faith and they yearn to be given opportunities to climb their own first mountain.

It's our turn now to be generous in supporting them in their dream-building, and it's the gift of older age to see and climb that second mountain.

A short history of cloud computing

Peter Lane
Principal Consultant
System Design and
Communication Services

The term cloud computing is one of the most used and abused terms in the technology space. Much of what is claimed as cloud quite simply isn't.

What is cloud computing?

Initially, computers were standalone devices without connection to other computing devices - any application required had to be physically installed on the computer. Then in the 1970s and 1980s, the computer network flourished. A whole generation of special computers were developed - called servers - to make applications and data available to other computers - client computers - on a local network. In the meantime, the Internet developed and became widely accessible. The internet was a network that connected local networks according to a set of relatively immutable rules (inexplicably called Request for Comments (RFCs)).

In diagrams of network systems, it became accepted practice to draw the Internet part as a cloud. Engineers needed to document that the internet existed but didn't need to concern themselves with the details of how it happened. Rule of thumb for good system architecture became to provide a good local area network with all the resources it needed. These could communicate with other local networks if needed for coordination and some degree of sharing, but basically, all networks provided all



their own resources.

Over time the capabilities of computers, networks, communication links and servers have increased exponentially. One day some bright young spark said: "Instead of duplicating all this application stuff in every local network, why don't we move

it to the cloud and share it between local networks?" Cloud computing was born.

This cloud way of operating was fine for large, enterprise scale entities that could afford the up-front investment in physical infrastructure and ongoing system maintenance. Small users still had to do things the old way. Software vendors started making software available in the cloud on a rental basis. Instead of a lump-sum, lifetime license, software vendors started renting out the software bundled with the cloud-based server to run it, the technical support and physical support to keep the server running. All users needed to do was provide a device and the communication services to access the server. This model is called Software as a Service (SaaS). Today, the phrase "cloud computing" usually means some form of software or application delivery from cloud-located servers on a SaaS model. It is not limited to commercial software offerings - the Church nationally could commission custom applications that use this model. The Methodist App is an example of this approach.



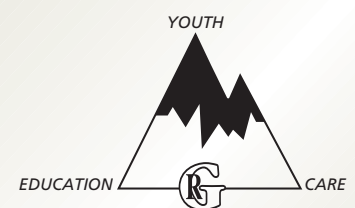
What does this mean for the Church?

There are several important benefits of this approach, but for me, one of the best for a geographically distributed organisation like the Church is that the advantages of large-scale information systems and communication systems can now be relatively easily applied at a congregation level, without needing to rely on locally-based skilled support

people. While there are still some issues to consider, there is currently no reason why a congregation of 10 should have any different facilities than a congregation of 1000. I encourage you to think about the innovative things we can do with this resource.

Peter welcomes questions, suggestions and ideas for articles. Email dct@dct.org.nz. He also operates a website for people interested in improving the way we can use technology dct.org.nz

ROBERT GIBSON METHODIST TRUST



Tertiary Student Grants

Applications are invited for grants to assist with study and accommodation. Students must be undertaking university or NZQA approved courses, be New Zealand residents and under the age of 25.

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Applications are to be made online at: robertgibson.methodist.org.nz

Closing date for applications is 20 November 2018.

Late applications will not be accepted.

A daughter in law's story

Jenny Chalmers, Vicar of St Andrew's, Taupō and an Anglican representative on the Standing Committee of UCANZ.

Frances Reid died 25 years to the day after her husband Reg on 17 March 2009. The notice in the newspaper said that she died 'peacefully after a long illness'.

The illness referred to was dementia, probably Alzheimers, a disease, which in the end robbed her of her very understanding of what it was to be a person.

Frances was an intelligent woman; a nurse who specialised in nursing babies with cardiac illness, a member of the Methodist pacifist organisation and a foundation member of the Lifeline counselling service. She read widely and could be counted on to have read the



Uniting Congregations
OF AOTEAROA NEW ZEALAND

latest published novels, usually before anyone else.

The onset of her dementia was gradual; a little vagueness here, and a bit of forgetfulness there. She moved from the large family house, the garden she had established, tended and loved, to a small flat near her second son's busy, four children household. Here she could be independent while taking part in the day-to-day family activities.

Over time, it became apparent that she needed supervision. The teenagers took turns in making sure Grandma was 'all right'. Frances' youngest son visited on

his way to work every morning to make sure she ate her breakfast. When she was found in a far away shopping centre at 3am in her nightgown and couldn't remember who she was, it was clear the time had come for residential care.

After a few false starts with homes and care units, Frances was admitted to the dementia unit at Selwyn Village. She lived there for about eighteen months, until her balance departed and her walking was compromised.

We know she was lovingly and well cared for and although we knew that logically it made little difference, we were distressed that she was 'parked' in front of a loud television set. She would never have done that when she was well.

Her last outing with us was when we took her to the Selwyn Village chapel, Christ's Church, to look at the Christmas

decorations. We believe she enjoyed the feel of the sun and wind on her face and enjoyed the bright decorations.

She died in March.

We held Frances' funeral at the Mt Albert Methodist Church. Here people remembered the full and rich life she led, the contributions she had made, the gifts she had so freely given to her children and grandchildren. Her body was committed 'to be consumed by the gentle elements of the earth'.

At various times during Frances' illness people privately spoke to me of euthanasia. Of Frances, it was said frequently in my hearing, but not by her children, that she 'would not want to be like this'.

Perhaps this was true, she would not have wanted to 'be like that', but when she was able to make that decision, she did not, and



Frances Reid

later she could not. I am not sure who could make that decision or how or when a decision like that could be made. For me there are many more questions than a single answer.

Today John and I give thanks for Frances, the years we shared with her, and the good we received from her. We are confident to commend her to our God's care, a gentle God, and a God of all consolation, and deeply grateful not to have had to take part in any decision about ending her life.

The rich man lacked one thing

Rev Motekiai Fakatou reflects on Mark 10

The writer of Mark 10 is touching on relationships, from restoring relationships in marriage; the rich man and Jesus' two disciples - James and John - seeking a closer relationship with God; and the blind beggar seeking to restore his vision and his standing in the community.

In response, Jesus gave a simple, clear teaching of how relationships can be restored, renewed and strengthened with a childlike faith in Christ.

The chapter opens with a trapping question for Jesus by the Pharisees: 'Is it lawful for a man to divorce his wife?' Their question was aiming to trap Jesus and was not so much about marriage.

Jesus responded by saying: 'Moses allowed such an unfaithful commandment because of your hardness of heart.'

Marriage is a holy partnership where two individuals come together and, in that journey of togetherness, lives are shared. Church is fundamentally all about relationships and community life. Friendships are wonderful because of the things we do and share together.

Then the rich man came on the scene. He ran up and knelt before Jesus, and asked: 'What must I do to inherit eternal life?' He knew he had kept all the commandments.

But Jesus knew he lacked one thing, and that was the rich man's relationship with God through his love toward his neighbours. Jesus looked at him, loved him and said: 'Sell what you own, and give the money to the poor, and you will have treasure in heaven. Then come and follow me'.

Then Jesus' disciples - James and John - came to him with a request: 'Let one of us sit on your right and the other on your left'. Jesus

reminded them that to become great they must be 'the servant of all and whoever wishes to be first among you, must be the slave of all'.

Lastly, the blind Bartimaeus heard Jesus of Nazareth coming toward him and he shouted: 'Jesus, son of David, have mercy on me!' Many people sternly ordered him to be quiet, but he cried out even louder: 'Son of David, have mercy on me!' Jesus healed him and said: 'Go, your faith has made you well'.

As we look forward to celebrating the reign of Christ towards the end of the biblical calendar year, we are reminded by Mark's gospel: 'Let the children come to me; for it is to such

as these that the Kingdom of God belongs'.

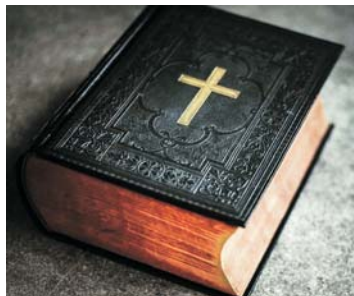
Our relationships are rooted on the one who willingly went to Jerusalem knowing that he would be condemned to death by the priests and scribes and be crucified by the gentiles.

Nonetheless, he continues to show that he was and is and will be the one thing we must not lack. While he was crucified he asked: 'God, forgive them for they do not know what they are doing?' (Luke 23:24).

Jesus demonstrates to all, his followers and foes, that what we lack in our relationships does not dictate the overwhelming love of God's promise through Jesus Christ.

God offers a genuine response to each one who cried for help. In the case of Bartimaeus, Jesus challenges the ways of exclusion. He healed Bartimaeus and restored him to the community.

The rich man lacked one thing and that denied him eternal life. However, we are encouraged by Mark's teaching that a childlike faith in Christ is the one thing that offers true substance for all decent relationships in marriages, church, community and in our relationship with God Almighty.



Living in the unknowing

Andrew Doubleday

The past few months have been challenging. I've been living in the unknowing of what happens next. Normally this isn't a problem. I have no grand plan. I have no ambition that there are certain roles, certain activities, certain goals that I need to achieve before I hang up my clogs.

The nomination for President of MCNZ, however unlikely, has disturbed the relative comfort of 'life as usual'. The waiting, in limbo, while my future is decided by others, has been an uncomfortable experience.

I have generally lived with the illusion that life can, and likely will, continue much as it has. At the end of this year it will have been 24 years with the people of Opawa. Did I plan, intend, or even dream this? Certainly not. The start was rough and one could not have realistically imagined it being any more than a short appointment. Yet one year drifted into the next. Each crisis along the way needed to be faced and responded to, and the years have quietly slipped by. There was no plan. It has always been pretty much one year at a time.

Yet here I am, with a number of others, waiting on tenterhooks. Hopefully, by the time you are reading this, the decisions will have been made, and the small group of us who have allowed our names to go forward will be out of our misery.

In the meantime, I am daily confronted with the 'what-if' questions. I'm the person who is



Andrew Doubleday

constantly 'doing the sums'. By this I mean that with every decision or choice I'm faced with my mind instantly goes to where this is likely to end. What will each scenario mean for me, for my family, for Opawa? And the only answer I can come to is: I don't know. Until the decision is actually made, I don't know.

So the question I'm present to in the face of this unknowing is 'How am I to hold this, to be with this?' Ignatius of Loyola advocated for seeking the grace of 'Holy Indifference', in which I am not invested in the outcome either way, and will be content with whatever it is. This worked very well last year, where I was, and remain, delighted that Setaita was declared President. This has been part of my prayer - that whatever the outcome, I am content that God is at work for my highest good, whether it be 'yes' or 'no'.

Central to Ignatius' prayer for holy indifference is a yearning for 'whatever leads to the deepening of God's life in me'. This may seem incredibly selfish, yet here's the thing - I will be my most useful, most effective, most loving, most authentic and life giving, if I am the best version of myself I can be. This can only happen as I open myself to 'whatever leads to the deepening of God's life in me'.

It's true for me. It's true for all of us.

Dunedin Parish takes a new approach

Rev Dr Rod Mitchell
Part-time minister, Dunedin Parish

Next year, the Dunedin Methodist Parish will be piloting a new form of lectionary to guide our worship. Called a 'Lectionary for Creativity', we mean to explore ways of making our worship not only relevant for the 21st century but also taking seriously life and thought beyond the church walls.

The present lectionary, with which we are familiar, and which is accepted by many of the major Christian traditions, has a well-worn track record that will cause some people to consider any kind of change inappropriate. However, moments of crisis can offer an opportunity for creativity. We have lost all of our youth and this has led the community to ask questions about our language and themes in worship for today's youth. Like many church communities, we are seeking ways to relate to people beyond the church walls.

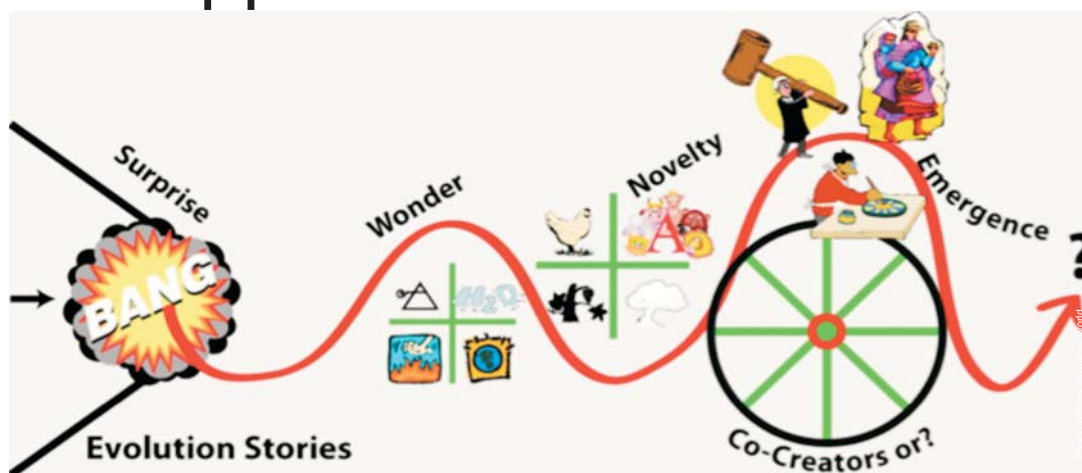
And we, like others, are experiencing the ongoing issues of the traditional church having increasingly older members and struggling to find energetic leadership. It is from within such crisis times that we will explore new, life-giving possibilities for our worship together.

The traditional lectionary, with its set readings for each Sunday over a three

year period, has an ancient history; but its original context is very different from the context of today. It is grounded in assumptions about the Bible which do not stand up to 21st century scientific, critical and analytical thought. For example, up until the Enlightenment period, the biblical creation story would have been the received view of the way creation came into being; Genesis providing an accurate description of the order of events. Current scientific knowledge questions that story as an historical event. We now talk in terms of the unfolding of creation as a continuous process over billions of years. If the Bible is to be a living witness today, it needs to be a conversation partner in this unfolding creative process with all its participants.

The Lectionary for Creativity does not dispense with the Bible; it draws on biblical readings, but it brings in other texts to be read alongside the biblical witness. Texts include the written word, images, story, and life in its fullness all contributing to the readings as we seek to participate in Creation with the God who "has created and is creating" (as articulated in the Creed of the United Church of Canada).

A new conversation participant to be



found within this lectionary is the Spirit: an ancient, but overlooked and poor cousin from within the Trinity. For many of us growing up in the traditional church, the Spirit has been a mystery and a puzzle. Within an understanding of a dynamic creation, in which we participate fully as co-creators, Spirit is an activating energy source driving creation forward.

In the diagram, this is represented by the red wavy line, which weaves through the 13.8 billion years of creative process. Not unlike a fibre-optic cable, Spirit carries the ongoing, evolving messages of creation, which draws us into the Creative Mystery that is God. Our task as human beings is to connect our modems to the Spirit fibre and tune into the pulse of creation.

Sharing worship within this dynamic

Spirit-led framework enables a new focus on cooperative community, where we perceive the world as interrelated and relational, and take responsibility for our part in forming a life-giving world.

The emerging Lectionary for Creativity has a four-year framework. In the first year, the focus of worship is centred on the traditional elements of creation (fire, air, water and earth). Alongside biblical texts, the primary spiritual qualities of faith, hope and love are explored. In the second year, the focus shifts to the way in which life emerges in its various forms (plants, birds, fish and animals). The development of humanity and the complexities of its communities form the focus for the third year. In the final, fourth year we explore the sustaining of community through wisdom, Spirit-led values.

Methodist Mission Southern Supporters' Club

Rose Newburn
Methodist Mission Southern

The recently launched Methodist Mission Southern (MMS) Mission Supporters' Club is making a big difference to the lives of many with an innovative gifting programme.

Late last year when Methodist Mission Southern (MMS) was establishing the Youth Transition House Ōtepoti, we needed it to be kitted out with

items both big and small. MMS staff developed a gift register that included essential and additional 'lovely to have' items for the house. The gift register enabled those people wanting to help to see at a glance what was required. They could choose to donate an item within an acceptable price range and it also meant that there was no risk of duplication, as the register automatically updated to show what had already been donated.

The house has brand new beds

thanks to Bedpost Dunedin; blankets and bed linen thanks to the Women's Fellowship at Mornington Methodist; pillows and duvet covers courtesy of the Otago Area Girls' Brigade troops, and many other items purchased from the generosity of individual donors. The gift register process collated email addresses which enables us to keep in touch with donors, letting them know how the young residents and the house are progressing. This was the catalyst for establishing the Mission Supporters' Club.

MMS's current project is setting up Milton Little Citizens, an early childhood centre which will provide quality education, free meals, and wrap-around support for families. Once again, supporters are there to help. A full complement of kitchen crockery, cutlery and glasses has been received from one of our most faithful donors and we have also received a generous donation from a local accountancy firm Crowe Horwath. As with the Youth Transition House, a dedicated gift register has been created for Milton Little Citizens and items are steadily being ticked off the list.

We have also received



Sunshine outside, hope inside for the young residents at Youth Transition House Ōtepoti

support 'in kind' including a bundle of wonderful patchwork quilts gifted to the Youth Transition House Ōtepoti. Other support is by way of goods. St Kilda Rotary gifted a new lawnmower and safety gear to the Youth Transition House Ōtepoti and we also receive financial support from regular donors who contribute to an array of projects.

Our main goal is to convey information to the wider public about the innovative work occurring in Otago and Southland through MMS, and to have a straightforward pathway for people who wish to contribute. Recently we presented a seminar to the local branch of the Law Society, giving family and criminal lawyers an

insight to the kinds of rehabilitative learning available through MMS for their clients in prison, as well as their families. Coincidentally one of the presenters had come from a meeting to discuss our innovative Virtual Reality Learning project with Animation Research, and he had a headset and computer with him. One of the lawyers tried it out and everyone was able to see the possibilities this new technology presents.

Staff at MMS are looking forward to the opportunities the Supporters' Club presents to try new ideas and connect most effectively with contributors and friends - people who want to see change that works, and to be a part of making that change happen.



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NGA PURAPURA WETERIANA

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Easter Sunday trading

A Napier consultation of failed engagement

Rev Tony Franklin-Ross

In 2016, the Government opted to pass the issue of retail and commercial trading on Easter Sunday to local councils. Some have argued this was 'passing the buck' rather than dealing with the issue at central government.

Many councils have maintained the status-quo, opting to allow only outlets with exemptions to trade. Napier City Council made the decision to allow general trading; however the High Court has deemed the process to be flawed, declared invalid and set aside.

The timing of the consultation process coincided with the 2016 Advent season, with a closing date for submissions in early January 2017. The time of the year precluded engagement by parish councils and members, even if they had known the consultation was happening. While the Napier Council made formal approaches to the retail businesses to organise submissions, it made no approach to faith communities or unions.

Churches might be critiqued as trying to protect religious privilege, but the issues that the churches bring to this conversation are not solely about religious observance. There are questions around the degree of commercialism and market-driven perspectives in society, worker rights, and adequate provision for the whole community to have break days (with 361.5 retail days, the 3.5 community-wide break days is small compared to other western societies). Tourism is a perceived driver for a city such as Napier and the need for retail

options for tourists was also argued. But it is not the only activity domestic and international tourists seek. Sunday trading, Easter and Christmas holiday observances, are heavily restricted for example in parts of Switzerland and Germany, and the Pacific Islands - and travellers accept that.

Robin Gwynn, a former Napier City Councillor and member of the Waiapu Anglican Cathedral in Napier, recently took a case to the High Court questioning the consultation process undertaken by the Napier City Council. He was ably represented by barrister Martin Williams. Judgement was given on 1 August 2018.

Justice Robert Dobson found that it was mandatory for council to encourage participation by the Christian community and employees' representatives in the process, and that council did not give the "requisite encouragement". Significant comments were made by the judge in his determination of the case:

'[One affidavit deponent] invited an analogy with the situation where the Council was considering a policy to allow trading on ANZAC Day morning, in which circumstance he suggested it would be reasonable to expect that the Returned Servicemen's Association would be given specific notice and be encouraged to submit on such a proposal. I accept that leaders of Christian communities are in a relevantly similar position in relation to allowing retail trading on Easter Sunday'. (Para 73)

'I... find that it was mandatory for the Council to encourage participation by

Open all hours

In August 2016, the then-National Government waived responsibility for determining trading hours on Easter Sunday, giving local councils responsibility to pass bylaws regarding trading.

Prior to this, Easter Sunday was one of three and a half days where strict rules prohibited most retail outlets opening.

The days included Good Friday, Easter Sunday, Christmas Day and ANZAC Day (until 1.00pm).

Of these days only Easter Sunday is not a public holiday; it is a religious holiday.

the Christian community and employees' representatives, and that the Council did not give the requisite encouragement... Council's failure to encourage and obtain the views of those parties means its decision was made with insufficient information on those views. Where the Council was on notice that at least one of those interested groups

wished to make submissions but had not been able to on grounds the Council could have accepted as reasonable, then the Council proceeded to make its decision without regard to a relevant consideration.' (Para 76)

The High Court decision should be a wake-up call for all councils in terms of how they engage genuine public consultation.

Retail outlets with an exemption typically included those outlets selling necessities; pharmacies, service stations and dairies for example.

The Shop Trading Amendment Bill allows councils to determine who can trade on Easter Sunday only. Restrictions still apply on Good Friday, Christmas Day and ANZAC Day.

According to a Stuff report from March 2018, 39 out of 67 councils throughout New Zealand have created bylaws allowing approximately 9,500 retailers to open if they choose on Easter Sunday.

Napier, and this issue, are not the only situations of questionable consultation.

This sets an interesting possibility of a precedent for all councils, not just on this issue, for adequate consultation. The further challenge is how churches and other faith communities regain a public voice on this and other issues for our local communities.




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Famed West Papuan filmmaker to visit

Wensislaus Fatubun, a West Papuan film maker, video activist, human rights defender and environmental campaigner, is coming to New Zealand and will be hosting a series of presentations during his stay.

Wensi has a deep interest in the problems of deforestation and the encroach of palm oil plantations and has been writing investigative reports and making films since 2006 when he worked with the Catholic Church Justice and Peace office in Merauke.

He is the Papuan Voices project manager for the Jakarta-based Catholic Church group Justice Peace Integrity and Creation (JPIC MSC). His role includes training and mentoring young Papuans in using cameras to document their struggle. The camera is a powerful tool in the fight for justice; Wensi calls it his 'weapon of choice'.

His mission is to document the plight of his countrymen under Indonesian occupation. Some of his best known films focus on Biak, including the documentary, *The Forgotten Struggle; a story of the Papuans struggle*. This film tells the story of the Biak protest in July 1998, when Indonesian



Wensislaus Fatubun

military and police arrested and killed scores of people, many of whom were dumped at sea. Their crime was raising the West Papuan flag.

Wensi will be presenting at a series of public meetings in Auckland, Hamilton, Christchurch and Dunedin between Tuesday 9 October until Monday 15 October. For information and his itinerary visit, westpapuaactionauckland@gmail.com

Protest planned

To the editor

When Trevor Mallard, Parliament's Speaker, deleted the name of Jesus Christ from the Parliamentary Prayer last year he probably didn't expect to ruffle many feathers.

Nor would he have expected to tweak the one nerve that could unite Christian and non-Christian churches in a unified response to this ill-advised act: Anglican, Baptist, Catholic, Mormon, Muslim and Ratana have reason to protest at the deletion. For some, it's the insult to the Lord and Saviour; for others, an unwarranted change to a sacred, historical document (the first in 160 or so years). For some it represents the threat of a growing disregard for all things religious; for others, a chance

to demonstrate by responding together, the power of the Body of Christ.

We invite you to support a combined rally on the grounds of Parliament on 30 October, 12.00 noon to 1.30 pm.

The drive behind the rally comes from the New Zealand Strategic Alliance {NZSA}, a group with associations in Australia and Asia. Executive director, Pastor Ross Smith of the Celebration Church in Thorndon, Wellington, is the livewire igniting the flame throughout the country. From all appearances, there's a wind of determination heading for Wellington come October.

Don Brebner
NZSA Publicity Committee
Wellington

Lay preacher accountability

To the editor

The Methodist Church has traditionally valued its lay preachers and taken seriously its role to seek, train and support lay preachers and ensure high standards are maintained.

Alas, this is no longer the case in many of our churches; one reason being many Methodist churches have combined with denominations that do not have high expectations of lay worship leaders. Linda Hall (August, 2018) drew attention to the abysmal lack of professional standards in lay worship leading throughout NZ. Volunteers are accepted, and even pushed, into leading services without resources, supervision or critiquing.

I believe it would not be so widespread if Methodist presbyters and synods had not abdicated their responsibilities. It is the role of Methodist presbyters to encourage, mentor and critique lay worship leaders. Presbyters have the ultimate responsibility for who occupies their pulpits.

The Methodist Church continues to offer good lay preacher training. People who complete these requirements are certificated by the New Zealand Lay Preachers Association at the request of their Synod. There was a time when nominees had to appear before the Synod and be tested before application for certification was approved. Although certificates are presented at a parish service it is fitting that new certificate holders are introduced to the Synod and duly congratulated.

Synods have a responsibility to provide ongoing training for all who lead services within their region.

To remain Accredited Active and Upskilled (AAU) people accredited under Methodist supervision must take no less than three full services a year and commit to ongoing training and theological reading. Subscribing to the lay preachers' magazine *Word & Worship* is an expectation (as should be the more recent development of the NZLPA website).

Presbyters are expected to see their worship leaders are used fairly, ideally not leading more than 13 services a year; supply the annual lay preacher statistics to the Methodist lay preacher network; apply for Long Service Certificates and to see travel expenses are paid along with resourcing grants.

There is also failure among lay preachers to fulfill their accountability obligations. If we are serious about professional development, it is my opinion, that we AAU Lay Preachers be required to list what training events we have attended (the minimum was set at four hours) and the theological reading we have done (reading *Word & Worship* was set as half the requirement) as components of our annual lay preachers returns. I further suggest similar standards be set for all lay people who lead worship, and the above minimum standards be increased.

Rosalie Sugrue
Paraparaumu

BIBLE CHALLENGE

Rosalie Sugrue

The spectacular Book of Job

Throughout October the OT readings come from the Book of Job. It is a wonderful piece of writing that considers the problem of suffering.

The drama unfolds in beautiful phrases and is not unlike a Shakespearian play. Considered as literature its merit reaches the pinnacle of our Hebrew Scriptures. Reading Job leaves us on a literary high with much food for thought. Its beauty is best revealed in the KJV but this Challenge is based in the RSV as it retains much of the original phrasing while being more accessible to modern readers.

		Job; RSV
The man Job was blameless and	_____ T _____	1:1
Job had seven sons and three	_____ H _____	1:2
plus 7,000 sheep, 3,000 _____ and 500 yoke of oxen	_____ E _____	1:3
When disaster befell him Job asked spiritual questions:		
'Can _____ be righteous before God?'	_____ S _____	4:17
'Can a man be _____ before his Maker?'	_____ P _____	4:17
'_____ I came from my mother's womb and _____ shall...'	_____ E _____	1:21
Job's friends met and went to console and _____ him	_____ C _____	2:11
They presumed Job had sinned and his wickedness was _____	_____ T _____	22:5
Job replied, 'As for you, you _____ with lies'	_____ A _____	13:4
and urged them to listen to his words with _____	_____ C _____	21:2
'You search for sin although you know that I am not _____'	_____ U _____	10:6-7
Job's 1 st friend was called _____ the Temanite	_____ L _____	2:11
His 2 nd friend was called _____ the Shuhite	_____ A _____	2:11
And the 3 rd was called _____ the Naamathite	_____ R _____	2:11
Finally God spoke to Job, beginning with images:		
God had Job _____ powerful creatures and sights	_____ B _____	40:15-16
Job replied, 'I am of small _____; what shall I answer you?'	_____ O _____	40:4
God said to Job, 'Gird up your _____ like a man'	_____ O _____	40:7
God's wrath was _____ against his friends for their words	_____ K _____	42:7
The Lord _____ the fortunes of Job	_____ O _____	42:10
And Job died, old and _____ of days.	_____ F _____	42:17
His daughter's names were _____, Keziah and Keren-happuch	_____ J _____	42:14
In all the land there were no _____ so fair as Job's daughters	_____ O _____	42:15
And their father gave them an inheritance along with their	_____ B _____	42:16

He waka eke noa

Filo Tu-Faleupolu

Waikato Waiariki Unite (WWU) held a weekend event, 18 - 19 August 2018, to bring their young people together in fellowship to connect and launch their vision for youth from throughout their region.

The event attracted many young people and youth leaders. "We had young people from Rotorua, Tokoroa Youth Combine (TYC), Tauranga, and Hamilton. We also had the TYC band and some of the Auckland Manukau Youth (AMY) join our weekend event. This was a great opportunity for youth in our region to connect and join with our brothers and sisters in the AMY Synod," says Alilia Molitika from Hamilton.

'He waka eke noa', a Māori whakatauki which means 'the canoe which we are all in without exception, leaving no one behind', was chosen to be the vision for the young people

in the Waikato Waiariki district. It was a fitting choice with respect to the land history and the analogy of everyone being united on the same journey.

"Our dreams and hopes for WWU youth are that they are united in Christ, hence our name - Waikato Waiariki Unite. We live in a region where the Waikato River flows and He waka eke noa encourages our young people to jump aboard the waka and to paddle together in our journey of faith," says Amelia Takataka from Hamilton.

The weekend consisted of a scavenger hunt at the Hamilton Gardens which was challenging and fun. A hāngi, put down by Harry Melville with help from family and youth participants, was a highlight of the weekend. The evening started with a TYC BOOST session filled with praise and worship, and testimonies from our youth leaders Daniel, Harry, Helena and Opeta. In the evening, a silent disco was held in the hall; there was no music



Waikato Waiariki Unite youth leaders and friends

but there were dim flashing lights and imagination was the key to dancing to your own beat. Later, the movie Moana was shown in the church.

Sunday morning service was led by the youth attendees. Michael Walter Lemanu from the Tauhi Children, Youth and Families ministry led a great service highlighting the overarching theme: He waka eke noa. Michael asked the congregation to consider, "What does it mean to belong to this waka (church)?"

He drew on the symbolism of the waka in his address, reiterating:

- We were made to be voyagers
- Truth is our compass
- Jesus is our Captain.

"This message was a great way to end our weekend fellowship together. WWU is now ready to set sail on this journey of faith," Alilia says.

It was evident that WWU came into the event with a lot of

excitement and all have left with a stronger sense of identity, passion and commitment.

Alilia extended special thanks to the WWU youth leaders and their youth groups for attending this event and acknowledged the contribution of AMY and the TYC band for helping to make the event a success. She also acknowledged the contributions of the Waikato Waiariki Synod for their ongoing prayers, love and support for this venture.

Kidz Korna

Welcome to the October Kidz Korna!

Children spread kindness

This is the time of year when the church celebrates the Creation and the children and youth at Wesley Tauranga celebrated this recently as part of their programme.

The children at Wesley also shared with us what they have been learning. They looked at the story in Mark 7 about how He healed the daughter of the Syrophenician woman. She was someone looked upon as an

outcast.

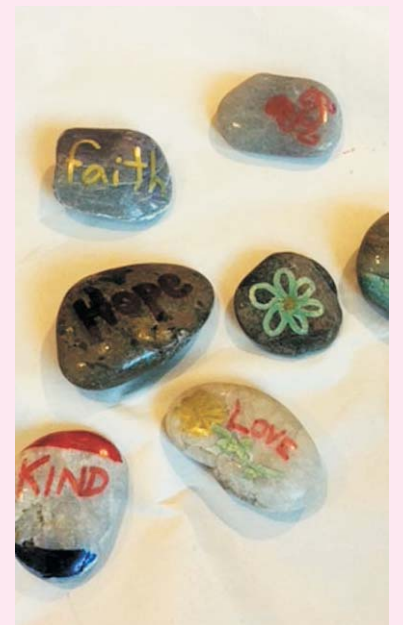
They discussed how they could treat people who are not usually welcomed into our communities and made care packages to give to them.

They also made Kindness Rocks with words on them which they hoped would give sparks of joy.

I have just enjoyed the beautiful display of daffodils at the National Daffodil show in Hamilton and am off to buy my bulbs for next year!



Wesley Tauranga children and friends making kindness rocks



For your bookshelf

Colourful Creation

Author: Lucy Moore

Illustrator: Honor Ayres

Publisher: The Bible Reading Fellowship UK

This is a beautifully illustrated book showing the amazing world God has created. It is written mainly for the younger children and helps them see the world as God created it, and at the same time encourages them to care for it.

This is a book that can be read aloud to the very young as well as being shared with older children.



Sudoku Word Puzzle

Fill in the grid so each line and each box contain the letters
SPRING

N	P			S	I
I		G		R	P
				I	
	N				
P			I		R
R	I			G	I

What are the kids in your church up to?

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

Development needs Gender Justice

At first Irangani was shocked when a friend told her that her husband was an alcoholic and beat her daily. Over the four years she had worked in the sewing factory, the women had grown close.

Once she found out what was happening, Irangani knew what to do thanks to training she had received at Christian World Service's partner, the Women's Centre. The woman lodged a complaint with police and the man was summoned to the station where he was warned about his behaviour. Fortunately, the advice stuck and the family is much happier.

Eliminating all forms of violence against all women and girls, including trafficking and sexual and other types of exploitation, is one of the targets under the fifth Sustainable Development Goal (SDG).

Other targets cover discrimination against women and girls, recognising paid and unpaid work, sharing responsibilities in raising children and the home, women's full participation in leadership and decision making and universal access to sexual and reproductive health. In addition, the goal covers rights over land



and economic resources as well as policies to promote gender equality and the empowerment of women and girls.

Part of the United Nations 2030 Agenda for Sustainable Development, SDG 5 is integral to the global challenge to "leave no one behind". According to UN Women, one in five women aged 15 to 49 years of age reported physical and/or sexual violence across 87 countries, and 49 countries have no laws specifically protecting women from violence.

Giving women knowledge and training will better protect them from violence. Many of CWS's partners, like the Women's Centre, offer support to women



Workers attend training in human rights at the Women's Centre in Sri Lanka

vulnerable to violence as well as giving them opportunities to improve family livelihoods. Some include gender training specifically for men.

The Women's Centre supports factory workers in Sri Lanka's Free Trade Zones. Many arrive from rural areas with little knowledge of their legal rights. Since it was founded in 1982, the Centre has won better working and living conditions for workers, operated a library and daycare centre, run courses including women's rights and healthcare, published a newspaper, organised a dance troupe, and fostered friendship between Tamil

and Sinhala workers, important in a country where civil war ended in 2009.

"The Women's Centre has consistently worked for gender equality and the advancement of women from the poorest regions. When the war was at its height, they created opportunities for Sinhala and Tamil workers to meet and overcome their mutual fear".

"They took food and agricultural items to share - something they continue. CWS is proud to be part of their peacemaking efforts," says Trish Murray International Programmes Coordinator.



Buy a Mangrove to help protect coastal people in the Philippines.

www.gift.org.nz



Preparing for disaster in the Philippines

September's Typhoon Mangkhut was the largest to hit the Philippines so far this year. Acres of rice and corn in this rich agricultural area were flattened weeks before harvest.

Families lost homes and livelihoods in the overnight storm. Heavy rains caused large scale landslides in the mountains, cutting off villages from outside help. An initial 236,133 people were displaced and more than 890,000 affected.

In response to an appeal from the National Council of Churches in the Philippines also part of Action by Churches Together (ACT) Alliance, Christian World Service is seeking donations for emergency food, hygiene packs, shelter kits and support to replant lost crops, and prepare for future disasters.

"Thanks to better warnings, the storm was not as devastating as the 2013 Typhoon Haiyan which heralded more intense weather patterns. By necessity, disaster preparedness has become an important priority for most of our partners," says Pauline McKay, National Director.

Five years after Haiyan, partner Developers has been planting young mangroves thanks to support from CWS's Gifted programme. Earlier this year, a team of 20 planted 2,000 propagules, purchased from local villagers, in the muddy waters of the Aklan province in the Philippines.

In the next bay, schoolchildren planted 162 propagules they had gathered as part of climate change studies. Using locally purchased potting mix and stakes, 81 teachers and students from Ipil Integrated School took part in the project. Classes are competing in the hope of winning an award in a year's time when



Gladys lost her crop two weeks before harvest. All she can do is feed the damaged vegetables to the buffalo after her family's livelihood in Isabela was destroyed by Typhoon Mangkhut.

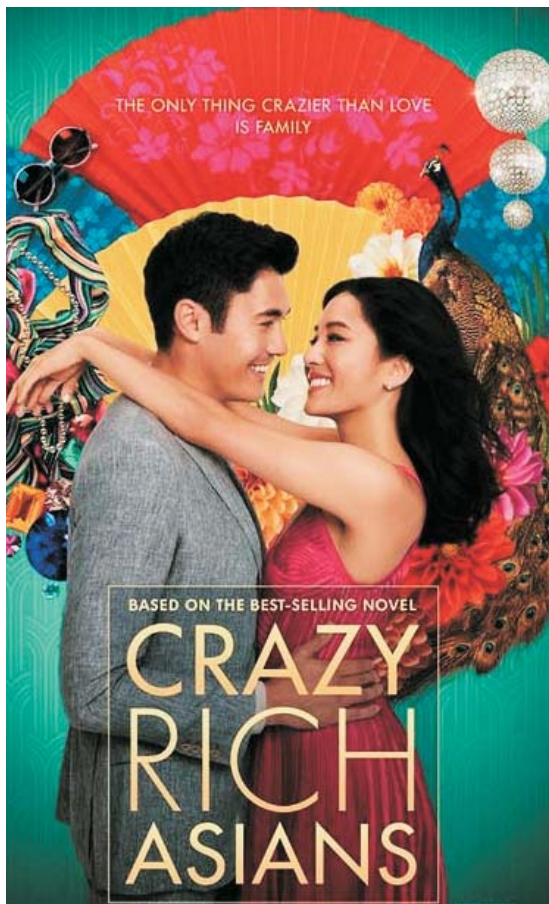
the new trees are established. No stranger to disaster, Developers is on a mission to maximise protection with full participation of the coastal communities. Mangroves with their tight and extensive root systems create a buffer against the tidal surges and strong winds that are increasingly common in the area. Typhoon Haiyan damaged or destroyed 94-98% of homes.

Last year's joint Methodist and Presbyterian Special Project and other appeals funded the establishment of a successful local market, disaster training workshops, and major community planting drives involving 1,129 households. In the last two years, Developers has organised the planting of 109,102 fruit trees and root crops (cassava, taro, sweet potato and ginger).

CWS encourages people to buy mangroves as one way to offset their travel and help people on the frontline of climate change.

Donations to the Typhoon Mangkhut Appeal can be made at www.cws.org.nz or sent to CWS, PO Box 22652, Christchurch 8140. Mangroves can be purchased at gift.org.nz.

ON SCREEN



Crazy Rich Asians works best in the enjoyable-comedy-at-week's-end genre. As such, it is a movie better enjoyed than reviewed.

Rachel Chu (Constance Wu), a New York economics professor, is invited by her boyfriend, Nick Young (Henry Golding) to a friends' wedding in Singapore. She jets into a world few of us have glimpsed, let alone will inhabit. Tiger economy wealth, driven by Asian economic boom, results in stag parties on ships anchored in international waters and a wedding complete with flowing water down the aisle.

Food - and its preparation - drives much of the plot. There is the initial energy of a Singapore food market, the harried kitchen preparing a grand banquet and a family gathering to make dumplings. In every food scene, there is culture clash. First, New York jet setters encountering Asian street food and Asian riches. Finally, American individualism jarring Asian family loyalty. Crazy Rich Asians

provides plenty of material for families stretched across cultures and caught between first and second generations.

Religion has a limited, albeit intriguing role. We first meet Nick's mother, Eleanor (Michelle Yeoh), reading scripture at a small group Bible study. While the other participants want to chat about the upcoming wedding, Eleanor resolutely ploughs on dutiful to the Beatitudes. It is intriguing to find levels of Christian devotion in any movie, let alone a film set in a continent that has birthed religions like Buddhism, Hinduism and Taoism.

A 2010 study revealed that the dominant religion in Singapore is Buddhism, with 34% of the population claiming adherence. Christianity is next at 18%, followed by Muslim at 14% and Taoism at 11%. More in depth research by Pew Research Centre noted that 66% of university graduates in Singapore are Christian. A film in which the highly educated read the Bible is thus consistent with the faith of Singapore today.

However, the Bible reading strategies

of this rich Asian family are another matter entirely. The frigidity when this family gather to make dumplings suggest an inability to integrate New Testament norms of blessed are the meek and merciful with Old Testament laws of honour thy parents. The faith of these crazy rich Asians is rigid and disciplined, rather than marinated in mercy.

The outcome is a film more aptly titled Crazy Rich Asian Women. This is about women defined by their past. Part of the climax involves hearing the story of Rachel's mother and her forced migration from her birth country to the United States.

Hearing her story of family origin is freeing. It enables Rachel to act with care and moral strength. Over a final mahjong game, superbly acted by both Rachel and Eleanor, we realise with Rachel that in this crazy world of cross-cultural complexity, all one needs is integrity. Which makes this a coming of age movie, about Asian Americans finding their place. Loyalty can be liberative.

ON PAPER

How to read the Bible

Author: Harvey Cox

New York HarperOne, 2015, 257 pages

Reviewer: John Meredith

"The Bible says," may sometimes be quoted to clinch an argument. For those who believe that every word of the Bible was spoken by God there is no more to be said.

It is, however, a dangerous slogan for, as Harvey Cox states, the Bible does not speak with one voice.

Texts may easily be isolated to support personal views and, when taken out of context or isolated from their literary source, the meaning may be distorted.

Harvey Cox is a reputable scholar. He argues persuasively that to read the Bible with

understanding it is necessary to know something about the context from which the biblical texts arose and the type of literature we are reading. He argues that much of the difficulty we may have in reading the Bible today results from literalism, when we mistakenly look for facts instead of recognising and appreciating the profound truth of myth or when we confuse proclamation with history.

Cox states, "My objective is to help non-specialists glean from the sometimes intimidating work of biblical scholars perspectives they can use in their own study of the Bible and at the same time to encourage professional scholars to appreciate the insights they can gain from Bible study groups."

He discusses the important roles of historical research, archaeology, literary analysis and manuscript comparison, and encourages readers to try and see the Bible through the eyes of adherents of other

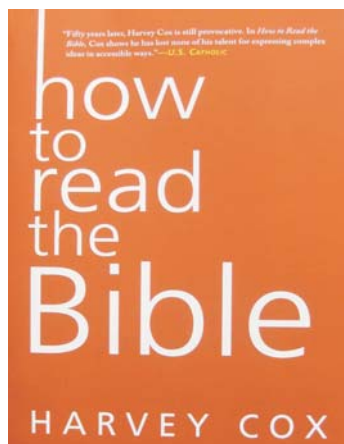
faiths (for example, the Dalai Lama's perspective on the teachings of Jesus) and poets, artists, film-makers and novelists who often call conventional views into question. A feminist perspective has a special contribution in jarring readers out of unexamined assumptions.

To illustrate particular modes of historical research, Cox makes specific reference to Genesis, Exodus, Joshua, Job, the prophets, the gospels, Paul's letters and Revelation. In this, he presents a host of insights including suggestions as to how modern readers should interpret Paul's alleged insistence that women should remain silent in church and condemnation of homosexuality. He shows

the danger of taking Paul's words out of context and claiming that this is what "the Bible says".

When reading the Bible, Cox makes it clear it is important not to read our own meaning into a text, but to read, question, argue and listen. He terms this a process of dialogue. Throughout he offers a number of helpful study tips. He urges that those who are serious about reading the Bible should consult two or three translations so that they are freed from "the tyranny of textual literalism".

This is an exciting book for anyone who wishes to read the Bible with understanding of what its ancient texts are saying for life today. Cox's summary of biblical research is clearly and concisely presented for the non-specialist reader. He concludes, "If we do not read the Bible with a genuine openness of being spoken to, perhaps upset and shaken by what we find in it, we will have missed its message." Surely this is something with which we would all agree.



Lay Preaching Basics: A Practical Guide to Leading Worship

Author: Rosalie Sugrue

Philip Garside Publishing,

2018, 229 pages

Reviewer: Rev Dr Lynne Wall

If you have ever thought about becoming a worship leader or a lay preacher, this book is an excellent starting point. Rosalie Sugrue is a competent lay preacher of many years' standing, who in this book has generously shared from her own treasure trove of experience, wisdom and creative resources.

In the first part of her book, Rosalie introduces the reader to the Bible by providing basic information about content, characters and concepts in both testaments. There is enough to stimulate the mind and encourage further exploration by referring to the up-to-date bibliography at the end of the book.

The author then moves to the nitty-gritty of how to plan a service of worship, giving general outlines and practical tips along the way. There are examples of orders of service, sermon outlines and pointers on presentation. But this is not just a 'how-to' book. Rosalie reminds the would-be worship leader that worship must be meaningful and relevant for the particular congregation. As she reminds the reader, "It is about engaging the soul." What might suit a café style service in the local parish will not be suitable for a rest home service of worship. She encourages

the use of participation, silence, music and visual aids.

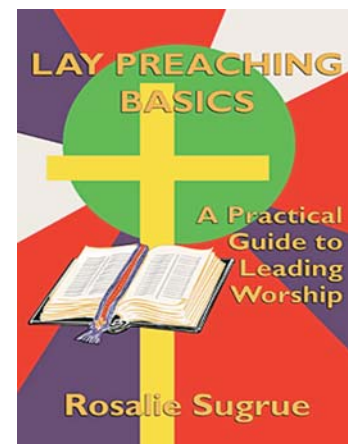
The rest of the book is a rich and varied selection of resources for use in worship, most of which are from Rosalie's own pen. They are the fruit

of her background and experience as a teacher and are tried and tested if used in the right context. There are ideas for the different seasons and festivals of the church year, time with children, themes for opening devotions, dialogues and plays, reflections and meditations. The section of prayers and liturgical

resources is particularly helpful for the beginning worship leader. For example, there is a fine prayer for Disability Sunday which begins, "God of struggles, strengths and strategies, help us to cope with what we have ...".

It is too easy these days to 'copy and paste' material from the internet, even reproducing whole sermons as one's own. Rosalie reminds us that the sermon "Is the one piece of a service that cannot be taken from a book" (or the internet). She suggests prayerful preparation and mulling over of one's random thoughts on a passage of scripture which will help "You explore and firm up on what you believe." This is what congregations want and need to hear.

This is a practical book which will inspire, encourage and educate anyone who has a calling to lead worship in their local congregation or region.



LOOKING BACK

Connie Hyslop reflects on her recent internship at the Presbyterian Research Centre, part of her Otago University Humanities programme studies.

How the Chinese refugees changed Aotearoa

When the opportunity arose for me to undertake an internship for a semester through the Otago University Humanities programme, I leapt at the chance.

Having nearly completed my internship, I can say with confidence that I am extremely glad that I took the advice of my history lecturers, and applied to be positioned at the Presbyterian Research Centre. Following my first meeting there, I knew the opportunity was one that I could not pass up.

My role was to research a particular topic, learn how to go about using the archives and then produce an online article with my findings. The first challenge was to decide on which area to focus my research. This proved to be difficult as I became aware of the abundance of archive



Connie Hyslop

resources available.

I wanted to choose a topic that was relevant to our society today and one which is of particular interest to me: the admittance of refugees to Aotearoa. The Centre holds a vast array of sources relating to the Presbyterian Church and the Chinese and I chose to focus my research project on Chinese refugees.

I found that although early Chinese immigration to New Zealand started with the goldrush in the 1860s, it was not until WWII that Chinese women and children were allowed to join their husbands



Refugee children - Canton Villages Mission

and fathers here. The Church played an extremely important role in allowing these war refugees to seek refuge in NZ and also, in allowing them to stay as permanent residents. This changed the Chinese demographic in NZ from sojourners to permanent residents. Through their hard work initially in the early market gardens, fruit shops and laundries, and later in the professions such as medicine, law and teaching, they came to contribute greatly to

our society.

My interest in undertaking work at the Centre arose due to both personal and academic reasons. My grandparents, John and Lois Hyslop, studied at Knox in the early 1950s. They then became Presbyterian Missionaries to Vanuatu, where my father was born. During my time at the Centre I have come to understand how important the missionaries were in acting as 'bridges' between two cultures and, as a result of my grandparents' expedition, my

father's side of the family has gained an important connection with Vanuatu.

My internship at Knox has proved itself to be an invaluable addition to my studies. It has shown me that history is repeating itself, with the Syrian refugee crisis today, and it has also allowed me to reflect on my own personal history. I am very grateful for the experience, and it has been a pleasure working in such a friendly, welcoming environment.

Unsung Methodists

Donald Phillipps

Henry Hanson Turton 1818-1887

Whatungarongaro Te Tangata Toitu Te Whenūa

As man disappears from sight, the land remains

The missionaries who came to New Zealand pre-1840 were men of faith; 'evangelists committed to the conversion of the heathen', to use the language of the time.

They were not formally educated men, in the sense of having received secondary, let alone tertiary, education. Some scorned the notion of formal education - their only business, to use John Wesley's words, was 'to save souls'. Many were self-taught and retained the habit of wide reading throughout their lives.

A few had received tutoring in their local town or village. A few, like James Watkin, attended night-classes in the newly emerging Working Men's Institutes of industrial England.

Only one of those who came to this end of the earth by the 1840s had received formal secondary schooling - at the Wesleyan Woodhouse Grove School - and that was because he was the son of a Wesleyan preacher, for whom two such

schools had been established.

Henry Hanson Turton was born at Bradford, Yorkshire exactly two centuries ago, the son of Isaac Turton, a prominent Wesleyan leader. In 1839, Hanson was ordained to the Wesleyan ministry and, having married Susannah Lindsay, daughter of Joseph Kirke of Leeds, he sailed to New Zealand in the missionary ship Triton with John Skevington, Gideon Smales and Charles Creed, among others. They arrived in Hokianga on 7 May, 1840 and Hanson remained during that year at Mangungu.

In 1841, he opened the station at Aotea, where he remained for four years. He moved to Taranaki in 1845 to replace Creed at Ngamotu, and was there until 1856. When, in 1848, Grey established an industrial school for Māori students on crown grant land at Ngamotu, Hanson took charge of it. He superintended the education of Māori of both sexes until the outbreak of hostilities necessitated its closing. His wife, highly cultured and musical, taught the girls until her death in 1849.

An accomplished Māori scholar, Hanson was employed by FitzRoy in negotiations with the local Māori. He was a keen controversialist and defended the Wesleyan cause in the debate over missionary boundaries with Bishop Selwyn. Hanson married Mary Emily Walsall at New Plymouth in 1851. In 1857, he was transferred to Kawhia and in 1858, to Manukau, where he was principal of Three Kings College for a year.

In that year, he retired from the ministry and commenced business in New Plymouth as a house and general agent. He then became an interpreter in the government service, resident at various times in the Waikato, Raglan, Auckland and Manawatu regions. In 1862, he was appointed warden at Coromandel. He represented New Plymouth in Parliament from the end of 1863 to late 1864 but resigned to act as commissioner to investigate native titles under the 1865 Native Lands Act.

This Act provided for the conversion of traditional communal landholdings into

individual titles, making it easier for land-hungry Pākehā to purchase Māori land. A contentious feature of the Act



Henry Hanson Turton

was that, regardless of the size of a block, the Court needed to name no more than 10 owners, all other tribal members being, therefore, effectively dispossessed. In addition, these newly designated owners held their lands individually, not communally as part of (or trustees for) a tribal group.

As a contemporary Pākehā politician, Henry Sewell noted at the time, the Act destroyed

'the principle of communism which ran through the whole of their [Māori] institutions, upon which their social system was based, and which stood as a barrier in the way of all attempts to amalgamate the Native race into our own social and political system'.

From 1874 till his retirement in 1883, Hanson was employed in the Native Department in Wellington. One of his major tasks was to provide the Land Court with data - Hanson was not its judge. During his term of office, he compiled, and is remembered for, four major works relating to historic land purchases in the North Island. He was obviously a notable figure in his time, yet received no obituary on his death in Wellington on 18 September, 1887.

This brief study can pass no judgment on the man, except to acknowledge that he must have been of above average ability. What we can do in 2018 is to be aware that the spirit of the 1865 Act still negatively affects the bicultural partnership on which this nation, and our church, is based.

Faafetai tele Sinoti Samoa - o la outou pule lea....

O lagona faafetai ma le faagaetia lea na iai se manatu ina ua maea le fonotaga faale tausaga a le tatou Sinoti Samoa o le nei tausaga.

E foi le viiga I le Atua ona o lana pule alofa ma lana pule faasoifua, aua ua tau lau o tatou faamoemoega, ae tainane foi o lau tou faaeaea ua toe valaauina ai lo'u nei tagata faatauva'a, le afiga ia Toleafoa Tuimauga ma le afiga ia Tuatagaloa Saunoa Tulou e tauaveina tofiga o le tatou Sinoti mo le isi tolu tausaga.

E leai se mea matou te mafaia, pe a le aunoa ma lau tou lagolago, ao se faatonu folau a le Agaga o le Atua. Ao o matou moomooga ia faapea ona tatou galulue faatasi, faalagolago I le mana lilo o le Agaga o le Atua e aao taitaiina la tatou galuega mo le isi tolu tausaga. Tatou patipatia la'ia le alofa ma le agalelei o le Atua.

O lagona faafetai ma le faamalo I le Atua ona o lana auauna ia Itamua Mataiva Robertson. O le na tu mai I le foe I le tele o tausaga o le fofoga o le tatou Sinoti Samoa. Faafetai Itamua I lou sao I le atinaeina o le tatou Sinoti. E le mafai ona faitauina e le tagata au galuega ma lou gapatia, na tiga lava ona e faataotolia I apulusia o tofaga, ao lou loto lava o le tatou galuega. Faafetai faafetai tele lava. Ia saga faamanuia atu le Atua ia te oe ma nisi tofiga o le a tulai mai ai, ae taianae foi o ou tofi I le Mafutaga Tamaitai o le lalolagi. Viia le Alii I lau tautua matavela ona o lona suafa.

E le mafai foi ona faagaloina le susuga ia Iakopo Faafuata ma le tele o galuega na fitaituga iai I totonu o le tatou Sinoti. Na avea ma konevina o komiti a le Sinoti, faapea foi o le sui auai o le tele o komiti. Ua faamavae mai le susuga ia Iakopo ona o le le atoatoa o le malos, ao le agaga atoa o le tatou galuega ma lona atinaeina. Matou te momoli atu ai le faafetai tele

lava I lau susuga Iakopo. E te lei faatafa lava I soo se mea e te silafia e manuia ai la tatou galuega. Ua e fai lava ua mafai, o le tautua ua silafia e le Atua, ma e totogi foi e le Atua lou milomilosia ona o le silasila mamao I le manuia o le tatou galuega faaSinoti. Alofagia le le atoatoa o lou soifua maloloina, ia agalelei le Atua ma fesoasoani atu ina ia toe faafoisia lou malos, aua lava lana galuega paia.

E le galo foi le toatele o faletua, tautua, tamalii ma failauga, taitai o Tupulaga, ae tainane o le aufaigaluega, ma nisi o taitai na tutu mai tofiga o le tatou Sinoti, lea ua faaseetuagalu ona ua suia la'au o le faatoaga. Malo fai o le faiva. Fai mai Saulo ia Tavita, 'e fai lava e oe mea sili ma e manumalo iai'. O le agaga lena e faaleoina ai se lagona vaivai, ona o la outou auaunaga I soo se komiti ma soo se vaega na tautua ai le Atua e ala I le tatou Sinoti Samoa. Faafetai tele lava le galulue, ua outou manumalo ona o le taumafaiga o le galuega ina ia maua pea se 'ai mole Alii.

O a isi galuega ma faiva ua valaauina ai outou ma ofoina ai le soifua o outou mama na. Faaaupegaina pea I tatou uma e le Atua e ou le galuega ina ia tatou faia lona finagalo e pei ona valaauina ai I tatou.

O ai tofi fou o le a tulai mai I le isi tolu tausaga I taitaiina le tatou Sinoti, Tupulaga, Itumalo, Komiti eseese ma ona Konevina, ia faapena ona faaoloina outou I le mana lilo o le Atua ina ia maua ai pea lau tou tofa faale Atua e taitai ai le tatou galuega I totonu o le Ekalesia Metotisi Niu Sila. Ia tatou loto tetele, onosa'i, faapalepale, mataala ma ia tatou tutupu I le faatuatua I le Atua.

Faamanuia tele lava le Atua I le paia o le Aufaigaluega ma faletua, o Taitai ma faletua, A'oa'o ma faletua, o tatou Tama ma Tina malolo manumalo, faapea le mamalu o le tatou Sinoti atoa mai tuua sinasina seia oo lava I se aupito ititi o le fanau.

Soifua o la outou auauna,
Suiva'aia Te'o



Sinoti Samoa Executive Committee at their final meeting end of August 2018



Sinoti Samoa opening devotions by the Auckland Samoan Lay Preachers 10th August 2018

Na Marautaki Ni Noda Vosa Keina Na Nodai Tovo Vakaviti

Celebration of the Fijian Language Week • 6 - 13 October 2018

Introduction (Vosa Taumada)

In the Bible, the book of Genesis clearly illustrated that God's words created Heaven, Earth and all living creatures. These words finally walked the earth as human in the form of Jesus Christ who in his own humanity gave life to all who believed in him. Therefore words forming languages to illustrate identity, culture and land are unique and important to people of this world. Celebrating your own languages demonstrate one's own unique system of living in their own context.

We are proud to celebrate our Fijian language and invite readers to part of this great celebration.

Fijian Language Week (Na Macawa ni Vosa Vakaviti Fijian)

Language Week was launched in 2013 and led by the Fijian communities throughout New Zealand in partnership with the Ministry for Pacific Peoples. The week celebrates the Fijian language and Fijian culture by promoting and raising awareness of the Fijian language in the home, in education, at work, in government, in the media, in sport, in the arts, in the church and in the community. This year we are celebrating the week from the 6 to 13 October. We also commemorate the Independences Day of Fiji, 10 October 1970.

Fiji Facts (Na iTukutuku kei Viti)

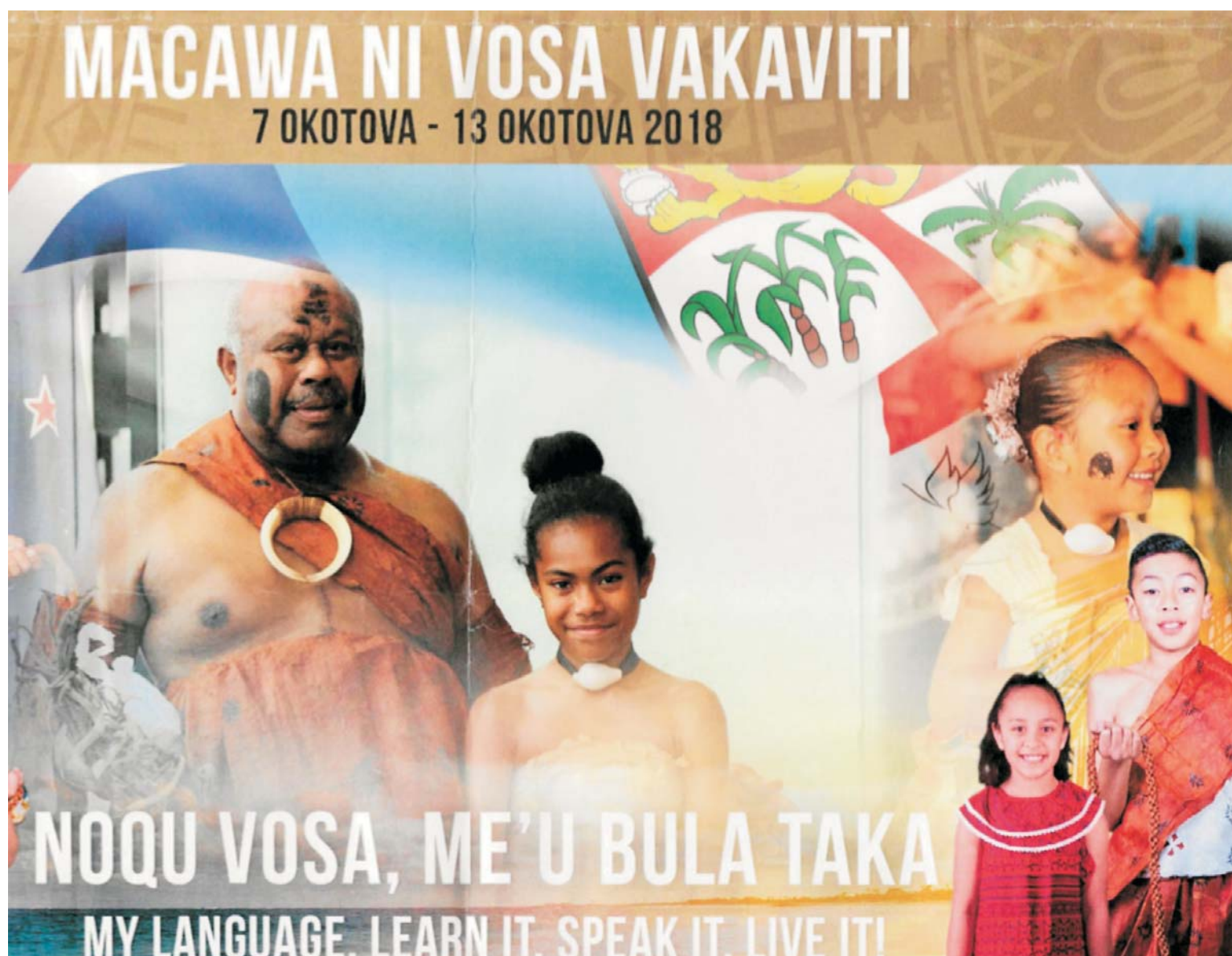
Fiji is officially called the Republic of Fiji. The capital and largest city of Fiji is Suva on the island of Viti Levu. Fiji is made up of 322 islands spread over 194,000 square kilometres. Around 110 of these islands are inhabited.

History (Na iTukutuku makawa kei Viti)

Fijian legend tells the story of Lutunasobasoba leading his people to Fiji. It's thought the first inhabitants of Fiji came from Southeast Asia. In 1643 Dutchman Abel Tasman and Englishman Captain James Cook discovered the Fijian group of islands. Fiji was a British colony from 1874 and became independent on 10 October 1970.

Population (Na iWiliwili ni lewe ni vanua kei Viti)

About 57 per cent of Fiji's population are native



Celebration of the Fijian Language and Culture (Na marautaki ni noda Vosa Vakaviti kei na iTovo Vakaviti), Ministry of Pacific People.

Melanesian or Melanesia/Polynesian. 37 per cent are descended from indentured Indians brought to the islands in the late 19th century by the British to work the sugar cane plantations. Of the total Pacific population in New Zealand 4.9 per cent (14,445) identified as Fijian. 58.8 per cent of Fijians live in Auckland, mostly in the Henderson-Massey local board area.

Language (Vosa Vaka Viti)

The Fijian language spoken in Fiji is a type of Austronesian language and is part of the Malayo-Polynesian family. The Austronesian languages are normally found among islands in continental and Southeast Asia along with islands in the Pacific.

As a spoken language, Fijian was first introduced in Fiji 3500 years ago by the islands' earliest inhabitants, who either originated from an island in Vanuatu or from the Solomon Islands. For a long time, it was the only spoken language in Fiji. Early missionaries residing in the country felt it was very

important to use the local language in all their work. In 1835, two Methodist missionaries developed a written version of the language,

Yaqona Vakaturaga

This part of the ceremony is the mixing of the 'Yaqona' and presentation to the Chief Guest. The first bowl of Yaqona is given to the Chief Guest. After the first cup is drunk, assembled Fijians will acclaim 'maca' (it is empty) followed by independent

ceremonial clapping. The matanivanau will drink immediately after the Chief Guest.

Wase ni Yaqona Vakaturaga

Cultural presentation to the Chief Guest (Magiti/food) to accompany the Kava, followed by a response by the Chief Guest's matanivanua. A baked pig with cooked taro or other root crops is often used.

Vosa Vakaturaga (Chief Guest)

Speech by the Chief Guest responding to the traditional welcome and those in attendance.

Ulivi ni Vosa Vakaturaga

Formal acknowledgement of the Chief Guest's address with thanks by a spokesman of the people performing the ceremony which is followed by clapping by those presenting.

Key words and phrases (Vosavosa leleka Vakaviti)

Ni sa bula vinaka
Bula
Dou bula
Va cava tiko?
Au bulabula vinaka tiko
Vinaka vakalevu
Moce
Au lako mada yani
O lako ivei?
Curu mai
Wananavu
Vosa mai vei au
Au lako tiko i...
Io / Sa donu
Sega

Greetings to visitors/guests
Greetings to you two (dual)
Greetings to three or more people (plural)
How are you?
I am well
Thank you very much/very good
Goodbye (to someone who is going) / Goodnight
Excuse me (to get past)
Where are you going?
Come in
Great
Speak to me
I am going to...
Yes / Ok
No

Ko e To'utupu Mo e Fakataha Makehe Vahefonua

Youth in the light of the Special Meeting of Vahefonua 2018



Ko Setaita Veikune (palesiteni fili), 'Osaia Kupu (konivina 'o e talavou mo e finemui) mo e kau taki 'o e ngaahi potungaue talavou 'i he konifelenisi 'a e to'utupu 'o e siasi Metotisi.

Ko e konifelenisi na'e fakahoko ia 'i Sanuali 2018.

President Elect, Setaita Veikune, Osaia Kupu (youth convenor) and youth leaders of Vahefonua during the Methodist Youth Conference, January 2018.



Ko Tevita Finau (faifekausea) mo e ngaahi potungaue talavou 'a e Vahefonua 'i 'Okalani lolotonga 'i hono fakaava e malanga 'a e to'utupu 'i he ta'u ni, 2018.

The Superintendent of Vahefonua, Tevita Finau, ministers and youth groups of Vahefonua in Auckland.

By Falakesi Filiai and 'Ikilifi Pope

'Siu kapatalifaki'

Ko e ki'i kolomu ko 'eni 'oku fokotu'u ke tau sio mei he ngaahi tafa'i mo'unga kehekehe 'o e faingata'a 'oku 'i ai 'etau fanau to'utupu he 'aho ni 'i he siasii . Ko e "siu kapatalifaki" 'oku ngāue'aki ki he fanga manupuna 'o tahiī , 'i he 'enau vakai mei he ngaahi tafa'i mo'unga ki he moanaā ki ha ika 'oku 'oho kai mo e toka 'a e mafua ke nau fangota mei ai ke fafanga'aki 'enau fanauú Pea 'oku ou faka'amu he ki'i kolomu ko eni ke tau 'ai 'a e fofonga pe mata (hufanga he fakatapu) 'o e manupuna siu kapatalifaki ke tau vakai'i'aki e ngaahi lelei 'oku 'i he fonua ni 'oku totonu ke tau toutai'i mai ke 'inasi ai 'etau fanauú

'I he ngaahi uike si'i kuo toki maliu atuúna'e fai ai ha fakavahefonua makehe 'a e Vahefonuaá 'i he 'api ko Lotofale'ia. Ko e fakataha ko 'enií na'e

sea ai 'a Tevita Finau, ko e faifekausea 'a e Vahefonuaá. Na'e fakaafe'i mai ki ai mo e tokoni palesiteni fili 'a e Siasi

Metotisi Nicola Grundy. Ko e taumu'a 'o e fakataha ni ke kei fakapapau'i 'a e tu'unga 'o e Vahefonua ki hano fili 'o ha taha ke palesiteni, tokoni palesiteni pea mo sekelitali.

Na'e hā mahino heni 'a e tu'uma'u 'a e Vahefonuaá ki he tui 'oku 'ikai totonu ha taha 'oku "mali tatau" (same sex marriage) ke hoko 'o palesiteni, tokoni palesiteni pe sekelitali 'o makatu'unga eni 'i he kehekehe 'o e tala-'Otua pe teolosia (theology) 'oku tui ki ai 'a e tokolahi 'o e Vahefonua mo e ni'ihī 'o e Siasi Metotisi 'o Nu'usila ni. Pea mei he tafa'aki 'e tahaá ko kinautolu ia 'oku nau taukave'i 'oku lelei pe ke fakakau mai e fa'ahinga ko enií ki he fili e ngaahi lakanga ni koe'uhī he 'oku nau hoko ko e memipa kakato 'o e siasii 'o tatau pe mo ha toe taha pe 'i he siasi Metotisií .

Fehu'i mei he kulupu 'a e to'utupu

Na'e faka'ofa'ofa 'aupito 'a hono leva'i 'e he seaá 'a e fakatahaá. Na'a ne tuku mai ke fai e kulupu fakaikiiki 'a ia na'e kulupu kehe kau malanga mo e kau fakafofongaá, kulupu mavahe e to'utupuúpea kulupu 'e taha 'a e kau faifekauú 'I hano 'oange 'o ha faingamalie ki ha le'o mei he to'utupuú na'e fakafofonga'i mai 'e he konivinaá, 'Osaia Kupu, 'a 'enau kulupuúpea ne 'omai ai 'a e fehu'i mahu'inga 'aupito ia mei he ha'ofanga pe tālānga 'a e to'utupuútautefito ki he tokalahi 'o e fanau na'e fanau'i 'i Nu'usila ni.

Ko e fehu'i ko eni ne fakahangatonu ia ki he Vahefonuaá 'o pehē kapau ko e tu'unga eni 'oku tu'u ai 'a e Vahefonuaá he ngaahi 'aho ni. Koehā leva hā fokotu'utu'u ngāue 'a e Vahefonua ma'a si'etau fanau 'oku nau 'i he lotofale 'o e Vahefonua 'oku nau fakafāfine pe fakatangata (gay and lesbian)?

Pea 'ikai ko ia pē ka koehā ha

fokotu'utu'u 'a e Vahefonuaá ki he fanau

ko enií 'o kapau ko e ta'ahine 'oku ne faka'amu ke ne fili hono hoa pe mali ko e fefine, pea ki he tamaiki tangata ke fili ha tangata ko hono hoa pe mali? Mahalo pe 'oku tau hanga 'o tukunoa'i eni ka ko e le'o eni e fanau pea 'oku fu'u mahu'inga 'aupito ia ke fai ha tokanga mavahe ki ai 'a e Vahefonuaá.

Ko 'eku ma'uu ko eni 'a e fuofua taimi kuo 'eke'i hangatonu ai mei fanau 'a e siasii 'a e fehu'i ko 'enii ki he matu'a mamahi'i lotu kae'uma'aa 'a e kau fakafofonga 'o e Vahefonuaá. Pea 'i he 'eku fihilií , 'e fefe nai kapau ko ha talavou pe finemui mei he Vahefonua 'oku kanititeiti ki he ngaahi lakanga ni, palesiteni, tokoni palesiteni pe sekelitali lahi 'i ha 'aho ka 'oku ne tui ki he mali tatau pe 'same sex marriage'? 'Ikai 'e toki kimui 'a 'ene fehāngahāngai mo e toenga 'o e siasi Metotisií ka 'e 'uluaki fakafisinga'i pe ia 'i hono lotofaleé, 'a e Vahefonuaá pea mo'oni 'etau leaá, ko 'ete toe lavea pe he fale 'o hoto kainga.

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Ko e To'utupu Mo e Fakataha Makehe Vahefonua

Youth in the light of the Special Meeting of Vahefonua 2018



Ko e potungaue talavou 'a Lotofale'ia 'i he lolotonga e Vahefonua 'i Lotofale'ia 2017. Lotofale'ia youth during the Vahefonua meeting, 2017.

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Fakalotolahi mei he sea

'I he 'etau vakai ki he fehu'i kuo fai mai mei he kulupu 'a e to'utupu'ungalingali pe matamata 'oku hā mei he le'o 'o e fanau 'oku tau kakapa ki tautolu ki he kakai ko ē 'o tau fakamaau'i ia kae fefe hotau lotofaleē pea mo 'etau fanau 'oku nau fai pehe?. Pea hangē ko e paloveapē, 'ko e lau ki kao kae tu'u 'a 'ao'. Kaekehe, na'e mālie 'a e le'o 'o e "siu kapatalifaki" 'i hono fakafofonga'i 'e he faifekausea, Tevita Finau, 'a ia na'e hā 'i he 'ene fakama'opo'opo' a e ngaahi setesi ko 'enii..., *"To'utupu mou tu'u 'o ngaue. Ko 'emau lelei taha eni 'oku mai fai mo e sio kuo mau omi mo ia mei Tonga, ka 'okapau 'oku ai ha'amou tui mou tu'u mai 'o ngaue, kapau temou pehe mai kemau fakataha ha'a mou vakapuna temau poupu kakato atu ke fai ia."*

Pea 'oku tau tui 'oku 'i ai 'a e mo'oni lahi 'i he fale'i 'a e Vahefonua, mahu'inga ki he to'utupu Metotisi ia ke nau ngāue 'aki e ngaahi faingāmalie kotoa pe 'oku fokotu'utu'u 'e he siasii ke nau 'omai ai honau le'oō Ka kumi e to'utupu ako lelei tahaā 'oku 'inasi ai 'a e lotofale 'o e Vahefonua. Ko e fehu'i' koehā 'oku 'ikai ke 'i ai ai hanau le'oō?

Talamai 'e he tokolahi 'oku teketeke'i kinautolu he ngaahi siasi fakakolo, tokolahi talamai 'oku 'ikai fe'unga e ngaahi polokalama ia mo e fanau 'o e 'aho ni pea 'oku nau ta'eoli'ia kinautolu 'o nofo pe 'i 'api? To'utupu, kau taki to'utupu, kau pule lautohi 'oku mahu'inga ke tau fakalotolahi'i e fanau ke nau omi ki he'etau ngaahi polokalama kuo fokotu'utu'u 'e he siasii kae lava ke tau fanongo ai ki honau le'oō 'Oku fu'u mahu'inga lahi ke tau 'ā he ngaahi 'aho ni kau taki to'utupu toe vakai'i e polokalama na'a 'oku mo'oni e fanau ia, na'a 'oku fu'u ta'eoli mo lōlōa.

Mahu'inga ke tau vakai'i e ngaahi lautohi faka-Sapate na'a 'oku fiema'u ha ngaahi founa fo'ou ke faka'ai'ai'aki e fanau kae lava ke nau omi 'o ngāue mo hā mai honau le'oō he loto siasii ka



Ko Paea Tu'itupou (hoa e faifekau malolo), mo e ni'hi mei he Potungaue Talavou 'a Niu Lini lolotonga 'a e fakaava 'o e malanga 'a e to'utupu ki he ta'u 2018. The youth group of New Lynn church with youth leader, Paea Tu'itupou, during the opening of youth service 2018.



Ko e potungaue talavou 'a Gisborne lolotonga 'a e Vahefonua 'i Christchurch 2018. The youth group of Gisborne parish during the Vahefonua meeting, Christchurch 2018.

'oku 'ikai ko e va'inga pe he ngaahi misini va'inga 'i 'api mo sio faiva, pea mohe. Tau toki hoko atu. Ko e konga si'i 'i he fakama'opo'opo 'a e faifekausea pea mo 'ene fakaloto lahi ki he talavou mo e finemui 'o e siasii pea pehē ki he kau takii .

Poupou atu

Ko u faka'amu ké u faka'osi'aki 'a e ki'i fakamatalā ni 'a e fakakaukau na'e ngāue'aki 'e he faifekausea, 'a ia na'a ne pehē... 'oku 'omai 'e he siasii 'a e ngaahi faingamalie kehekehe ke tau

'inasi ai 'a e to'utupuū Ko e maama ia 'oku ngaue'aki 'e he siasii ki he tokotaha kotoa pe pea mo e ngaahi matakali kotoa pe 'oku 'i he lotofale 'o e Metotisi.

Pea 'ikai ko ia pee ka 'oku kau ki ai 'a e ngaahi teolosia kehekehe 'oku tui ki ai 'a e kau memipa 'o e siasii . 'Oku tau kehekehe kotoa pē pea mo tui kehekehe kā 'oku tau kei lava pe 'o ngaue'i 'etau kehekeheē ke tau nofo melino mo fe'ofa'ofa ni he lotofale 'o e siasi Metotisi pe ko e Ueisiliana (Te Hāhi Weteriana o Aotearoa) 'o Nu'u

Sila 'o takitaha fai ai pe 'ene lotu, tau'atana mo faitotonu ki he 'ene mo'ui mo 'ene tui. Pea ko e fekau mahu'inga 'oku 'a Sisu hā 'ia Sione 13:34-35 *"ko e tu'utu'uni fo'ou 'oku ou tuku kiate kimoutolu. Ke mou fe'ofa'aki, hange ko 'eku 'ofa'i kimoutolu ke pehe foki ho'omou fe'ofa'aki. Ko e me'a ko e 'ilo ai 'e he kakai kotoa pe ko e kau ako kimoutolu 'a'aku ko ho'omou fe'ofa'aki."*

'Io ko e nofo fe'ofa'ofa ni 'e 'afio'i ai 'e he 'Otua 'oku tau tali hotau ngaahi ui pea tau fai hono finangalo.