

TOUCHSTONE

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



Kapiti Parish lively & messy

Thanks to its grand piano, Raumati Church is a favourite venue for music recitals.

E By Hilaire Campbell
exciting outreach opportunities are opening up for the Kapiti Uniting Parish.

The recent appointment of family-community worker Angelique Monaghan will help extend its existing outreach initiatives and develop some that are on hold.

Angelique says she is looking forward to contributing in her new role. "I am passionate about finding creative ways to help build communities that connect people with similar beliefs and values, and that can change people's lives for the better," she says.

Angelique's brief is to promote Christian faith and values in the communities of the Kapiti Coast and her leadership of Messy Church will be part of that.

Messy Church is the Parish's most exciting new outreach program. Every month 70 people of all ages come to

Raumati Church to enjoy its craft and games hour and to share 'God' talk and a delicious evening meal.

Among them are many families from the wider community. Parish administrator Kate Foley says the success of Messy Church is amazing. "We all feel very excited about its reach."

The Kapiti Parish has churches in Paekakariki, Waikanae and Raumati and it spans most of the Kapiti Coast. Its three churches are often seen as separate entities, "But we are always trying to push the fact that we are one parish," Kate says.

Resident minister Rev Cornelia Grant and a team of lay and retired ordained people cover four Sunday services.

"Pastoral care is Cornelia's great strength," Kate says. "She even came with us when our pet was put down. Cornelia does many funerals and she is excellent with older people. We think she is just lovely."

The parish would like to include more young people and one of its goals is to



Kapiti Uniting is welcoming to new New Zealanders.

start a youth group that connects with Messy Church.

It would also welcome more people from other cultures.

Paekakariki Church has the smallest congregation of the three churches but it contributes meaningfully to the life of the Parish. Cornelia says she always conducts a full service at Paekakariki regardless of numbers. "They deserve that."

Up to 100 people attend Raumati

Church's two Sunday services. Its early service, United@Nine, is a service designed for families. The church is keen to combine the service with a Sunday school youth program.

Raumati Church is the hub of the Parish. It sits beside a primary school and a disability support service (that is soon to close through lack of government funding).

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Conference explores new ways to evangelise

By David Hill

Methodist evangelism in a changing world was discussed at a seminar hosted by the New Zealand Wesleyan Church in Auckland last month.

Methodist Church of New Zealand ministers Rev Andrew Gammon, Rev Andrew Doubleday, Rev Alan Webster and Rev Trevor Hoggard helped lead workshops put on by the World Methodist Evangelism Institute (WMEI). The conference is known as The Wave, and it was hosted by the Wesleyans.

Andrew Gammon led a workshop on reaching out to Kiwis, Andrew Doubleday spoke on opportunities for reaching out to older people, Alan introduced toolboxes or ideas for presenting the gospel and Trevor joined a panel discussion.

When the WMEI conference was last held in New Zealand in 2009 Andrew Gammon was the secretary and he says he was pleasantly surprised at a change in approach among evangelists from around the world towards sexuality.

While human sexuality wasn't on the conference programme, it was discussed at tea breaks and lunchtimes.

"It was very good. The thing that

impressed me was that there has been a turnover in staff at the WMEI and this new group is much broader in its outlook," Andrew Gammon says.

"They seemed to be more aligned to the Methodist Church of NZ's rather than the Wesleyan thinking."

Trevor says several overseas delegates approached him during breaks keen to learn about the New Zealand Methodist Church's experiences with same-sex issues.

Andrew Gammon says he was also impressed by the three keynote speakers, including WMEI executive director Rev Dr Kimberley Reisman, an American, who used an embracing hug as a metaphor for evangelism.

"A hug is a two way thing. Both parties need to agree first. You need to wait for the other person to respond, then you hug, and then you let them go. It's very different from the traditional 'in your face' evangelism."

He says WMEI director Rev Dr Wesley de Souza, from Brazil, drew on his South American experience of doing church in different ways, noting there was a Methodist Pentecostal congregation in Brazil of 600,000 members.



Wesley de Souza



Kimberley Reisman

The third keynote speaker was another WMEI director Dr Jehu Hanciles, originally from Sierra Leone, who spoke about the impact of immigration on Christianity in today's world.

Trevor says there is a lot of focus on Muslim migrants, but they make up just 27 percent of world migration, whereas the vast majority come from Christian backgrounds.

"In places like New Zealand, more people are ticking the 'no religion box', but over the decades we have had large numbers of migrants coming to New Zealand with Christian views from quite a traditional place. It is going to be fascinating how that's going to play out.

"When you have migrant families from a strongly traditional Christian background living in the same street as people who have a mix of secularised and post-Christian worldviews, the potential for alienation and conflict is high. Tolerance and respect are going to be essential."

Trevor says it raises questions around what is free speech, especially when messages being preached are contrary to traditionally accepted behaviour.

Andrew Gammon noted there were just three Pakeha who attended his workshop on reaching out to Kiwis.

"Most of those who attended were not born in New Zealand, but they were interested in learning about how to reach Kiwis."

Trevor was also impressed with one workshop on a holistic approach to evangelism including the redemption of the whole of the cosmos.

"Part of that redemption is the redemption of human beings, the relationship between created order and God, and between human beings and created order."

NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

Installing the right AV display

My last column looked at some of the principles of choosing the right audio-visual display. The surest way to waste money is to acquire AV devices that don't actually meet the needs of the situation.

Another sure way is to not install systems properly. Improper installation can lead to systems being "too hard" to use, create safety hazards and/or poor quality displays.

Front vs rear projection

Front projection is where the projector is located well in front of the screen (the same side as the audience). This is the way 90 percent of projectors are used.

Rear projection is an equally valid way to use projectors. In this case, the projector is mounted behind the screen (the opposite

side to the audience).

With rear projection, the screen is made from a special translucent material so the image projected can be seen from the audience side. The projector mirrors the image so it still appears the right way around to the audience.

There are several advantages to rear-projection. One is that it may suit the constraints of the location better and makes for an easier installation.

Rear projection is a good technique where there are high ambient light levels. Because the projector tends to be closer to the screen than with front projection, watt for watt a rear projected image will be brighter.

You can achieve even better brightness



By Peter Lane

by constructing a light-proof box around the space between the projector and the screen.

Rear projection can also improve security because the projector doesn't have to be in the same room as the audience, so long as there is a window to let the projected image through.

Permanently installed vs not installed

Of course, the ultimate security is to lock your projector away when not in use, and only set it up when needed. The AV industry refers to this as an 'uninstalled system'.

This works particularly well for tabletop projectors for small groups and meetings and of course provides scope for flexible use in multiple locations. The disadvantage is that you need someone around that knows how to set the system up safely, and the time that can be taken in unpacking and packing the projector.

Think about what your needs are to choose a system that you can use safely and with minimum effort. For example, installing a new electrical outlet at the location the projector will be used is both quicker to setup and safer than using an



extension cord.

On the subject of safety, installed systems need to be fixed securely. It may seem like an obvious statement, but attaching a display device to wallboard or other lining is insufficient in most cases.

Fix the devices to the building's structure or equivalent. Don't judge the adequacy of a mounting by whether or not it falls down in the first 10 minutes. From a health and safety perspective, it doesn't matter if it falls down after three minutes or three years, it was still improperly fixed.

Suspended systems and devices need particular attention because of the hazard they can create. It may be worth seeking the opinion of a structural engineer to fit or retro-fit suspended systems.

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

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

Vote for Good! GOOD VOTING for Social and Environmental Justice

Vote for what is good for you and Aotearoa New Zealand



God wants us to care for each other and for creation. Make your vote a caring one – consider where your candidate stands on issues such as Affordable Housing, Fair Incomes, Vulnerable Children, Clean Water & Climate Justice.

Further Information:

Salvation Army - <http://bit.ly/PIN2xmXp8C>

Equality Network - <http://bit.ly/PIN2g04pEW>

Public Issues FB - <http://bit.ly/PIN2wyP1W7>

Choose Clean Water FB - <http://bit.ly/PIN2wysY1W>

A Rocha - <http://bit.ly/PIN2wsyzYk>

Check your Pew Bulletin for local events and resources.

Korean and Kiwi congregations explore closer ties

By David Hill

It is hoped that a new initiative will bring Korean Methodists in New Zealand closer to local Methodist parishes.

Four Auckland Korean Methodist Church congregations will become full members of the New Zealand Methodist Conference and participate fully in the Auckland Synod in a bid to advance relations between the two churches.

Methodist Church of NZ director of English speaking ministry Rev Trevor Hoggard says the dialogue between the Methodist Church of NZ and the South Seoul Conference of the Korean Methodist Church began in 1993. It led to the signing of a Memorandum of Understanding in 2012, and this trial is the latest step.

Trevor currently convenes the dialogue between the New Zealand church and the Korean church.

He says the Korean Methodist Church's New Zealand Synod has chosen its Albany, central Auckland, Orakei and Pakuranga congregations to be part of the trial.

In a letter written to the church in July, Methodist Church of NZ president Rev Prince Devanandan wrote they will "explore how the churches of the two Conferences operate on a daily basis".

Trevor says how the trial plays out depends on the various parties.

The Korean Synod will be able to send a minister and a lay person to the next New Zealand Methodist Conference. "They will be represented in a way that they haven't been before - not as guests,



Trevor Hoggard.

but as part of Conference."

Trevor says there are about 16 Korean Methodist congregations in New Zealand and some already have strong relationships with the local New Zealand Methodist congregations.

"It has not gone as smoothly as we anticipated, but part of the learning is finding out those difficulties and finding a way forward. It is a learning curve for both sides.

"We suspect it is not as straight forward for them as it is for us. We have certainly been alerted to something we didn't anticipate. We had assumed that all the Korean congregations would be equally keen to work with their local Kiwi congregations, but they have restricted it

to four."

Trevor suspects the Korean congregations have anxieties about losing their cultural identity by becoming absorbed into the New Zealand church, something he understands, having moved here from Britain.

"I have had to leave behind things from British Methodism that were dear to me, so I can certainly relate."

How the relationship plays out at a local level will depend on the individual congregations in both Korean and New Zealand churches.

"We hope they will be sharing buildings and feeling like they are part of that family, rather than being an outside group," Trevor says.

The trial period runs until Conference 2018, when a review will be completed.

NZCCSS urges fairer taxes

New Zealand churches say a fairer approach to tax would mean more could be done to help those in need.

The NZ Council of Christian Social

Services says bringing in a higher tax rate on the highest incomes could provide the resources needed to lift Kiwis out of poverty and

help those facing hard times get back on their feet. NZCCSS executive officer Trevor McGlinchey says evidence from New Zealand and overseas shows that societies where income and wealth are shared more fairly do better for everyone.

"A higher tax rate on incomes well over \$100,000, combined with some form of well-designed tax on wealth, would deliver much needed income from taxes to fund essential services," Trevor says.

The NZCCSS represents the social service agencies of the NZ Methodist, Presbyterian, Anglican, Baptist, Salvation Army and Catholic churches.

Trevor says important support services holding our communities together are under huge pressure. Many organisations are struggling because government funding has remained the same while costs and needs are on the rise. Vital services like early

childhood education and home support for older people are being cut back and unable to meet increasing need. One key

reason is that too little tax is being collected to fund them.

The incredible work done by hundreds of community-based organisations around the country relies on funding through the taxes we pay.

"This is a real double whammy for our communities," Trevor says. "When people are hit by life shocks like loss of employment, a relationship breakdown or illness, their quality of life is badly affected. But our experience shows that with sufficient resources we can see the transformation in peoples' lives when they are supported to make changes, and learn new skills."

Why should those with very high wealth pay next to no tax on their gains while hard working people pay the lion's share of income taxes?

New Zealand is almost alone among developed countries in the way we let the wealthy get away with paying no tax on their wealth gains. Tax experts have various ideas for how wealth could be taxed in a fair way, but the important thing is to do something now and to put the money raised into lifting people out of poverty.



Trevor McGlinchey

Going fishing? Be sure to obey the rules

With the warmer springtime weather approaching, many New Zealanders will be heading out to catch fish, and the Methodist Connexional office reminds church people that they must abide by the laws regarding recreational fishing at all times.

Everyone must obey the limits on the number of fish caught each day and the size of those fish. Remember, these are different in different areas and they can change so always check before you go out.

You must not catch fish from restricted areas. And you must not sell, trade or barter recreationally caught fish.

Methodist Church of NZ general secretary Rev David Bush says fisheries officers are currently taking particular notice of the way church people and church groups are using fish at community meals and fundraising events.

"Recently the Ministry of Primary Industries officers have intercepted two consignments of seafood that had a direct link to Methodist congregations. New Zealand fisheries regulations are very strict and failure



Make sure you follow rules on catch limits and do not buy or sell recreationally caught fish.

to follow them can result in fines or loss of fishing gear, boats and vehicles," David says.

"Buying or selling recreationally caught fish, crayfish or other seafood can result in fines up to \$250,000."

Ministry of Primary Industries fisheries officer Stuart Moore says it is okay to give fish as a gift as long as the fish is part of your legal catch. That is, it has to be within the size limits and daily quota and you have

to catch the fish yourself.

"You can use fish you have caught as part of a 'pot-luck' style meal at church as long as people are not paying for the meal. If there is payment for the meal then recreationally caught fish must not be part of it," Stuart says.

David says another thing to remember is that you must actually be involved in catching the fish or gathering the shellfish to claim a catch within the daily limit. Sitting in the car does not count.

While tangata whenua have customary rights to fish, these must be issued by a marae and can only be used in specific areas and for specific purposes.

"Have fun, enjoy a feed with your family or church group and obey the rules. They are there to make sure no one takes too many fish so there will be fish for our children and grandchildren to enjoy. We want to ensure there will be fish today, tomorrow and for generations to come," David says.

Ministry of Primary Industries fisheries officers are happy to visit your church to discuss the regulations.

#500Now wants NZ to welcome more refugees

Among those supporting a new campaign to persuade the government to expand New Zealand's refugee quota to a more compassionate number is St Luke's Presbyterian Church, Remuera.

The #500Now campaign wants to see the annual refugee quota increased by 500 people immediately.

St Luke's minister Rev Glynn Cardy says there are 22 million refugees in the

world, half of whom are under 18 years old.

"New Zealand can and must do more. Welcome #500Now is a campaign that we think churches, faiths, and politicians across the spectrum could support."

A billboard supporting the campaign has been erected outside the St Luke's church.

Four former prime ministers - Helen Clark, Sir Geoffrey Palmer, Jim Bolger and Mike Moore - have thrown their support behind this initiative to welcome more refugees. They say that this is about generosity of spirit, as opposed to party politics.

Journalist Tracey Barnett is the founder of the initiative. Tracey says refugees enrich New Zealand and there are plenty of ways to support this campaign.



The #500Now campaign is using social media to get its message out.

on social media, with the hash tag Welcome #500Now". Tracey is on the executive board of the Refugee Council of New Zealand and says the call for 500 more refugees is only a beginning to what is needed to right New Zealand's unimpressive ranking as 95th worst in the world for the number of refugees and asylum seekers we host per capita.

Today 45 percent of New Zealand's quota refugee intake is children. Australia takes more than four times more refugees per capita than New Zealand.

The #500Now can provide artwork to anyone who wants to have their local printer create a sign to support the cause.

Send videos and photos to: tracey.barnett@xtra.co.nz or call Tracey on 09 445-1779.

Making decisions in a bi-cultural church

To the editor,

Touchstone is to be commended for some great reporting. Not least, highlighting some of the concerns expressed by the March combined Auckland-Manukau-Northland Synods over the selection of a president and vice-president.

Meantime, I attended their most recent meeting in August, and heard for myself the public declaration of very deep dissatisfaction caused by the current attempt to overthrow the legitimate 2016 Conference outcome.

As I see it, ordinary church members can only wonder what other times the church rules and regulations haven't been followed. Does this occur more often than we might think?

For example, a decade ago a past president wrote to Touchstone asking why Conference had ignored its decision to abide by the human rights legislation in terms of equality around human sexuality. Some years before that, three past presidents wrote an open letter to Conference asking why the Conference had become cavalier in its decision-making. Neither was afforded the dignity of a Conference response.

These are, however, totally eclipsed by Conference 2016, in its waning stages, apparently deeming that it didn't affect the rights and privileges and clergy and laity to run a new selection process.

This could be challenged by judicial review. If anyone is interested in finding out how, there is an excellent background paper to peruse, *The Church and the Law*, written by a former legal adviser to the Conference. At one time, it was required reading for beginning clergy and at least one set of Synod Superintendents discussed it.

Meantime, I think it would be fair to say that irrespective of the 2017 outcomes, the failure

to complete the 2016 race during 2016, when it had legitimately reached an outcome, has eroded confidence in the Church's sense of abiding by its own rules.

There is a brilliant, if difficult, novella by Jorge Luis Borges, *The Library of Babel*, which shows what happens when multiple rules and multiple interpretations of rules travel through time. It doesn't require much imagination to believe that more is yet to unfold in the alternative facts of the 2016 and 2017 races.

David Bell, Waiake

The editor responds: Thanks for your flattering comment David. However, in my opinion you missed the gist of the article in the August Touchstone that you have praised.

It reported that, despite the concerns of some people in some English-speaking synods, the alternative selection process this year was widely supported. Eleven candidates for president and vice president were put forward, and the Auckland Synod nominated one of these candidates.

The Methodist Church has a bi-cultural decision-making process for appointing its presidential team. When that process reached an impasse in 2016, Conference was fully within its rights to decide on an alternative path forward. It made that decision without any objections that it affected the rights and privileges of clergy and laity.

The fact that this off-year selection process has had widespread support seems to belie the statement in your letter that the decision of Conference 2016 eroded confidence in the Church.

Hopefully, your implication that Connexional leaders may often ignore rules and regulations is not itself an effort to undermine confidence in the Church.

Our views of god then and now

To the editor,

I belong to Sea of Faith, which has its annual conference in early November. One Sea of Faith member has initiated a discussion based on survey of definitions and usages of the word 'god'.

The survey was intended to show the changes we make to our definition of god as we age.

It indicates that when we are young we are likely to view god as an objective reality. In middle-age we begin to use a variety of liberal understandings of god. At this time the objectively real god slips from our consciousness.

The liberal usages of 'god' branch into many things including values, morals, judgements and cultures, but then move into sophisticated myths and mature into non-real ideas about god.

At this point, some may find such non-objective views of god to be a creation of humans. Even as an abstraction, god continues to be a useful concept in many human crises. Thus we retain 'god'.

For me, a fundamental change took place at that stage in my life. After my explorations, I found that basic psychology explained a lot. In the Gospel of Mark, Jesus seems to use 'Father' in preference to god. Maybe his usage was psychological and not deistic, dualistic nor theistic.

I note that the greater their distance from the crucifixion, the more that the gospel writers used the term 'god'. Maybe this has been misleading.

Maybe using the term 'god' was not appropriate in light of the term 'Father' that Jesus used. Could he have been leading reforms of local religions, reforms for better spiritual 'parenting' of ourselves? Had he known of psychology, he may have spelt it out better.

Then it popped into my head that modern psychology has also gone to great pains to ensure it establishes itself as having a grasp on objective reality. It seemed I had come full circle. My new objective reality wasn't god but sound thinking of a psychological nature.

Perhaps in the secular age religion is not about god or what takes place in our churches. It is about psychology and what takes place in our universities.

Since religion is largely about inspiration, perhaps religion belongs in university and not in churches. It is about asserting our ownership of inspiration, about getting religion away from churches, away from medieval silliness, and away from supernatural ideas.

Faith for me is in human potential, owning our best selves like Jesus, and being responsible. It is not about being propped up or rescued.

Bruce Tasker, Auckland



@cartoons by Jim.

The Ageing Experience By Jan Fogg

Walking with a dying person

As we age our friends die, but most of us are rarely in a home with a dying person. This means we don't know what to expect when someone we love is dying.

Is the person in pain? Are they thirsty? Do they want us to talk with them? Do they want others around at this time? Unless we are medically trained we don't know the signs of imminent death and whether to worry or not about how everything is going.

It is a distressing time in itself even without layers of uncertainty about our loved one's comfort as well.

If we are fortunate we will have the experience of a palliative care nurse to call upon. Such nurses do not only serve those who are dying from cancer, but those who suffer all kinds of diseases.

Nor are they only there for the last few days of a person's life. Palliative care nurses are there to help the dying person and his or her family members so they can have the best quality of life possible for this last stage.

Much of what they offer gives families greater understanding at this time. They can help such questions as we might have about whether our loved one is suffering pain.

Pain is not simply a physical symptom. A number of other things can heighten pain including fear, uncertainty, emotional distress at re-living disputes and spiritual questions.

If they are dealt with through communication they will reduce the dying one's discomfort.

A spiritual companion can help bring much comfort. Let us not lose this precious opportunity to open a conversation around things that may

be troubling the dying one, before their response times slow and they lose the ability to have conversations.

In other words, some appearances of pain are not managed by painkilling drugs, but by gentle conversation.

Perhaps they are sad that they are leaving you. We should- allow such emotions to be expressed and be shared.

Perhaps there is anger. Do they feel cheated (especially if a young person)? Does death feel unfair? Naming emotions can go a good way to being able to let go of them and relax.

Dying at the end of an illness can be a slow process, it can take a long time both for the dying person and also for those close to them. Be aware that the intake of food and drink will slow considerably towards death and force-feeding or intravenous feeding is not the appropriate way to help.

As death approaches, participating in conversations takes more energy than is available for the dying person. We need to respond to the signals of the person, not to our own desire to fill up the silence.

Interacting with small children may be too demanding for a dying person, but look for cues. Some will want that special time with a small one.

What a lovely tradition we read of so often in the Bible where a dying patriarch would bless the children and thus create a sacred space for both.

Find some well-loved music to play quietly in the background to accompany your loved one through the final door.

FROM THE PRESIDENT AND THE VICE PRESIDENT

The need for difficult conversations

We have been reflecting on some recent conversations within Methodist circles and in the wider community. They focus on the interface between ourselves as Methodist Christians and society.

When our supernumeraries entered ministry, the voice of the church was sought in the public arena, listened to, and sometimes heeded. Maybe we took this for granted, like a 'default setting'.

Now, however, our society culture has had a reboot and members of institutional churches are in a minority. Those who have been accepted as candidates for ministry today and our presbyters and deacons already in parish and chaplaincy settings have a more challenging role.

Our thoughts and prayers are particularly with those on stationing this year as they meet face-to-face with parishes and plan moves with their families from one familiar setting to a different congregation and location. We encompass parishes also in these prayers.

At a Christian leaders' conference earlier this year, a Salvation Army worker in the community reflected that we now

need to earn the right to be heard. He had four suggestions.

This can happen as Christians serve with others outside the church, treat others with respect, personalise others by relating to them as individuals rather than with a label (such as 'straight', 'homeless', 'elderly'), and lastly we have difficult conversations among ourselves before we have them in public.

It is easy to talk about what should be done, but as the writer of James suggests, "What good is it... to say you have faith if your actions don't prove it?" (2:14). Or, as the whakatauki observes, Hohonu kaki, papaku uaua (Deep throat, shallow muscles).

There are many difficult conversations to be had among ourselves in congregations, at Synod level and across the Connexion. Respecting each other despite our differences is a challenge we must keep facing.

It is a sign of maturity when we can speak and listen to each other without allowing personalities to divide us. Unless our conversations are deep enough to touch

the root causes of the difficulties, we will keep talking in the shallows of how good we are.

This doesn't mean that we should not use our voice in public. Or that we will even speak with unanimity on political issues. We have a right to speak and a responsibility to do so.

The prophetic voice needs to be heard, even when it is not popular or when people refuse to hear.

Continuing conversations between government and opposition, and between Anglican, Catholic and Methodist church leaders provide an important forum where our concerns and the ethical issues behind them can be expressed.

By speaking out and listening we find allies in unexpected places and are able to share values which are not exclusive to us as Christians, or even exclusive to people of faith.

As we write this, Sunday's gospel reading is Jesus' conversation with the Canaanite woman (Matthew 15:21-28). We too find conversation difficult across cultural, gender, religious and ethnic



President
Prince Devandan



Vice President
Viv Whimster

divides. However, the persistence of this excluded woman leads to the healing of her daughter.

Her faith crosses boundaries and refuses to succumb to fear. It goes beyond all to achieve her goal. This mother offers us a good model for our difficult conversations.

We can all engage in conversations with our families, our neighbours, our church members and our friends with a willingness to listen and to talk about the important issues of life.

We encourage us all to pray for those taking action and talking with community and national leaders about matters of justice and the well-being of the vulnerable in our own nation and the wider world.

People, politicians and accountability

By Laurie Michie

Speaking in the final session of Parliament before the 1954 election campaign, Prime Minister Sid Holland concluded, "The time is coming for my Government, along with members opposite, to give an account of our stewardship to the nation".

Stewardship isn't the sort of word we expect to hear from today's politicians. We hear about Government's management, especially of the economy. But stewardship is a word with a broader meaning. Management is about the uses of power and control; stewardship is about accountability.

Three years before Holland spoke those words he had demonstrated his own accountability. During 1951 New Zealand experienced a bitterly divisive waterfront dispute.

During the following snap election campaign Holland spoke in all cities and many towns. This included addressing several thousand people packed into the Auckland Town Hall several days before the election.

In that audience were unemployed wharf workers who had been bussed-in for the occasion. As one who was present, this writer holds Holland in high esteem for fronting up under pressure to present his party's policy.

Leadership changes in the early stages of the present election campaign have given us two contrasting examples of accountability. One leader stepped aside for the sake of his party, whereas for a short period another party lost its sense of

accountability to the nation.

It is one thing for a group to support an errant individual, but quite another for a party that aspires to be a partner in governance to condone a leader who has circumvented both electoral and welfare rules. In that mix it is ironic the two MPs who resigned on principle were initially cast out.

A healthy democracy depends upon the integrity of both its politicians and citizens. Although members of parliament may feel a sense of entitlement from time to time, there is never a time in a democracy when power doesn't belong to the people.

This power we hold also makes us accountable. Voting for politicians to represent us is the very minimum of our responsibility. That some refuse to engage in that process doesn't change the democratic ideal that justice for all includes them.

According to Jesus, justice for all is the will of God. Jesus demonstrated that in his life and work. In his Spirit he summons those who follow him to do the same.

This tests our own accountability. In the intercessory section of the Methodist Order for Holy Communion, 'We pray that the world's resources be ungrudgingly shared... that we not exploit one another, and no one be neglected or forgotten... that those without homes find refuge amongst us'. So, how do we achieve justice for all?

Accepting the invitation to love

To the editor

In the July touchstone Andrew Doubleday wrote The Invitation to Love, an important and beautiful article.

As Jesus taught, we need love for God and love for others (Matt 22:37-40).

In the Book of Acts, the early Church was turning the world upside down. The Christian brothers and sisters were talking continually about Jesus and His message (Acts 5:42).

What do we need to do the same thing? Speaking from my own experience, it helps me very greatly to do just this because the Bible says to do it. Jesus said, "If you love me, keep my commandments," (John 14:15).

And Paul wrote 'if I do not have love, I gain nothing', (I Cor 13:3).

Today we have very mixed feelings about the Bible because for the past 200 years, ever since

Charles Darwin, the truth of the Scriptures has been under attack. It takes faith to believe that the Scriptures are the Word of God.

The underground church in China is the fastest growing church in the world, and is estimated to number 120 million today.

A growing number of scientists believe that it is simply impossible that DNA in living cells came about without a creative intelligence. Darwinian mechanisms can't explain it.

What does it mean to love our neighbour? Two suggestions: to talk to them so that we can get to understand them better, and at the same time to let our neighbour get to know us better, to reveal more of ourselves.

Communicate and ask questions. We have to reach out.

Geoffrey Stubbs, Papatoetoe

Poet's Corner

The Final Draft

By Desmond Cooper

William Blake always insisted, "God is in man and man is in God".

Rilke agrees for he writes, "God is new life growing inside Us".

That God is all invasive; and is, The first True Reality.

If we believe that God is both Omnipotent and omnipresent, Then they must be right?

It follows then that God is the ultimate

And absolute "spirit of Love". Therefore,

Though we often feel endlessly distant We are in fact endlessly bound by "Love".

Can you not hear the voice of God within you?

Blake continues,

God is therefore, eternally relevant.

But wait there is more.

Richard Dawkins

Wants to have a say!

He says God is a delusion.

He makes the claim that science

Has superseded religion, that history

Proves religion is in fact dangerous!

Ah a master of Elision?

So what are we left with?

Is all lost in the confusion?

Can we believe we are summoned

by a force named

God?

Summoned to "practise the presence of God"

For love is our destiny.

Despite all William Blake will always insist, God is still within us and we in God.

Insights (or Reincarnation)

By William Elderton

You've been here before, haven't you! comments Elsa, rhetorically, on evidence of tactics just a tad Machiavellian.

Nodding in assent he adds that a gay persona comes usually as a very late re-birthing.

Pink Rain

By William Elderton

Elmwood Place where wind wafted petals of pale pink blossom have residually banked in the gutter rims. Motoring past, it appears as if pink rain freely flows in a New, Gay Age. Perhaps, now, pink triangles will joyously adorn the walls of our churches!



St John's presbyter Rev David Poulthney (right) with Red Cross caseworker Chandra Dahal.

Nelson church's soft spot for refugees

By Brian Kendrick

When the Methodist Church's Nelson-Marlborough-West Coast District held its August synod in Nelson, the hosting congregation, St John's in the City, invited the delegates to contribute to their fundraising campaign for the local Red Cross Refugee Resettlement programme.

Until recently, when some Syrian refugees were settled in Dunedin, Nelson was the only South Island centre to be enriched by a constant flow of refugees primarily from Myanmar, Cambodia, Nepal/Bhutan, and Colombia.

Under the Refugee Resettlement

Programme, the government provides housing, basic furniture and heating, and the Red Cross provides any other necessary household items including bedding and kitchen utensils.

The Red Cross also provides a team of volunteers who work with families during the difficult process of learning Kiwi ways and services.

Nelson resettlement programme manager Barbara Whittaker says that it takes about three years for former refugees to become acclimatised to our colder conditions let alone to feel as though they are part of the community.

The Red Cross depends on

donated housewares. They frown on second hand pillows so in recent years St John's in the City has donated new pillows, pillow slips and covered hot water bottles.

These are especially welcome during winter intakes when 15 to 20 people arrive every six to eight weeks. The Warehouse has always been very generous in their pricing for this project.

The St John's congregation has been told that it is the only Nelson church supporting the refugees in this manner, so it seems appropriate to extend the concept to the wider synod. We are most appreciative of their support.

Fijian Methodists choose new leader

The Methodist Church in Fiji has chosen its current general secretary Rev Dr Epineri Vakadewavosa to be its next president. He will take up his new position in January.

Epineri was born in Saqani, Vanua Levu, where he attended primary school before moving to Viti Levu to complete secondary education at Central Fijian Secondary School in Nausori. He attained a Bachelor of



Epineri Vakadewavosa.

Divinity from the Pacific Theological College, Suva in 1991. He later received a Masters in

Religious Education and Doctor of Ministry degree from the Claremont School of Theology in California. He also received the Eco-Justice Award from Claremont.

During his time in ministry Epineri has served in Fiji and in overseas mission. He was chaplain at Niusawa Methodist High School before travelling to Belize in Central America as part of an exchange mission with the Methodist Church in the Caribbean and the Americas.

On his return he held a number of positions before taking up an appointment Davuilevu Theological College. At the Vuli Talatala he served as a lecturer before becoming principal and continuing to teach Christian education and ethics until 2006.

Other appointments include six years as vice-president of the South Pacific Association of Theological Schools, and he is a board member of the Bible Society of the South Pacific.

Epineri has represented the Fijian Methodist Church and its theological college at a number of seminars and conferences. He has presented papers on violence against women, women and theological education, eco-theology and ministering to diaspora communities in the Pacific.

HONEST TO GOD

By Ian Harris

Reflections in election day mirror

Elections are interesting inversions. They turn the tables on the MPs who legislate what we the people may or may not do, how we should do it, what penalties await us if we don't, and how much tax they will extract from us along the way.

Suddenly we get to hold the parliamentarians accountable for a change.

Less obviously, elections also hold up a mirror to us, the voters. They reveal what values, hopes and fears we hold uppermost. They reflect back to us what kind of people we really are.

For example, much cynical ink usually flows about the 'bribes' the various parties are offering. There is less analysis on whether that money is targeted at need or greed, less still on the willingness of us, the people, to be bribed.

History counsels caution. Past

election campaigns are littered with blandishments offering voters short-term advantages that proved unsustainable over time. So it would be prudent to weigh each promise to redistribute or forgo taxes against a longer-term assessment of what kind of country best reflects our values and offers the best prospects for our future together.

In all the electioneering rhetoric, one word we seldom hear is 'enough'. Among the questions we, the people, might therefore ask is: When is enough truly enough? Enough for what? And if we find on reflection that we have enough to live a satisfying and fulfilled life, why would we want more and more? The more we have, the more pertinent the question becomes.

Those are also questions with a religious twist that spring straight out of the Lord's Prayer. Christians do not usually look to that prayer for political pointers, but they are there nonetheless.

In it we pray for God's kingdom to come on the earth, which at the very least suggests that there is a way nations can organise themselves that reflects more closely than others the kinds of concerns Jesus had. That holds even in a secular state.

They go on to pray for daily bread, that is, enough food to keep everyone alive and well, not too little for some while others throw bucketfuls out with the rubbish. Then they pray to be relieved of debt.

For the peasantry and the poor who were Jesus' prime

audience, debt and bread raised the question whether they could keep body and soul together.

So the prayer implies that having enough bread and relieving the burden of debt are signs not only of a society's material well-being, but also of its spiritual health. Our vote will reflect these concerns - or not, as the case may be.

Another choice boils down to whether we want to have more or to be more. These are not totally exclusive. People need a certain level of material security to function fully as individuals, families and communities. But a nation's character flows from the

relative emphasis its people place on having more or being more.

David Lange was no doubt thinking of this when he expressed his distaste for 'Business

Roundtable types' for whom, he says in his autobiography, "the pursuit of wealth was a public service and self-interest was a noble purpose".

By implication, they think the duty of politicians is to advance that vision. Are there echoes of that on the current campaign trail?

The lure of self-interest will always shape parties' election pitches to some extent. But if we, the people, make that decisive in the way we vote, it says something highly significant about who we are and what kind of society we want to live in.

An immediate consequence would be to tell the Education Ministry to forget certain of the values it wants taught in schools, especially "fairness" and "the common good". Those are incompatible with an approach to life rooted in self-interest.

Another key indicator is the emphasis we give to the health of earth, sea and air. As awareness grows of the stresses they are under, any politician or voter who brushes aside questions of stewardship and sustainability opens themselves to charges of ignorance, stupidity or irresponsibility... or all three.

The future of the planet is not a trendy add-on to the political agenda. It is central. Again, the message we send the politicians on this will tell us much about what kind of people we are.

Polling day brings real choices. Before we pass judgment on the politicians, we, the people, would be wise to look deep into our own values and motivations.



Ian Harris



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PUBLIC ISSUES NETWORK

By Betsan Martin

WHAT IS A GOOD VOTE?

When they came to Jesus, they earnestly implored Him, saying, "He is worthy for you to grant this to him; for he loves our nation and he built us our synagogue (Luke 7:5-6).

Voting is a citizen's responsibility and a Christian honour. Our democracy is unlike the political context of Jesus' time but we see in the Bible his care for people and active role in society.

The Roman commander who asked for his household servant to be healed appealed to Jesus because of the servant's love of the nation and his contribution to the synagogue.

He appealed to Jesus' Jewish affiliations. The surprise was that a Gentile would reach out to Jesus. When he broke social and religious divides, it brought the

generous response of Jesus to heal the servant.

Voting time is a time to reach out to make our vote count for what is good for us, our households and our country. Leaders who govern our country come from all faiths or no faith, yet they have a responsibility to govern for public good.

Each political party has a different vision of public good and it is up to us to discern their values and what we think they will do.

Public Issues is providing information on four topics for the election: housing, water, income equality, and children and families.

The first thing is to enrol to vote. You can do so at the Elections Commission website: elections.org.nz.

After that you might want to think about these questions when you decide who to vote for:

Housing: What do the parties propose for social housing, safe and secure rental houses, and affordable houses? What building plans will they put in place to address the housing crisis?

Children and families: What are parties doing to stop poverty? How will they ensure good education for Maori and Pacific people?

Water: What water standards will they set for human and ecological health? How will they encourage varied agriculture and reduce the number of cows in New Zealand?

Will they introduce polluter pays policies? How will it work? Will they stop the irrigation fund and use it for transitions to water-

friendly farming and reducing emissions?

Climate change: Which parties will back the Zero Carbon Act? Will they introduce legislation to recognize climate refugees?

Equality: What is the party's position on the Living Wage and how will they take action to pay it? Does it have plans for a universal basic income?

What are their plans for safe affordable and secure rental housing? Will they consider a capital gains tax or tax on wealth for greater distribution of wealth?

Church people bring important values to our



communities and to society as a whole because we have a fundamental regard for our neighbours.

In our vote we might turn

around the usual question and ask, 'Who am I a neighbour to'? We might even extend our horizons and think about being a neighbour to other people, to rivers, to creation herself and to the climate.

For more on voting and elections see the Public Issues Facebook page.

Auckland Street Choir strikes chord with homeless

By Cory Miller

Martin Luther is quoted as saying, "My heart, which is so full to overflowing, has often been soled and refreshed by music when sick and weary".

The power of music to bring joy and unite diverse people has been encapsulated in the merry band that makes up Auckland's Street Choir.

The 25 people who gather each week include those with a lived experience of life on the streets, community workers, and others from the around the city. They are united by their love for music.

Choir director and musician Rohan McMahon started the choir two years ago, when he noticed a rise in the numbers of homeless on Auckland's city streets.

Today there are estimated to be some 40,000 homeless in New Zealand, which is nearly one per cent of the population.

Rohan says he felt music would be a way that could help boost the morale of homeless people and bring them together.

"A choir for this community seemed like a new idea that would be fun and also helpful in a community sense. Choirs build community connections and improve people's mental and physical health."

Rohan started the group with just three other core community members before "marketing" the group at the Merge Cafe on Karangahape Road and at the City Mission.

He sang and played for the customers and drew in an interested crowd. This added to his initial band of four.

Rohan says the resulting choir is made up of "a unique bunch of people who enjoy each other's company and learning songs from different musical traditions".

Over this time he has seen the choir members grow in talent and in confidence as they have taken on harder material and more complex arrangements.

"Everybody enjoys it, regardless of their background and their quality of voice, and that is why it is a success. It is a very welcoming open sort of forum and hopefully everyone just has a good time."

Each Tuesday the Auckland Street Choir gathers to practice pieces of soul, reggae, and traditional waiata in the basement of the Pitt Street Methodist Church just off K-Road. They perform regularly at church events and busk on the streets.

In August, the Street Choir gave its first concert. The concert attracted a full hall of about 250 people and raised \$2500 for Lifewise.

Pitt Street Methodist Church minister Rev Lynne Frith says the choir adds to the vibrant music community in the city.

Lynne first saw the group perform at one of the church's regular community lunches and said since then it has become a regular feature of the lunches.

"They are great. They are good singers and a diverse lot of people. They are enthusiastic and they do sound great."

Choir member Zoe Truell says it is the choir's inclusive nature that links people who might otherwise not have met and makes it such a special group.

"I am lucky. I have a job and a home, but I don't have such a good voice," she says. "There are a lot of people who really excel. I am not one of them, but it's just a leveller and it is a beautiful way to bring people together," Zoe says.

"I love the way that a lot of people take turns in leading songs or playing the guitar and I love that people from the street community not only take part, but play a real lead in the choir."

Zoe says being a part of it has become an important part of her life.

"If I don't go to choir I miss it. After I've been to choir I really feel relaxed and uplifted, even when I am tired. By the end of the night I'm really energised."



The Auckland Street Choir performs at Pitt Street Methodist Church.



The Auckland Street Choir recently gave its first solo concert.



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

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methodist.org.nz/social_services

Politicians and the generous landowner

MOTEKIAI FAKATOU
REFLECTS ON MATTHEW

New Zealand's general election will be held on 23rd September, and all our political parties are campaigning hard. This is the time when we hear promises about new and old policies.

Most of these policies are important for the country but in reality, more and more people are struggling to make ends meet.

The stories from the gospel lectionary readings for the month of September remind us of God's generous gift revealed through the life of Jesus Christ for all humanity.

Jesus was committed to face suffering and be killed by the hands of elders, chief priests and the scribes. He was raised on the third day to affirm the generous love of God through him (Matt 16:21).

But Peter rebuked Jesus and said, "God forbid it, Lord! This must never happen to

you." And Jesus reminded Peter, "You are a stumbling block to me; for you are setting your mind not on divine things but on the human things," (Matt 16:23).

Jesus continued to expand on this theme as he answered Peter's question: "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times, but, I tell you, 77 times," (Matt 18:21).

Then Matthew gives us the parable of the labourers in the vineyard and the generous landowner (Matt 20:1-16). As the story goes, some disgruntled labourers were not happy with the arrangements of their pay.

They argued that they were unfairly treated because they worked during the heat of the day but then received the same daily wage as those who turned up an hour

before they finished.

In some ways their argument is fair enough. The hiring times were 9:00 a.m., noon, 3:00 and 5:00. The workers who worked longer felt they bore more of the burden and this seemed like unfair treatment when the others received the same.

But they could have focused on the generous heart of the landowner and been happy with the fair wage they were paid. Is not the generous heart allowed to be free, generous, kind and giving?

The generous heart is very hard to come by in the political arena or even in our wider society these days. Even in the church we talk about the generous heart of God but it is much harder to make it a reality.

Should we trust that our politicians will keep their promises as did the generous

landowner who cared for those who are "standing idle in the marketplace" (Matt 20:3)? For these are those amongst us who are homeless, on low incomes, or poor.

The mayor and councillors of the Wellington City Council has promised to bring in a Living Wage for their low pay workers. This could be an example for politicians who seek to be in Government at the end of the year.

In this way they could exercise their God-given generous heart to care for those "standing idle" in our communities and our country.

Do we sense the generous heart of God in us and others? As we journey into the future, have we considered a generous heart as part of our lives and our faith community?

Luther's leap of faith

CONNECTIONS

By Jim Stuart

Luther graduated from the University of Erfurt in 1505 as Master of Arts and intended to pursue further studies in law. However, the sudden death of a friend and a narrow escape from lightning profoundly changed his life.

In deep anxiety about the salvation of his soul, he entered the monastery of Augustinian Hermits in Erfurt, "to find a gracious God".

At first he thought he would find such a God by being a good monk through ascetic discipline, prayer and meditation. In the monastery he was taught that his salvation was unattainable without meritorious works.

He threw himself wholeheartedly into the pursuit of God. But the more he did, the more frustrated he became. His constant self-examination only increased his doubts and fears.

He became convinced that he

did not possess the true and perfect love for his neighbour and, above all, for God without which he could not be saved. He describes his religious anxiety:

"I assayed many ways to help to quiet my conscience, but it would not be; for the concupiscence and lust of my flesh did always return, so that I could not rest, but was continually vexed with these thoughts: this or that sin thou hast committed; thou art infected with envy, with impatience and other such sins; therefore thou art entered into this holy order in vain, and all good works are unprofitable."

The path to the answer came to Luther through the wise counsel of his supervisor and friend Johann von Staupitz who, during one of his anxiety crises,



Jim Stuart

said to him:

"Martin, God is not angry with you, but you are angry with God.

"God says in Christ you will find what and who God is and what God wills for you... Otherwise you will not find it either

in heaven or on earth. Study the Bible Martin. Know it chapter and verse."

When Luther turned to the Scriptures and in particular Paul's Epistle to the Romans he discovered the answer to the enduring question 'How can I find a gracious God?' in the words of Paul: "the just shall live by faith".

In Christ you are accepted and loved by God regardless of what you do and who you are. Such acceptance begins with faith, lives by faith and ends in faith.

Paul Tillich best summarised Luther's insights: "Accept the fact that you are accepted" and as the Apostle Paul says in Romans, there is nothing that can separate us from the love of God in Christ Jesus. This direct access to God by faith is the miracle of grace.

The other side of this insight is that no church, no institution, no doctrine can mediate this truth to us. Rather it is freely offered to all in Christ.

It cannot be purchased or controlled. With the stroke of a pen the whole medieval church edifice was destroyed.

Regardless of whether we love God or not, the love of God for all human beings remains constant and unshakeable. It is the bedrock of life.

For Luther this was a gift that was undeserved - a gift that can only be received by faith alone.

In his youthful idealism Luther believed everyone would

recognise this truth. This thought compelled him to translate the Bible and write many tracts for ordinary people in their own language.

At first he supported the German peasants in their demands for a better life, but once they changed tactics, he condemned their violence and those who incited them.

One of these, the theologian Thomas Munster used the Scriptures to stir up the peasants against feudal and church authority.

As he grew older Luther painfully came to see truth is not that simple. Truth could be used as a weapon as well as a means of grace.

People see and understand truth differently. Truth must always be tempered with tolerance, understanding and respectful love.

Ecumenical milestones joyous and sad

By John McCaul

*By John McCaul
Recently I had the opportunity to represent UCANZ at the installation of the Rev Anne Mills as dean of Auckland Cathedral.*

Some years ago Anne spent 10 years as minister of Chartwell Co-Operating Parish, and she has been a valued member of the UCANZ Standing Committee for the last eight years. In the Anglican Church she has been a member of the Inter-Diocesan Ecumenical Group and the Council for Ecumenism.

The installation obviously took place in an Anglican context. A number of bishops and other senior church clergy were present, along with representatives from other New Zealand Anglican cathedrals and the Tikanga Maori partners.

But it was also an ecumenical affair. There was a warm welcome from Pa Peter Tipene, dean of Auckland's Roman Catholic Cathedral and other members of that congregation, who sang a moving waiata.

There was also a significant representation from the Methodist Church of NZ. President Rev Prince Devanandan and Lower North Island Synod co-superintendent Rev Tony



The final service at St Matthew's, Brooklyn.

Franklin-Ross were robed and in the procession.

They were accompanied by vice president of the World Methodist Council Gillian Kingston. And there may well have been other partner church representatives and ecumenical visitors that I was not aware of.

I was interested to see mention in the Order of Service of the Cathedral being an 'ecumenical cathedral of hope'. Co-incidentally the Cathedral is to be consecrated during the weekend of UCANZ's Forum in October.

The UCANZ Standing Committee, staff and the Auckland

Regional Forum are busy planning the Forum. It will have the theme 'One More at the Table', and it will be held at Onehunga Co-operating Parish.

Opening worship is at 7:00pm on Thursday 26th October and it will commemorate the 50th anniversary of the signing of the Act of Commitment by the five partner churches.

A few days after I attended Anne's induction, I represented the UCANZ Standing Committee at the final Sunday service at St Matthew's Brooklyn, a parish that is no longer viable. Brooklyn has been a Co-Operating Parish of Anglican,

Methodist and Presbyterian since its inauguration in October 1970.

It grew out of an earlier joint use arrangement for the church building. While the Co-Operating Parish comes to an end, it is hoped that a new replanted congregation can move into the facilities. Whether it will come under the UCANZ umbrella has yet to be clarified. In the meantime, as part of the UCANZ family St Matthew's Brooklyn continues to be in our prayers.

UCANZ and the Partner Churches, and the Regional Forum were well represented at the service, which was attended also by several clergy who had been involved at, or had links with St Matthew's during the years.

They included Bishop Justin Duckworth, Bishop Eleanor Sanderson, Archdeacon Stephen King, Rev Tony Franklin-Ross, Rev Ross Scott, Rev Denzil Brown, Rev John McCaul, Rev Ted Newport and Rev Rosie Newport, and Geoff Donovan, along with former parishioners.

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



Trinity Methodist Theological College

Transform A course for Methodist young people



Trinity College is introducing a new course specifically for Methodist young people.

'Transform' is a three-week intensive course for Methodist young people aged 18-25. Trinity College lecturers Te Aroha Rountree and Emily Colgan will teach the pilot programme, which takes place from 25th January to 18th February, 2018. Students will be in residence at Trinity College throughout the course.

Academic registrar Nicola Grundy says the course was developed after Trinity College staff attended the Tauivi Youth Conference in February, where they were challenged by young people about what the College is doing for young people.

"We could also see that some young people do not have a good understanding about who we are as Te Hahi Weteriana," Nicola says.

"The course will look at the history of the Church in New Zealand and what is behind our bi-cultural structure, and also what it means to do biblical studies and theology in contemporary Aotearoa.

"This is a way that Trinity College can provide resources and leadership to young people who are the future of the Church."

Nicola says the College is putting its money where its mouth is and will fully fund the students during the course. Students will only be responsible for covering the cost of their transport to Auckland, and hopefully parishes

and synods will help fund this.

"The first course will have 10 students. We are working with parishes and synods around the country so we can include young people who do not get a chance to attend Conference or Tauivi events."

The course aims to train young people to become leaders who speak truth to power, and speak the truth about power.

As the name of the course implies, the College hopes that students will be transformed by the experience. The lecturers say 'transformation' presupposes that some aspects of the status quo are no longer relevant.

Thus, the programme will help students begin a journey which challenges them to

explore what it means to be a Methodist young person in Aotearoa today.

By the end of the programme participants should be able to express what it means to be Methodist in Aotearoa in the 21st century and to explain and critique different theological perspectives.

Students will be asked to provide leadership during the course and to reflect on their experience. They will also learn about Te Tiriti o Waitangi in the context of the bi-cultural journey of Te Haahi Weteriana.

The programme will include field trips around Auckland and to Te Tai Tokerau.

Nicola says there is lots of interest in the course. In future the College hopes to offer the course twice a year.

MEET THE MINISTERS IN TRAINING

Veitomoni Siufanga

Ministry student Veitomoni Siufanga says his experience at Trinity College has opened his mind and given new ways to think about God.

"The classes I have had with Dr Jione Havea and the other lecturers have been challenging but also very, very helpful," he says.

Veitomoni was born in Tonga and came to New Zealand in 1985. After living in Auckland for seven years, he shifted to Hamilton where he now lives.

"For 14 years I was a factory manager for Hynds Group of Companies, which makes concrete pipes and other infrastructure products.

In 2010, my wife and I were in a serious car accident. We were hit by a truck and trailer and were both badly injured, but our two girls who were also in the car did not have a scratch," he says.

"I was in hospital for six weeks with a broken eye socket, jaw, arms and other multiple body fractures. We were very lucky to survive but now I cannot lift anything heavier than 15kg."

In 2012, Veitomoni began his career at

Trinity College. After taking some classes he was asked to get more experience in a parish and he did so at Chartwell Co-operating Parish in Hamilton.

He says his time at Chartwell provided him some good experience and he is grateful to his supervisor there, Rev Ken Olsen.

Last year Veitomoni was accepted for ministry training and he has resumed taking classes.

"The courses are very academic but helpful in building up knowledge and skills needed for working in a parish," he says.

"The Level 7 classes I have had on Voices at the Margins, Liberation Theology, Apocalyptic Imagination, Religion in Aotearoa, and Sex in/and the Bible have helped me see the world in different ways and understand God differently.

"Trinity College courses teach students to use critical analysis and to look at where the Church stands in relation to contemporary issues such as poverty and homosexuality."



Veitomoni Siufanga

Sesipa Mausia

Ministry training student Sesipa Mausia says the teachers and students at Trinity College have given her space to think and expand her understanding of the Bible.

Sesipa has candidated for Tongan language ministry from Ponsonby Tongan Methodist Church (Vaine Mo'onia) but she says she also grew in her Christian faith while working at Lifewise Trust. she worked in the administration office of Lifewise for five years providing governance, management and administrative support to early childhood centres. "That played a huge part in my religious growth in this country," she says.

"My classes at Trinity College have supported me to extend my thinking and understanding of the Bible. I have also learned a lot about spirituality, Maori history, and social issues.

"Trinity College has amazing teachers. Trinity students are from different cultures and ethnicities but the Trinity staff work closely with us to support us on our way."

Sesipa is from Tonga's northern Vava'u island group and recently had the chance to return there to attend the annual Conference of the Free Wesleyan Church of Tonga.

It was a special occasion for her because she went as the head of a large choir from Vaine Mo'onia. The choir received a special invitation to perform at the Conference because Vaine Mo'onia had hosted the church group from Vava'u that suffered a tragic bus accident in Gisborne late last year.

"Attending the Conference in Vava'u was a milestone for me personally and very helpful to my ministry. As choir master to a choir of 128 people, it's strengthened my leadership and understanding of how to support people to grow and to be their best.

"I tried very hard to get the spiritual meaning of the

songs that we sang and to give that meaning to choir. When the choir sings with understanding in their heart, then the message reaches out and touches people's heart in Pentecostal ways. In my belief, we succeeded in this."

Sesipa says that she was also privileged that Trinity College principal Rev Dr Nasili Vaka'uta gave her and the choir an opportunity to perform during the session the College led at the Conference.



Sesipa Mausia

College Snippets

Enrolments are now open for 2018 programmes at Trinity College. Four programmes are offered during 2018:

- **CERTIFICATE IN LAY PREACHING** - Level 5, 45 credits.
- **DIPLOMA IN METHODIST STUDIES** - Level 5, 120 credits.
- **NZ DIPLOMA IN CHRISTIAN STUDIES** - Level 6, 120 credits. Students choose one strand for their optional papers. The strands available are in Biblical Studies, Theology, Pastoral Theology or Maori Studies.
- **ADVANCED DIPLOMA IN RELIGIOUS STUDIES** - Level 7, 120 credits.

For more information about each of these programmes or to enrol in an interest paper, go to the Trinity College website: trinitycollege.ac.nz or phone the Academic Registrar, Nicola Grundy, 09 521 2073 ext. 1.

Sunday School teachers learn new tricks

In June the Vahefonua Tonga held a one day workshop for Sunday School teachers from all 20 congregations in the Auckland region.

The Vahefonua's Sunday School Curriculum Committee ran the workshop, which took place at Otahuhu Tongan Methodist Church (Fuakava Taengata 'o Kenani).

Each person who attended the workshop was given a class level to focus on - from kindergarten to older teenage



Vahefonua Tonga Sunday School teachers in the Auckland region attended the workshop in Otahuhu.

students.

They worked with other Sunday School teachers who work at that level in their own congregations.

The purpose of the workshop was to provide the teachers some new strategies

and techniques on how to teach aspects of the curriculum.

Finding better and more interesting and effective ways to teach will help students understand and learn.

This was the first time that the

Vahefonua has held a Sunday School workshop and it intends to continue doing so once a year.

Vahefonua Tonga thanks the 'Let the Children Live' group for its generous grant which helped cater for the workshop.

50 years of lay preaching

On Sunday 30th July, the Upper Hutt Uniting Parish celebrated the long service of its long-serving lay preacher Ron Malpass.

In recognition of his years of preaching, the New Zealand Lay Preachers Association awarded Ron a certificate of long service, which was presented to him during the Sunday service.

In an interview, to mark Ron's 52 years preaching he said he started preaching as what was then called a 'local preacher' in 1965 at the Woolston-Lyttelton Methodist circuit in Christchurch.

"I was 17 years old and I studied a course put out by the combined churches that were looking forward to becoming the Uniting Church of New Zealand. I finished the course by mail when I moved to Wellington in July 1967. My tutor was the Anglican priest Rev Charles Rayner."

Ron says he no longer has the certificate he got then but he knows he passed with two Bs and a C in the subjects he took.

Ron has been a regular on the preaching team in the Upper Hutt Uniting Parish since it was formed in March 1976.

Along the way Ron served as president of the New Zealand Lay Preachers Association (2000-



Ron Malpass receives his long service certificate from Rev Suresh Chandra.

2002), president of the Methodist Church of New Zealand (2004-2005) and national executive officer of the New Zealand Hospital Chaplains Service (2000-2013).

He says some of the highlights of his career include preaching a sermon at the Pitt Street Church as president of the Methodist Church in November, 2004; preaching at the Albert Street Uniting Church in Brisbane in 2005; and preaching at the Christchurch Cathedral in 2009.

Rev Suresh Chandra says the Parish congratulates Ron on his distinguished service and for achieving the milestone of 50 years in the service of our Lord Jesus Christ as a proclaimer of His gospel.

St John's recipe for community

By Sophie Parish

Preparing and cooking a meal on a budget can be challenging for some people in our communities. To help them out St John's Co-Operating Parish in Whangarei offers a weekly cooking class.

The cooking class is an offshoot of St John's small food bank.

Rev Mary Nicholas says the parish saw a need that was not being fulfilled. "We felt we needed to do more than donate food items to people, but also to teach people how to cook affordable meals."

The cooking classes are every Wednesday morning and many people have said to Mary how much they look forward to the class. "It has become a place to meet and connect as well as to learn cooking skills," says Mary.

The cooking classes are run by two volunteers each week. They work with the group and often incorporate meal suggestions for upcoming meals and they maintain a focus on making easy snacks and meals.

Some favourites are mac and cheese, soups and muffins. Often the people stay and share lunch together.

"There was a request to make lemon honey because lemons are in season, and we put a call out to our community to ask for jars to be donated. Our parishioners and others responded, so the class is very much client driven," says Mary.

Participants range in age and ability.

Mary says has the classes have met a need in the community that was far greater than they had expected. She says St. John's Co-Operating Church is in a prime location where they can reach some of the nation's poorest neighbourhoods as well as cater to people on low and middle incomes.

Volunteers who lead the cooking group place



St John's cooking class with Rev Mary Nicholas (standing rear).

flyers in the local library, op-shop, and Plunket to spread the word.

Recently the St John's Church Centre celebrated 40 years of being part of the Whangarei community.

Mary says the church has partnered with local organisations over the years to support mental health services and address poverty and other social issues.

"We are currently in close partnership with the local community service group, One Double Five, which began as a collaborative effort between Methodist minister Rev Ken Russell and Carol Peters a number of years ago."

Originally One Double Five acted under the umbrella of the Methodist Mission, which is now Lifewise.

One Double Five's Whare Awhina Community House helps people get emergency housing, legal services, counselling, and whanau support and it is a place to meet for a cuppa. The community house has an open door policy and has a substantial 20-year plan to meet the growing needs in the community.

If you would like out find out more about the cooking classes contact: Rev Mary Nicholas on merenicholas@xtra.co.nz.

To find out about One Double Five visit: whare.org.nz.

Tears and laughter for Wesleyhaven

By Ryan Edwards

Last month residents, whanau, friends and Wesley Community Action (WCA) staff, past and present, said a final farewell to Wesley hospital and Strand Rest Home at Wesleyhaven Village in Naenae.

Over the years Wesleyhaven has been home to more than 7000 people. The closure of some of its facilities was a chance to say good-bye in person, and it brought together people from far and wide.

Along with a sense of sadness, there was an air of acceptance that a wonderful era had come to an end. Methodist lay preacher Avis Garner led the proceedings with support from WCA board chair Peter Glensor.

Wesleyhaven was established in 1952 to provide a new level of care and compassion to those entering their later years.

Stories from the residents and families of former residents set the tone. Hugs from former staff members and friends plus tears and the laughter told a story of togetherness, genuine regard and love.

Ruth Post is a daughter of a former Wesleyhaven resident, and she says it has a special place in her heart.

"Coming here tonight is quite emotional because Mum died here, and it's the closing of that chapter. Wesleyhaven means whanau, community, and love. From my experience with my Mum, it was love personified. It is the end of an era, but love will continue to grow," Ruth said.

Wesleyhaven manager Karen Hind says her passion for the village burned bright even though the doors were set to close.

"This is a celebration and a commemoration of the amazing residents we have had over the last 64 years and to the amazing families, staff and volunteers.



Residents, staff and families joined in the farewell ceremony.

It is testament to the spirit of Wesleyhaven that so many former staff members have come back with love in their hearts," Karen says.

"The laughter, the love, and the real family feeling will be sadly missed, but people go onto new journeys and new opportunities."

The evening also featured hymns, waiata and prayer. The official celebrations were rounded off with the rousing Methodist anthem, "This is the God We Adore".

WCA says it will build on Wesley

Village's innovative tradition by developing accessible rental units.

Wesley Community Action Director David Hanna believes exciting times lie ahead.

"It feels like the beginning of another era, and while I don't know what it will contain, there is definite excitement," David says.

"I feel a real sense of responsibility to hold what was strong and good about Wesleyhaven's history and bring that through in whatever comes next."

What is a social service?

By Carol Barron, Methodist Alliance national coordinator

A social service is an activity that promotes social well-being, builds stronger communities and promotes equality and opportunity.

Social services include a wide range of programmes and services that the Methodist Missions offer: social work, social housing, budgeting and counselling. They also include activities and services that parishes provide such as hospitality, music programmes for children and parents, second-hand shops, repair cafés, drop-in centres, food banks, and Neighbours Day activities.

Activities can be on a small or grand scale - whatever is needed in your community. Some examples of Parish-run social services include the following:

Nancy's Afternoon is provided by Northcote Takapuna Methodist Parish and is in its 50th year of operation. Nancy's Afternoon is an afternoon of entertainment for older adults who live independently or in residential care.

The programme was inspired by Nancy, a member of the congregation, who wanted to provide activities for people in rest homes. Parishioners host the afternoons, arrange transport and entertainment, and provide afternoon tea.

Crossroads Papakura Methodist Parish has a hospitality mission in its community café. Anyone can sit in the café and have a cup of tea or coffee and something to eat in

a sunny open community space.

The café has enabled the church to build relationships with members of the community who are homeless or vulnerably housed. The hospitality mission of the Crossroads congregation is to show friendliness, generosity, and consideration to everyone who enters the café.

Sharing tea or coffee creates comfort and puts everyone at ease. In the process people feel connected to one another.

Members of the congregation say through the café they have learned what they have in common with others. They share feelings of acceptance, community, inclusion and value.

Hamilton East Parish has social housing units that help meet the needs of church people and the local community. The social housing units were established in 1991 and further units were added in subsequent years.

They are adjacent to the churches in the Parish and Rev Anne Preston says that if she could duplicate one service and roll it out nationwide, this would be it. The units are usually fully occupied and the church offers affordable rents to people who do not have many resources.

People who work in paid or voluntary social services know that: You will never be bored, you will often be frustrated, you will be surrounded by challenges, and you will step into other people's lives and make a difference.

Some will bless you and some will curse



Hamilton East Methodist Church's social housing units are a good example of the types of social services churches offer their communities.

you.

You will see people at their worst and their best, and you will be amazed at people's capacity for love, courage, and resilience. You will see life begin and end, and you will experience triumphs and failures.

You will cry a lot, you will laugh a lot and you will know what it is to be human and humane.

It is not easy but we can learn from each other about what works well. When you have colleagues, you can ask for support and get it. When we leverage our collective skills, imagination and resources, we can promote best practice and work together to build a just and inclusive society.

This is what the Methodist Alliance is

all about. Please contact me to get more information on joining.

The Methodist Alliance will have its first annual forum in Christchurch on 3-4 November. It will begin with a powhiri at Rehua Marae.

There will be opportunities to visit community programmes and other services run by the Christchurch Methodist Mission. Methodist Alliance members will give presentations on their work and the economist Paul Dalziel will give the keynote address.

Call or email me for a registration form: 03 375 1468 or Carol@MethodistAlliance.org.nz.



Beckenham Methodist Church says their midwinter Christmas was a big success.

Mid-winter Christmas hits the spot

By Aimee Bush

When Beckenham Methodist Church held its annual midwinter Christmas the weather certainly played its part.

It was cold with heavy rain and occasional sleet. The Heathcote River had broken its banks so several people were unable to attend and others had to deal with fighting rising water.

A team of cooks got stuck in to feed 70 people in the church's brand new kitchen. They included our presbyter Rev Mele Molitika and a quiz master.

The new church hall was set up with tables arranged in a large U shape and decorated with colourful tablecloths and cutlery. We set places for a few extra people just in case.

Along the middle of the table we placed mandarins, nuts, aeroplane lollies, apples, and after-dinner mints.

The entré consisted of yummy tomato soup and homemade pumpkin soup with bread rolls and butter. This was followed by slow cooked chicken and roasted beef, peas, carrots, corn, roast pumpkin, and roast potatoes with gravy. For desert we had chocolate pudding with ice cream. All cooked to perfection.

Between courses the quiz master challenged us with a quiz.

At the end of the meal a couple taught us to square dance. Young and old danced away until home time while others cleaned up.

Because of the flooding, a number of people were forced out of their



Rev Mele Molitika (left) and her niece Alilia Molitika getting ready for the Christmas feast.

homes in the Beckenham area. We put out invitations to anyone in the area to come to our meal.

We then packaged up the last of the leftovers and created 14 takeaway meals. We put up a post about this on the local neighbourhood Facebook page and they were all swallowed up in a very short time.

We would recommend to other churches to have a midwinter meal. Use your facilities and resources to create your own masterpieces.

It is a great way to get to know people, share hidden talents, and have a Christian event.



Messy Church is a successful outreach initiative.

Kapiti Uniting a community hub

From Page 1

The church's large interior spaces are home to 25 community groups which run singing and exercise classes, indoor bowls, meditation, pastoral care, women's and men's fellowship as well as a great variety of other groups.

One group is Ephesus, which explores new ways of understanding Christian faith. Two of the church's rooms are used as a counselling service for the public.

Raumati Church's recently revamped op shop, Thrifty Place, is always in demand. Recently it helped a group of Syrian refugees set up their home.

Lay preacher Rosalie Sugrue says the church does many interesting things.

"Our music recitals are well attended (Raumati Church has a very good grand piano) and we host a large annual fair and interfaith

service. We also have an animal blessing, a children's Christmas service, a World Day of Prayer service and an interdenominational peace service.

"And we have an anniversary service when new members are recognised and an award made to a member for volunteer work in the community," Rosalie says.

Several groups meet for prayer and study in different homes. The church hosts a quiz night, beetle game evenings and soon it will launch a supper club. Two successful café play groups run every week from Waikanae and Raumati Church. Raumati Church is also a mustering place for civil defence.

Popular church activities include garden rambles, walks and barbecues.

The contribution of volunteers in every sphere of

parish life is invaluable. Some volunteers have been involved for most of their adult life.

New arrivals and young families are an important part of the parish mix but Kate says, "We couldn't do church without the older generations. They laid the foundations".

The Parish prints a weekly newsletter as well as a monthly magazine called Together, which is distributed to 250 people. It can be viewed on its new website. The Parish also has a Facebook page.

Kate says that the development of the new Kapiti expressway and rising house prices are boosting Kapiti communities.

"It is an exciting time in the life of the Parish. We are building up great outreach and in the next few years we should see a large bustling parish with a great variety of people of all ages."

More progress needed on Indigenous rights

On September 13, 2007 the United Nations adopted the Declaration on the Rights of Indigenous Peoples.

Decades in the making, the declaration affirms the collective and individual human rights of indigenous peoples. Maori were one of a number of indigenous peoples who negotiated very hard over text that would give indigenous people protection under international law.

CWS national director Pauline McKay says the Declaration was a hard won agreement that sets an important benchmark.

"It saddens me that 10 years later, Maori are more likely to be in prison, sick and unemployed. As a country, it is time to take some forward steps and recognize the rights of Maori to their land, water and resources, instead of trying to entrench past injustices."

New Zealand was one of four countries that opposed the Declaration. Another 11 countries abstained including Tonga. Thanks to the efforts of Pita Sharples, New Zealand finally signed in 2010.

Australia, Canada and the

USA have also changed their positions. Self-determination referred to in articles 3 and 4 was one of the obstacles these governments found difficult to accept.

CWS helped finance a number of Maori delegates to attend negotiations and meetings of indigenous peoples. The World Council of Churches (WCC) hosted and supported indigenous peoples attending these events.

The role WCC played raised the visibility of these rights in churches and beyond. Through its Indigenous Peoples' programme the WCC is now focused on healing and transformation, recognizing the harm that has been done over time to indigenous communities.

It seeks to strengthen indigenous networks, their participation in church and ecumenical life, and participation in international meetings relevant to their struggle.

In August, the United Nations Committee on the Elimination of Racial Discrimination reviewed New Zealand's performance on racial discrimination. This

included input from Peace Movement Aotearoa and other non-governmental organisations.

Ministry of Justice chief executive Andrew Bridgman reported that New Zealand has moved to a place where Maori perspectives commonly inform decision-making although Maori and Pacific peoples still experience the worst outcomes in regards to social welfare.

"CWS is assisting indigenous peoples in India and South Sudan to realise the basic right to survive. Many of our partners like the Pacific Conference of Churches are providing leadership for local peoples," Pauline added.

The Pacific Conference of Churches (PCC) advocates for the right to self-determination and protection of basic human rights in West Papua.

Under the Noumea Accord, a referendum on the future of French-occupied Kanaky (New Caledonia) is due next year. The right of the people of Maohi Nui (Tahiti) for compensation for harm done by decades of French nuclear testing is another priority of the PCC.



CWS supports Adivasi tribal people in India in their efforts to gain legal ownership of their land and other rights.



In South Sudan we need food



Please donate now so we can eat today.

www.cws.org.nz



South Sudan civil war rages on

South Sudan's bitter three-year civil war continues to cause widespread devastation and uncertainty.

Some four million people are displaced and every agency involved is straining to meet the need. In August, the United Nations Refugee Agency said it had only received 21 percent of funds required and other agencies have a similar story.

Our government announced a second round of funding for New Zealand agencies working in South Sudan. CWS was grateful for a matching grant of \$160,000 that will provide immediate food and longer term assistance to people facing famine.

This assistance will be provided through ACT Alliance (Action by Churches Together) and long term local partner the Maridi Service Agency to help newly displaced women.

"The constant movement and the high level of violence are making life unsustainable. More than ever South Sudan needs our help. We are asking people to help us raise the matching funds so our partners can fill the gaps for families whose rations have been cut," says CWS national director Pauline McKay.

Last month the South Sudan Council of Churches renewed its call for peace in a statement that demanded all parties seek a path of dialogue, forgiveness and reconciliation.

"National interests and the interests of the people in South Sudan must be put first, arms must be laid down and those within and around South Sudan who support violence must stop fanning the flames. Words not bullets must resolve our problems," the statement says.

For refugees, Uganda is proving to be hospitable. Despite drought, it has kept its border open.

Last month Uganda welcomed its one millionth refugee fleeing South Sudan. On average 1,800 South Sudanese have arrived every day over the last year. About 85 percent of them are women and children under 18 years.

"More refugees arrive in Uganda from South Sudan every day than the 750 we resettle in NZ in a year. As the war rages on, life is becoming more dangerous for South Sudanese, especially for women and girls. They need our urgent help," Pauline says.

When they arrive at refugee centres (some of which are run by ACT Alliance), the displaced people are registered. Within a few days they are allocated land, and others build them traditional homes. Free to move, they can work if it is available, attend school or medical clinics, and cultivate their land.

Donations to the South Sudan Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or www.cws.org.nz.

CWS policies in the spotlight

The annual Supporters' Council is Christian World Service's yearly opportunity to report back to its financial supporters in person.

The Council is held in association with the annual general meeting of the CWS Board and it moves around the country so that a wider group of people can participate.

This year's Council will be held at Christchurch North Methodist Church on the evening of October 6 from 6:00-8:00.

It is an opportunity to review the achievements of CWS over the past year and contribute to the ongoing development of the organisation. Supporters are invited to attend the AGM the next day as observers.

This year, the Board has invited some key development thinkers to reflect on the direction of the government's aid programme

and other trends.

Jo Spratt from the New Zealand Aid and Development Dialogues group will skype into the meeting from Canberra. Otago University professor of economics Dr David Fielding will also speak. David is on the CWS Board.

Supporters are those who have contributed financially to CWS's work in the last two years and who share the vision, values and objectives of CWS.

The Methodist Church contributes through the Connexional budget and the Methodist Women's Fellowship through the annual special project.

CWS will provide a light refreshment and is asking people to RSVP. Further details are available from cws@cws.org.nz.

Young People

By Filo Tu

CSI's vibrant youth service

Central South Island (CSI) Synod has a tradition of synod-wide services for young people.

On Sunday 20 August, the youth and young adults from Christchurch North Methodist Parish led the worship service with the assistance of CSI leaders. They carried forward the torch from Taiui Youth Conference with the theme "3, 2, 1...UNITE!" and the message from Ephesians (4:1-16).

Pua Siulangapo says the group planned and practiced for three weeks and delivered an amazing service.

"We ran the service from top to bottom. The majority of our worship songs were influenced from TYC and the Taiui Youth Together in Aotearoa New Zealand (TYTANZ) youth leaders event 'Influence'," Pua says.

Some of the music used in the service included the song Holy Spirit by Hillsong, and many in attendance were reaching for tissues when Roslind Smith sang another solo piece.

Pua says the music was fantastic. Although a lot of the repertoire was

unfamiliar to many, a good number of adults were willing learn some new tunes.

Synod youth worker Siu Willams-Lemi welcomed those gathered. This included a call to worship which integrated all five human senses and the lighting of the candle. It created a special atmosphere as the candle was passed along - from the back of the church, right up to the front. To close off the opening Emma Whitla, brought things together in prayer.

Siu provided an awesome Kids Talk, that brought creativity and humour to the children. She also provided music and songs for the children to learn. It was great to hear From My Head Down to My Toes again and even better to hear one of the children pray for everyone.

Weeks of planning went into the event. Ruard Smith (Christchurch North) took the prayers of confession and words of assurance and other young people read the Scriptures.

To add to the spirit-filled experience Enzo Smith (Christchurch North) planted seeds of thought with his reflection on a life worth living.



Siu Willams-Lemi taught the children songs during the service.

A few of his main points are that saving grace is given through Christ Jesus; we are no longer slaves and are free from bondage; and we are unified but not uniform! Let us implore all in the body of Christ to participate and serve their gifts.

To close things off, Pua concluded with a message as people were sent out to the community to spread the word and share the message.

"This was the first time the youth led the service independently," Pua says. "Our

parents were supportive and we enjoyed receiving great feedback from the congregation after the service.

"My fave part of the service was the reflection when Enzo said, 'The scripture reading gives us an insight into how we could find unity within our diversity'.

"I hope that other churches allow their youth to lead services, because it's not only great fun, but it's also a way for us to learn and become confident in teaching His word."

Kidz Korna!

WELCOME TO KIDZ KORNA SEPTEMBER 2017!

Welcome to September, the first month of spring. A time of new beginnings when fresh green shoots appear on trees, daffodils burst into bloom and birds' nests are full of baby birds.

How many springtime things can you think of?

We read in Genesis of the very first beginning, that of the Creation, when God created our amazing world and in the New or Second Testament the new beginning for Jesus when he was baptised by John. There are many new beginnings in our lives and we should make the most of them.

This month we hear from the children at Avondale Union Parish.

Thank you, Avondale for sharing your story with us.



Mary and Emaline blow out the candle.



Avondale Union kidz take part in Fakame.

Avondale Fakame

In May the English speaking fellowship at Avondale Union Parish celebrated its fifth Fakame.

Fakame is a Tongan tradition in which children and youth of the congregation lead the service.

It is great to see the young people grow in confidence as they dance, sing, read their own prose and dramatized

the word.

Both Tongan and Samoan families took part in the service.

The candle was blown out by the eldest and youngest members of the congregation - Mary McEwing and Emaline Tautuiaki. Emaline was accompanied by her brothers, Timoti and Soane.



For your Bookshelf

And Then it's Spring

By Julie Fogliano

Illustrations by Erin E Stead

2012, Roaring Brook Press, 32 pages

Winter is over and spring has arrived but everything is still brown.

A small boy and his animal friends plant seeds in the brown soil and wait patiently in the sun and the rain for the first green shoots to appear.

There are exciting things happening under the ground too with other small animals.

The book is full of wonder and waiting. The fantastic illustrations add to the telling of the story as everyone waits for the first signs of spring.

A book for three year olds and up.



Word Sudoku

Fill in the grid so that each line and each column contains the letters of SPRING.

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

What are the kids in your church up to?

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

The Art of Dying Well - Ideas and reflections to help you face your death with courage, peace and hope

This is not a book about death as such. It is much more personal; it is about your death, and mine, and how we might prepare for it.

There are plenty of writings on death, but nothing on you or me, and little on how we approach our dying.

Probably few of us think closely about our death until it is forced on us by health issues or advancing years. Today's New Zealand culture gives us ways to avoid it. Denial is widespread and soft language helps us keep feelings under control.

Then how best can we cope when we know our own death is close? How do we prepare for it? How do we die well?

The author of this book, Aucklander Ian Kilgour has held pastoral positions for the Methodist, Presbyterian and the Salvation Army churches in New Zealand, and from his experience he brings together offerings he intends to service as "helpful pointers".

The book starts with practical matters



that you may need to address now. These include legal matters, or preparing an advance care plan or funeral wishes and

making these known to others.

Ian then gives space to celebrate the significant people, places and events of our lives, and to look back to see our place in the large picture of life.

Looking forward the book offers a wide selection of reflections on dying particularly from the Jewish and Christian traditions, but also from other faiths. There is plenty here to warm the heart and satisfy the mind.

The book includes possible prayers, hymns, songs and benedictions for a ceremony.

Ian has produced a very useful book that hospital visitors and chaplains can easily share where appropriate.

It also can provide a focus for discussion and sharing on topics many of us find difficult. Something like this can provide an opportunity that will let people find that they have plenty that is important to say to loved ones or an attentive listener.

Chaplain Patsy Cochrane calls this book "a pathway to help people face their fears

about aging, illness and death."

With 76 pages, it's small enough for weakening arms to hold, with print large enough for failing eyes to read. Don't be surprised if this honest book becomes a best seller!

If you are a person who hungers for truth in a context of unconditional love as your death approaches, you will find in this is a resource that lets you be who you are, celebrates your life, helps you plan for what you want now, and then provides closure to your years in hope, love and peace.

And as Bishop Bruce Gilbert says in a quote on the back cover, all of this is in "an embrace of undying Love that awaits us".

Copies can be ordered from the St Heliers Presbyterian Church & Community Centre, 100 St Heliers Bay Road, Auckland 1071. Or email kilgours@xtra.co.nz.

Copies are \$10 each plus postage. If ordering five or more for ministry purposes \$6.00 each plus postage.

By Ian Kilgour

2017, Self-published, 76 pages

Reviewer: Roger Hey

Homo Deus - A Brief History of Tomorrow

Not so long ago it was inconceivable that a game of chess could be played, complicated machinery operated, illness diagnosed, weapons trained on targets or a loaf of bread baked without the application of human intelligence.

Harari argues, however, that in the 21st century such tasks and many decisions once made by human intelligence may be made more accurately and efficiently by sophisticated technology.

Computers can be programmed to assess data and act intelligently. Harari uses the term 'algorithm' to describe this process and asks, "How many travel agents do we need when we can use our smartphones to buy plane tickets from an algorithm?"

In Harari's view, in a world where computer technology is dominant the sheer volume of data will be beyond human capacity to process. We will have to entrust processing to electronic algorithms.

Cyberspace will become increasingly crucial to human life and our economy and security. This is already happening as the human community becomes ever more

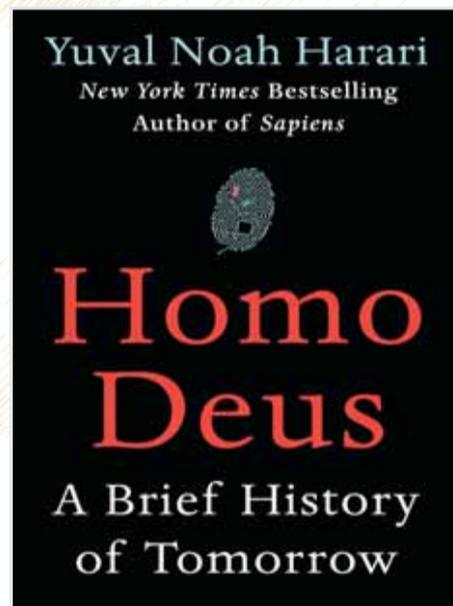
dependent on emails, smartphones and Facebook and businesses grind to a halt when their computers break down.

If electronic intelligence can make better decisions than human intelligence, will this mean that humanity becomes redundant? Harari speculates on the need for an elite of humans created by biological engineering who will perform vital services "for the system".

Will they be gods who have power to engineer death out of the system and even to create inorganic life? There are shades here of the brave new world dimly envisaged by Aldous Huxley more than 85 years ago.

In a world where computer algorithms dominate and processing data is paramount, Harari dismisses the attempt to find any other meaning in life, including meaning through religion which he considers an infantile obsession.

In his final chapter the author admits that the future cannot really be predicted. He comments that humans relinquish authority to external algorithms because they cannot cope with the deluge of data.



He then asks readers to ponder whether data processing is an adequate description of life and which is more valuable, intelligence or consciousness?

The book is highly speculative and in some ways reads more like science fiction than reasoned argument. Perhaps because Harari's earlier book Sapiens: A Brief History of Humankind became a best-seller, Homo Deus has received much media attention.

One reputable reviewer has said, "An argument that looks seamless can still contain lots of dropped stitches." With its subtitle, 'A brief history of tomorrow' we could ask if Harari really expects to be taken seriously for he is not brief and a history of what has not yet happened is a contradiction in terms.

If in fact the world is evolving as outlined by Harari, he offers no suggestions of a creative response. Rather than sketching what would be the end of life as we know it, he could have spent more time exploring answers to the questions he poses.

But this would mean accepting that humanity has a future, something he appears to doubt.

By Yuval Noah Harari

2015, Harvill Secker, 449 pages

Reviewer: John Meredith

Wharenui: House of Hope - Christ's Open Space for Life

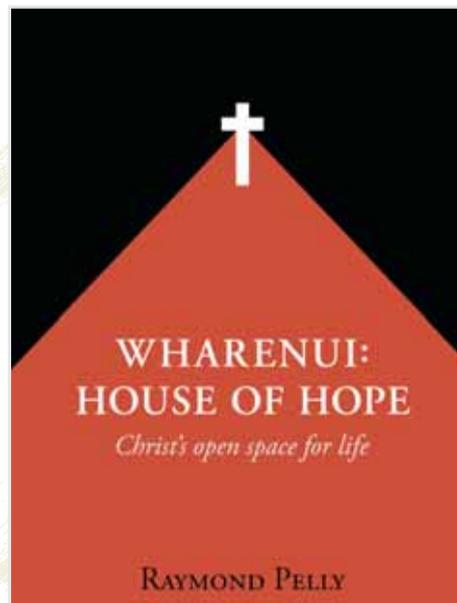
This book explores the Wharenui (Maori meeting house) as a model for Christian expressions of hope and inclusiveness in an Aotearoa, New Zealand context.

The author develops the traditional concept of the wharenui as an untapped space for theological reflection. With each chapter, Pelly cultivates the idea of the metaphoric wharenui deeply rooted in the richness of Maori spirituality and culture.

Alongside this, he explores the affirmation of life and resurrection through a Christian lens. Muru Walters' descriptive comments in the foreword summarise well the significance this work could have for a Methodist audience. He writes the book "will have much to say to our country as we work towards an identity as a historically bi-cultural and now racially diverse nation".

Pelly uses Maori concepts pertaining to the wharenui as the headings for each chapter, and he explores these key points as they relate to the wider thesis.

Pelly described the Maori tangihanga



(funerary rites), as distinctive in that they are "designed to involve the whole community", (pp. 41). In this he identifies the collective experience of death and

mourning, however there are some significant elements of the tangihanga process that are neglected.

(A key concept would be 'tapu', meaning to be set apart or restricted as a tupapaku (body of the deceased) is during the tangihanga. Perhaps for further study parallels could be drawn with the body of Christ before his resurrection.)

In each section of the book there is room for a fuller investigation of the Maori beliefs, customs and protocols that have been used to frame the symbolic House of Hope.

As readers move through the book there is a sense of the building taking shape. Each chapter adds tukutuku (woven panels), kowhaiwhai (painted panels) and whakairo (carved posts) each with uniquely Christian elements integrated into the patterns.

Pelly skilfully and methodically makes reference to scripture, personal experiences and expert theologians such as Brueggemann and Kierkegaard throughout the book, and he moulds and shapes the Maori and

Christian ideals.

He examines in depth Christian perspectives related to concepts such as the whare tupuna (ancestral house).

Pelly describes the 'House of Hope' as a house dedicated to the ancestor Jesus Christ, the embodiment of hope and life. From there he delves into the characteristics of a co-passionate Christ.

This book is recommended to people interested in liberation and contextual theology. It begins to examine a Maori contextual theology derived from the idea of the wharenui being a true expression of community and the potential of hope that might flourish from such an expression.

The author opens the doors to further exploration and conversations about home-grown, Aotearoa theology that is indicative of our bi-cultural history while acknowledging the diversity of those who have entered our wharenui.

By Raymond Pelly

2017, Steel Roberts Aotearoa, 115 pages

Reviewer: Te Aroha Rountree

FROM THE ARCHIVES

By Sashika Hendry

Connecting with women in the Indian Mission

When the University of Otago offered the chance for some humanities students to connect with local institutions through a semester-long internship, the idea sounded intimidating to me.

Nevertheless, I took the advice of my friends and family and decided to learn a little more about the opportunity. Before I knew it, I was down at the Presbyterian Research Centre talking about what the role might entail. I then willingly agreed to join.

My main task, alongside learning the ins and outs of the archives, is to create an online resource on a topic of my choice. I combined my interests in South Asian history, the lives of overseas missionaries, and the effects of gender to focus on the impact of the Indian mission on the lives of local women.

I am not yet half way through my internship, but I have already discovered so much in the archives.

Female missionaries in India seemed uniquely called to take up vital roles in the field. Because of their centrality to the concept of family, women were often portrayed as the heart of Indian society.



North India missionaries Noel and Zena Gibson with two of their children.

Christians hoped to bring them the gospel. Because common practices restricted interactions between men and women in both Hindu and Muslim communities, it was the female missionaries who were vital in attempts at outreach.

Over the years, strong ties formed between the two communities of women. In many

ways, their connection defined the Indian mission.

So far the most amazing discovery during my time as an intern is a connection I made with my great uncle Noel Gibson, who now lives in England. I discovered that during his youth, he and his late wife had been very active as missionaries in the north of India.



Intern Sashika Hendry is interested in women missionaries.

It was a real blessing to link my own family history with the other resources I have found among the archives. The stories Noel gave paint an amazing picture of my great aunt Zena in her mission days.

She was a young woman who would finish her intensive language studies, and, with a bottle of clean drinking water hung around her hip, take her scooter out into local communities to meet with women.

Alongside the letters and photos from the archives, stories and snapshots of individual lives like this give us a vibrant picture

of history. We can see women from entirely different backgrounds taking the time to sit down and attempt to understand one another.

Though I am barely halfway through the internship, the benefits of the opportunity are already clear. The chance to work in such a friendly environment and connect to a layered and fascinating history is teaching me great deal.

It has been enriching not only for a future resume, but as a worldly experience.

Unsung Methodists

LESLIE WILTON ANDREW, VC - 1897-1969 By Donald Phillipps

DECORATED WAR HERO AND METHODIST

Les Andrew won the Victoria Cross a century ago on July 29th 1917 in the earlier phase of the Battle of Passchendaele.

The award had been gazetted shortly afterwards, but it was not until mid-September that the New Zealand Methodist Times got hold of the story and congratulated Methodism on the honour won for it by "our hero".

There is a detailed account of Les' life in Wikipedia, but this essay tries to encapsulate what was important for the Methodist newspaper and its readership at that stage of WWI, when the conflict was grinding down into senseless carnage.

Les was born at Ashhurst in 1897, the son of William Jeffery Andrew, schoolmaster and local preacher. This writer remembers his father well. William was still an occasional local preacher, even in his 80s, when he came to live with his son in Wellington after his wife's death.

William came from a long-line of local preachers going back to



Leslie Andrew.

Photo by FA Swaine, War Office photographer.

John Wesley's time, and Les' maternal grandfather, Hugh Neil, had been a Home Missionary at Kaukapakapa in the 1880s.

Such details mattered for readers of the Methodist Times. It gave the person a Methodist background, even status.

Les was an active member of Sunday School and Bible Class - a bit too active for one of his ministers who described him as a 'pickle'. Such hyperactivity was overcome by giving

the person a job, secretary to the Bible Class, in this instance.

In addition, Les was active in the Trinity Young Men's Institute at the main Wanganui church. The same minister spoke of his own earnest and ultimately successful endeavour to convince Les to make his 'decision' for Christ at a Bible Class Camp in 1914.

After schooling at Wanganui Collegiate Les started work in a solicitor's office in Wanganui and then in the NZ Railways' general manager's office. He joined the Territorials, was promoted sergeant, and by falsifying his age went with the reinforcements to Europe in late 1915 as a private.

He served on the Western Front from September 1916 to early 1918, and ended the war as a commissioned officer in England.

The citation says he earned his VC, for conspicuous bravery when in charge of a small party that attacked the enemy's position.

"His objective was a machine-gun post which had been located in an isolated building. On leading his

men forward he encountered unexpectedly a machine-gun post which was holding up the advance of another company; he immediately attacked, capturing the machine gun and killing several of the crew...

"He displayed great skill and determination in his disposition, finally capturing the post, killing several of the enemy and putting the remainder to flight. Cpl. Andrew's conduct throughout was unexampled for cool daring, initiative and fine leadership, and his magnificent example was a great stimulant to his comrades."

Les remained in the military after the cessation of hostilities and joined the New Zealand Staff Corps. While in England, Les met Bessie Ball of Nottingham, and they were married on 12 November 1918.

He held staff and administrative positions in New Zealand and in India, while on an officer exchange program.

In World War II, he was appointed commander of the 22nd Battalion, which he led during the battles of Greece and Crete and the

early part of the North African Campaign. He received the Distinguished Service Order for his leadership. He returned to New Zealand in 1942 and commanded the Wellington fortress area for the remainder of the war.

He retired from the military in 1952 with the rank of brigadier, and died in 1969 aged 71.

The story of Les' WWII service is a long and complex one, and cannot be summarised in a few sentences.

His service can be summed up in remarks made by his father at the time of his VC award in September 1917. William had just received Les' Methodist Membership Card that he had sent from Aramoho via a Methodist chaplain.

Much as he prized the VC Les won, he prized the membership card more. Methodism had long arms, and they reached halfway across the world, to embrace this son, surrounded by such horror.



Lusía Taloafulu and Tumema Faioso.

Reports from National Youth Liaison Officers

I le suafa manumalo o le tatou Alii faaola o Iesu Keriso, ma te fa'afeiloa'i ma fa'atalofa atu i le paia lasilasi o le tatou Sinoti Samoa. O le viiga o le Atua e le fa'a'iti'itia aua o lona alofa ma lona agalelei ua mafai ai ona tatou aulia le valu nei o masina o le tatou faigamalaga i lenei tausaga. O lea la ia tatou toe fa'afo'i le viiga ma le faaneetaga i le na faia le foafoaga. Malo le soifua maua ma le lagi e mama.



Asiasiga NYLO i tupulaga o le Itumalo o Ueligitone

I le masina o Me sa fa'ataunu'uina ai le asiasiga a NYLO i le itumalo o le laumua. O le sini po'o le autu o lea weekend o le "Talatuu o le Alofa" "Legacy of Love" ma o se asiasiga fiafia ma le matagofie. Sa mafai ona ma mafuta faatasi ma tupulaga o Masetone i le aso Faraile; ma asiasi atu i tupulaga o St Marks Wesley ma Uesele Ueligitone i le aso To'ona'i.

Ona matou lolotu faatasi ai lea ma le itumalo aua le youth rally a Tupulaga I le aso Sa. O lea sa matou faatino ai fo'i le activity o le "Love this City" lea sa o atu ai tupulaga o le laumua I le taulaga o Hutt City ma foai atu o meai, fugalau, sukalati ma ni isi tama'i mea alofa I latou uso a tagata.

Sa iai fo'i ni isi tagata sa mana'omia le matou tatolo mo I latou. Sa vaaia fo'i le faatupu lagona i ni isi o tagata sa vaavaai mai I le matou galuega sa faatinoina, aua la ne'i viia ai le tagata ae vi'ia le Alii I mea uma lava.

O le sauniga lotu sa ta'ita'iina e le Susuga I le ta'ita'i tupulaga o le Itumalo - le susuga ia Filo Tu, ma sa fa'apena ona lagolago ai ta'ita'i tupulaga e tusa lea ma le ta'ita'iina o le praise and worship, faitauina o le afioga pa'ia o Le Atua, fa'atasi ai ma le lauga - aua se upu fa'amalosi au mo tupulaga o le laumua.

Sa matou va'aia le matagofie o fa'aevagalia, ma vi'iga sa fa'apena ona fa'atinoina e tupulaga ta'itasi o Ueligitone.



Asiasiga NYLO i tupulaga o le Itumalo o Aukilani

I le aso 24 o Iuni sa fa'ataunu'uina ai le ma asiasiga i le itumalo o Aukilani, o le sini o lea fa'amoemoe o le "G.R.O.W" God Renews Our Walk - E fa'afouina e Le Atua la tatou savaliga. E tele ni mea lelei sa maua mai i lenei mafutaga. Sa talanoaina ai le taua o le toe fo'i i lou ulua'i alofa.

O manatu na fa'afesoa'i ma fetufa'a'i ai i lenei mata'upu sa fai ma avanoa e mafaufau loloto ai le tagata lava ia i ona manatu.

I le Aso Sa 25 o Iuni na vala'aulia aloa'ia ai i ma'ua i le Youth Rally a le Itumalo o Aukilani. Sa fa'atasi ai ma se tasi o le tagata ua lauiloa i Niu Sila o John Pulu o lo'o fa'asoa mai i luga o le Tagata Pasefika.

Pei ona ta'ua i le taimi ua sola, ia saga vi'ia pea le Atua aua taleni ua ia foa'ina ma fa'apa'iaina ai Tupulaga Talavou o le tatou Sinoti; o pesepesega malie, o siva fa'aleagaga ma fa'aevagalia fa'atupulagana sa fa'atino ai e tupulaga le sini o le rally.



YAPA and YATRA

Fa'afetai I Le Atua o lo'o fa'apena ona fa'aaogaina tupulaga o le Sinoti Samoa mo nisi o misiona i fafo atu o le Atunu'u.

I le masina o Iuni sa iai le tama'ita'i ia Janice Auva'a i Thailand, Asia mo le YAPA (young ambassadors of peace in Asia) training.

I le masina o Iulai, sa tu'ua e le tama'ita'i ia Sharlene Malaemi le tatou Atunu'u, ma malaga atu I Indonesia mo le YATRA (youth in Asia training for religious amity) seminar 2017.

Asiasiga NYLO i tupulaga o le Itumalo o Manukau

I le aso 17 o Iuni sa fa'atinoina ai le asiasiga i le Itumalo o Manukau. Sa ma taumafai e fa'a'outu tutusa le ma'ua polokalame mo le ma asiasiga ma le fa'amoemoe o Tupulaga o le Itumalo o le latou rally "Le Atua o le filemu, ia avea i matou ma tausii filemu."

O pese, siva ma fa'aevagalia sa fa'aaogaina i lena aso ia atili ona vi'ia ai le Atua. O lea fo'i sauniga sa fa'apa'iaina ai tofi fou o Ta'ita'i Tupulaga o le Itumalo o le Susuga ia Ronald Vatau ma le tama'ita'i ia Janine Tuivaiti. Sa fa'asoa fo'i le tama'ita'i ia Tumema Faioso i lana fo'i savaliga fa'aleagaga aua se upu fa'amalosi mo tupulaga. Sa ia fa'atusaina ai le la mafutaga ma le Atua i lona mafutaga ma lana Tama. O le Atua na te puipui ma lavea'i, ta'ita'i ma fa'atonu ia te ia pei o lona lava Tama ua fai i lagi le folauga. Sa matua o'ofia loto uma o le Tupulaga aua le moni ma le fa'amaoni o lana molimau.



Asia Pacific Youth Exchange - Bangkok

I le aso 16 - 30 o Iulai, na malaga atu ai le tama'ita'i ia Sina Pupulu i Bangkok mo le APYE (Asia Pacific Youth Exchange) program. Ia tatou fa'afetai le alofa o le Atua, aua lona fa'aaogaina o tatou Tupulaga mo ona galuega faamisiona I le lalolagi.

E fia momoli atu le agaga fa'afetai i lau afioga i le Sea o le Sinoti ma le ofisa o le Sinoti, fa'apea le afaigaluega paia a Le Atua tainane le paia ma le mamalu o le tatou Sinoti, mai lava i o tatou matua matutuai se'ia o'o i alo ma fanau.

Fa'afetai mo outou lagolago malosi i le galuega a Tupulaga. E talitonu le taofi o le tatou galuega e fai fa'atasi aua le lumana'i o Tupulaga lalovaoa o le Sinoti Samoa.

Soifua ma ia Manuia.

Tumema Faioso and Lusía Taloafulu, National Youth Liaison Officers (NYLO), Sinoti Samoa.

Sinoti Samoa Tupulaga Talavou Camp 2017

Tupulaga Talavou Camp talks place Labour Weekend 20-23 Oketopa at El Rancho Christian Campsite, Waikanae.

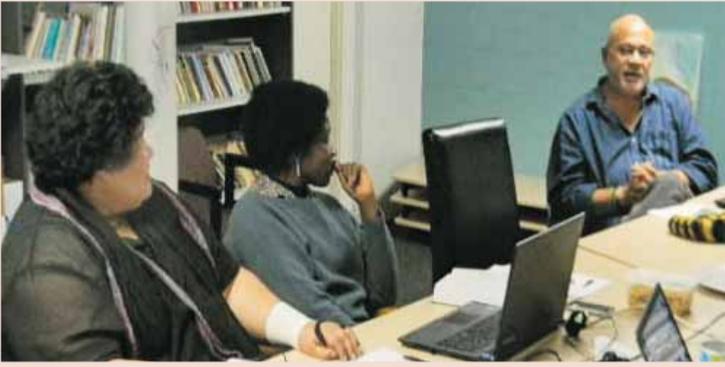
Fees are: Adults (Elm Lodge & Motel) \$217; children 12 and under (Elm Lodge & Motel) \$170; Adults (bunk) \$170; Children 12 and under (bunk) \$130; children 5 and under FREE.

Online registration at <https://form.jotform.us/71251658216152>.

O le fa'ai'uga o Aukuso e fa'agata ai lesitala. A o camp fee's e fa'agata i le aso mulimuli o Setema.

E talosagaina atu i aulotu/matagaluega ta'itasi, fa'amolemole aua ne'i deposit se camp fee a se tagata i totonu o le tusi tupe o le sinoti. O le a saunia e le teuolua o le sinoti invoices mo aulotu/matagaluega ta'itasi.





VULI ENA TRINITY METHODIST COLLEGE - Okosita 2017

Vakarautaka Rev Joeli Ducivaki

Ena tekivu ni vula ko Okosita e vakayacori kina edua na Vuli ka kena ulutaga tiko 'Sex in/and the Bible'.

Keirau bau lewena tu na kalasi oqo ko Talatala ni Tabacakacaka ko Waikato/Wairiki ko Rev Alipati Livani kei au. Eratou lewe 5 na Turaga mai Toga matanisiga ka dua toka na kena marama, ia sa toka talega edua na marama ni Zimbabwe, ka vakakoso mai Weligitoni.

Keirau marau ni mai tiko talega na vuli oqo edua na cauravou mai vanua ko Manasa, ka gole voli mai me mai vakaitavi ena bese ni Pacific Council of Church vata kei Qase Levu mai Viti ena macawa koya. Kau kurabiu ni sa kacivakivi tale tiko ena gauna ni lagalagasere ni Koniferedi ena yabaki oqo.

Ni da rogoca na ulutaga ni Vuli oqo, e

vakavurea e levu na vakanananu keina loma tarotaro. Oqo saraga keirau bau sasaga tu kina na veiwekani me keirau vulica ka lako curuma na kena veitalanoataki eso na ulutaga ea u'bi tu ena loma ni Lotu.

E qarava na vuli ko Rev Dr Sione Havea, edua na turaga ni Toga kilai levu ena nona kila na Vola Tabu Makawa (Biblical Studies - OT).

E koto oqori na vakamacala ni ulutaga keimani qarava ena vuli oqo.

This course deals with the dynamic interplay between how Christians have read and interpreted their Bibles on the one hand, and how they have understood sex and human sexuality on the other.

The questions that will drive our inquiry are fundamentally questions about

interpretation. What does it mean to make the claim that a particular perspective on human sexual experience is 'biblical'?

How are we to understand the sheer variety of ways that a fixed set of canonical scriptural texts have been used as an authoritative resource for discussing and regulating sexual ethics, identity and practice? How do changing notions of what 'sexuality' is (and why sexuality matters) impact the way that biblical texts have been interpreted?

We will explore these questions through the study of key texts in the Hebrew Bible and the New Testament and an examination of how these texts have been interpreted from antiquity to the present.

Keirau nanuma na veiwekani, e sa dodonu me keimani kila na ulutaga bibi

nai Talatala baleta ni da lako curuma tiko edua na gauna dredre vei ira na luveda kei keda mada saraga.

Ni sa koto e levu na vei mataqali sala ki na vuravura levu e tautuba na nodra Talevoni. Oqo sa dodonu kina me sa vakadavori vinaka nai veisala me ra kila o ira na vakavakakoso Lotu na kena bibi na veika era lako curuma tiko o ira na luveda.

Sa koto na vakasama me na dolavi eso na sala ni veitalanoa keina veivosaki meda kila nai tuvatuva ni noda bula bibi oqo. Keirau sa tu vakarau me keirau vakaitavi na kena dolavi ena so na veitalanoa baleta na ulutaga oqo. Me sobu na veikalougataki ni noda Turaga vei keda kece ka tawamudu. Emeni.

Maroroya na nomu veiyalayalati kei na kalou

Au sa vakabula raraba yani kina loma ni Wasewase, ena veitabacakacaka kei na veivalenilotu vakaivakatawa ka da yago tiko ni Turaga ena kena qaravi na nona Lotu.

Ena I tekivu ni yabaki eda sa vakanaadakuva oti kina na marau ni Siganisucu kei na tawase ni yabaki, ka lako curuma na macawa ni Veivakavou kei mai vakacavari yani ena noda vakavouiya tale na noda Veiyalayalati kei na Kalou nibera ni da cavuikalawa meda curuma yani na veiqaravi ena loma ni dua taucoko na yabaki.

Ia sa ka bibi kina meda raica tiko ni Veiyalayalati e sega ni dua ga nai vakarau eda dau vakayacora ena veiyabaki, ia meda raica tiko ni Veiyalayalati eda sa **VEIYALAYALATI BULA TIKO KEI NA KALOU** ena noda yalataki keda tale vua ena vuku ni noda Turaga ko Jisu Karisito kei na noda vakabauta ka da cavuta kina e vica na ka bibi ena noda yalayala, ka dua vei ira na vosa ka bula eda cavuta vakaoqo ne, au sa sega ni noqu vakataki au, ia au sa nomuni ga, vakayagataki au kina ka ko sa vinakata, vakatikori au vata kei koya ko ni sa lewa, ni vakacakacakataki au, ni vakatovolei au, me vakayagataki ena vukumuni se me wawa ena vukumuni, me vakacerecerei cake se vakalolovirataki ena vukumuni, ni vakasinaiti au se mo ni vakalailai au, mo ni solia vei au na ka kecega, se mo ni kakua ni solia vei au e dua na ka, au sa laiva vei kemuni na ka kecega. Ia oqo,

oi kemuni na KALOU yalo loloma, tamana, luvena kei na yalotabu, ko ni sa noqu, kau sa nomuni, me vaka kina, ia na veiyalayalati au sa cavuta e vuravura, me qai laki vakadodonutaki ki lomalagi. Emeni.

Ia ni da curuma tiko na vula ni Penitiko, ni oti noda lako sivita na Siga ni Mate kei na vula I Lede ka da vakananuma kina na nona a solia na Luve ni Kalou na nona bula me mai mate ena vukuda, ka raica lesu talega na nona yalodina kei na solibula ni qaravi tamata ena cakacaka ni Veivakalotutaki se Veivakatisaipeli me yacova sara na Delana mai Kalivari, sa na yaga kina meda raici keda tale mada ena noda I tutu vakatisaipeli kei na noda a yalataki keda ena matai ni gauna eda solibula kina, ka vakatalega kina na noda dau yalayala vua na Kalou ena veigauna ni noda veiyalayalati.

Sa na yaga meda maroroya vinaka na noda dau yalayala ena mata ni Kalou. Niu cavuta tiko na noda maroroya vinaka na noda vei yalayalati kei na Kalou, e sega ni kena I balebale ga na noda veiyalayalati ena veiyabaki ni oti na macawa ni veivakavou, e kena I balebale na noda yadrava na veiyalayalati kece eda dau cakava ena mata ni Kalou.

E vica na veiyalayalati au gadreva me vakayadrati keda kina.

Nai matai, **NA MASU NI NODA SOLI BULA VUA NA KALOU**. Nai karua **NA NODA VOSA NI YALAYALA ENA GAUNA NI VAKAMAU**, nai katolu na

NODA VOSA NI YALAYALA ENA GAUNA NI PAPITAISO, nai kava **NA NODA VEIYALAYALATI ENA VEIYABAKI NI OTI NA VEIVAKAVOU**.

Sa ka bibi sara na noda dau taleva na noda vei vosa ni yalayala ena va na ka bibi e koto oqori e cake ka vakabibi na noda dau vuki vilika ka vulica vinaka na vei vosa e da dau cavuta ka ni vosa eda dau cavuta e bula, ia ka sega ni bula ga na vosa eda cavuta, eda cavuta tiko vua nai taukei ni **VOSA KEI NA BULA, NA KALOU**.

Na bibi ni vosa e da dau cavuta ena veigauna ni noda veiyalayalati kei na Kalou kevaka eda sega ni maroroya vinaka, eda na lako cala tiko ena mata ni Kalou ka rawa talega meda sotava tiko na cudru ni Kalou.

Ia eda vakavinavinaka ni sa mai mate oti na Karisito ena vukuda ka sa tadola tiko kina na katuba ni veivutuni se vakavou meda ciqomi tale kina vua na Kalou ka galala mai na nona cudru. Ia sa tu talega kina na noda I tavi ni dau **vakatutusa** ena veigauna ka vakatalega kina na noda dau yadrava ka vakavinakataka na veimalumalumu eda malumalumu kina ena vuku ni noda yalayala me rawa meda veiwekani vinaka tiko kina kei na Kalou. Sa ka bibi talega na noda maroroya vinaka na noda veiyalayalati kei na Kalou ni tu kina na nona veivakalougataki me vaka ka cakava vei Eparama, Tevita kei na so tale era tukuni ena I Volatabu.

Ia sa yaga kina meda vakayadrata tiko na yaloda, sa I keda dina ka ni yagoda sa keda dagodago ga. Ni moce tu na yaloda vakayalo, ena maumau na noda wili volatabu, na noda masumasu se dau masu, na noda qaravi tavi ena loma ni Lotu, na noda dau solika se noda vei yalayalati kei na Kalou baleta e qarava tu ga na dagodago sa I koya na yagoda, ia o keda dina sai koya na yaloda e moce tu.

Ni gadreva me yadra na yaloda sa na yaga kina meda vakania se vakatawana vinaka na lomada ena kena kakana sai koya na **VOSA NI KALOU KA SALAVATA KEI NA LOLO MASU** me rawa ni vukea na yaloda me solia tiko na vakatulewa dodonu, vinaka ka dina ena yagoda ka rawa me vakaibalebale tiko kina na noda wili volatabu, na noda masu, qaravi tavi ena loma ni lotu, solika se na noda dau veiyalayalati kei na Kalou.

Sa vakanuinui tu ni da taura vakabibi nai ulutaga oqo ka dau veitalanoa kina vakaveiwatini, vakavuvale, vakamatasiga, vaka I Soqosoqo Lotu me rawa meda veivukei tiko ena veivakayadrati kei na veivukei ena kena vakavinakataki na noda veiwekani kei na Kalou ena loma ni noda **VEIYALAYALATI**.

Sa noqu masu meda kalougata vata tiko ka vukei keda tale tikoga na Kalou na Yalotabu ena vuku ni ulutaga oqori. Emeni.

Talatala Alivereti Uludole.

Pa'anga 'e 10,000 Fo'i Pikili 'a Hamilton

By Niu Fakakovikaetau (Saione Parish)

Na'e tatau pea mo e haa 'a e fiefia 'a e Vahenga Ngaue Saione koe'uhii ko e fu'u 'ofa 'aufuato na'e fakahoko 'e he ngaahi kainga lotu 'o Hamilton 'i he'enau feinga pa'anga ki he 'enau langa falelotu, ko e fakamatala ia 'a e tokoni setuata lahi, Tonga Tupou Uhi.

Ko e feinga pa'anga ni na'e tatakia ia 'e he ongo setuata 'o e siasi Metotisi, ko Sekope Moli (St. Paul) pea mo Sione Molitika (St. John), pea poupu ki ai 'a e faifekau pule 'o St. Paul Parish ko Metui Tafuna, ko e fakamatala ia 'a Tonga.

Fakatatau ki he ngaahi fakamatala ni na'e 'alu e kau fakafongia mei Saione 'i he ta'u kuo hili'i 'o fakahoko 'a e feinga ni ki he ngaahi fai'anga lotu. Na'e tali lelei 'e he ngaahi siasii 'o Hamilton 'o meimei ki he ngaahi siasi kotoa pe. Pea ko e toki lava eni ke fakahoko 'a e feinga ni.

Na'e toe pehe foki 'e Tonga ko e me'a matamata lelei 'a e ngaue fakataha 'a e ngaahi potu siasi na'a nau lava angee. Na'e 'i ai foki 'a e siasi Ueisiliana 'o Terapa, siasi Ueisiliana pea mo hona ongo va'a 'e ua.

Ko e me'a fakafiefia ko e kau mai 'a e Siasi Tonga hou'eiki pea pehee foki ki he Siasi Kosipeli.

Hangee ko ia 'oku mahino ki he ngaahi siasii ko e ngaue ko 'enii 'oku hanganaki ia ki hotau kakai mo 'etau fanau 'i he fonua ni.

Ko e fakakaukau ia 'oku ne ue'i 'a e loto 'o e tokolahi ke nau kau mai ki he ngaue ni, ko Tonga mai ia.

Kuo lahi fau 'a e ngaahi tokoni kuo tau fai ki hotau fonua ki Tonga ka 'oku mahu'inga pe ke tau fepoupuaki 'i hano fai ha ngaue ma'a tautolu 'oku tau nofo mai

ki he fonua ni.

Na'e lava atu foki 'a e tokolahi mei Saione 'o taki ai 'a e ongo fine'eiki ko Fatai toulekeleka ko Falesiva pea mo Melevesi Tenefufu.

Na'e pehe 'e he ongo fine'eiki ni na'e tokolahi pe 'a e kau vaivai mei Saione na'a nau fie oo mai 'o poupu mo fakahounga'i 'a e ngaue ni ka koe'uhii ko e momoko pea mo 'ene mama'oo.

Ko ia ko kinautolu na'a nau lava 'o 'aluu na'a nau fakafongia kotoa pe 'a e siasii. 'Oku 'ikai ko e me'a fakafiefia pe ia ka ko e me'a lahi foki 'e taha ko e teuteu 'o e fei fono ke fakahounga'i'aki 'a e 'ofa 'a e ngaahi siasii 'a ia na'e teuteu ia 'e 'Uhila Manase pea mo hono familii.

Na'e 'oatu foki 'a e fakamaloo mei he Peulisi Saione ki he ongo Setuata, Sekope Moli pea mo Sione Molitika mo hona ongo kainga lotuu koe'uhii ko e tokoni lahi kuo nau fai maii.

'Oku 'ikai ke ngata pe foki ai ka ko e fakamaloo ki he siasi 'o Terapa, ongo siasi Ueisiliana 'o Hamiltoni, siasi Kosipeli, siasi Tonga Hou'eiki pea mo e ngaahi kalapu kae'uma'aa 'a e kainga Tonga kotoa pee na'a mou tapa ange 'o fai ha tokoni.

'Oku ou 'oatu ai pe foki mo e kole fakamolemole kapau kuo ngalo ha siasi pe ko ha ni'ihii na'e totonu ke a'u atu ki ai 'a e fakamaloo ni ka 'oku 'ikai ke haa atu homou hingoa.

Ka 'oku ou fakatauange ke toki fakaa'u atu 'e he 'Otua mo'ui 'oku tau tui ki aii 'a e fakamaloo ni 'o hangee ko e lau ko ia 'a e punakee ka fakamaloo mai 'a Langi koe'uma'aa pee 'a e kakai.



Ko Fatai Falesiva, Mele Finau, Tiulipe Pope, Sia Tu'ipulotu, Laukau Pita pea mo Nau Loumoli Terepo mei he Peulisi Saione 'oku nau faka'ali'ali 'enau fei fono ma'ae ngaahi siasi 'o Hamilton na'a nau lava ange 'o tokoni 'i he'enau feinga pa'anga.



Ko Sekope Moli, setuata St. Paul, 'Ikilifi Pope pea mo Tonga Tupou Uhi setuata mei Saione, lolotonga 'a e feinga pa'anga 'a Hamilton.



Ko Sione Molitika, setuata mei St. Johns Parish mo e kau tangata lolotonga 'a e koniseti.

Fakatokanga Ke Tauhi Tu'utu'uni Mo e Lao 'o e Fangota

By 'Ikilifi Lui Pope

Kuo tuku mai ha fakatokanga mamafa mo e fakamanatu mei he 'ulu'i 'ofisi 'o e Siasii Metotisi ke toe tokanga ange 'a e kakai 'o e siasi 'o tauhi 'a e lao mo e ngaahi tu'utu'uni felave'i pea mo e fangotaa pe toutaii.

Ko e tokotaha kotoa pe kuopau ke talangofua ki he laoo 'o tatau ai pe. 'Oku matu'aki mahu'inga ke tauhi 'a e ngaahi tu'utu'uni felave'i pea mo e fakangatanga 'o e mata'i ika 'oku fiema'u ke fangota'ii, lalahi 'o e mata'i ikaa pe ko e fua 'oku ngaue'aki 'e he laoo; pea 'ikai ko ia pee kae fakatokanga'i pea mo e ngaahi feitu'u 'oku tapui 'e he laoo ke fai ha fangota pe ko ha toutai ai.

'Oku 'ikai foki ke ngofua ke fangota 'o fakatau 'okapau ko ha fangota pe ke ma'u me'atokoni ai 'a e familii (recreational fishing). Pea 'oku 'ikai foki ke ngofua 'a e toutai ke fakafetongi'aki ha koloa pee ko ha founa fefakatau'aki.

Kapau leva ko e fangota pe ko e toutai ki he ma'u me'atokoni 'a e familii pea ko e founa pe 'e taha 'oku ngofuaa 'a ia ko hono tufa pe vahevahe ki he familii pee ko e ngaahi kaungaa maheni pe siasi foki.

'Oku mahu'inga ke 'uluaki mahino kia kinautolu 'oku oo 'o toutai 'a e tu'utu'uni mo e lao 'oku ngaue'aki ki he 'elia ko iaa.

Ko e ngaahi tu'utu'uni 'oku ngaue'aki 'e he ngaahi 'eliana 'oku kehekehe pee pea 'oku mahu'inga ke mahino'i ia 'e he kau toutai pe ko kinautolu 'oku oo 'o fangotaa.

Ko e ngaahi tu'utu'uni 'e ni'ihii 'oku feluluaki pee pea 'oku mahu'inga ke 'ilo'i mo ia 'e he kau toutaii pe ko e kau fangotaa.



Ko Tupou Uhi, setuatafale 'a e Peulisi Saione 'oku ne faka'ali'ali e fua totonu 'oku ngaue'aki ki he tauma'u sinapea mo e ngaahi ika kehe foki.

Na'e pehe 'e he sekelitali lahi 'o e siasii Metotisi, Rev. David Bush ko e kau 'ofisa 'o e Potungae Toutai 'oku 'i ai 'enau tokanga lahi ki he ngaahi founa 'oku ngaue'aki 'e he ngaahi siasi ni'ihii ki he fangota koe'uhii ko e fatongia fakasiasi pee ko ha feinga pa'anga fakasiasi.

Ko e fakakau pe ko e fakalave 'o e fangota pee toutai ki he feinga pa'anga fakasiasii 'oku lau ia ki he fakakaukau 'o e fakatau pee fefakatau'aki pee ko ha fetongi koloa nai.

'Oku lelei pee 'a e toutaii ki he ma'u me'a tokonii ka 'oku 'ikai ko e ngaue'aki 'a e fakakaukau 'o e fakatau pe fakatau atu 'i ha feinga pa'anga.

'Oku makatu'unga foki 'a e fakatokanga mamafa mai 'a David Bush koe'uhii ko e ma'u 'e he kau 'ofisa toutai 'a e fangota 'a ha ongo siasi Metotisi 'e ua 'a ia na'a na



Methodist Church general secretary Rev David Bush.

maumau'i 'a e ngaahi tu'utu'uni mo e lao na'a ku lave ki ai 'i 'olungaa.

Ko e fakatau mai pee fakatau atu ha toutai 'o tatau pee he 'uo, ika pe ko ha toe fa'ahinga me'atahi pee ka 'oku 'ikai fakalao 'e a'u hono mo'uaa ki he pa'anga 'e ua kilu nima mano (\$250,000) pea 'oku toe malava pe ke mole ai mo e me'alele pea mo e vaka foki.

Na'e pehe 'e he 'ofisa toutai ko Stuart Moore 'oku ngofua pee ke ke foaki ha ika ko e me'a'ofa ki ha taha 'okapau ko koe pee na'a ke toutaii pe fangotaa.

Pea 'ikai ko ia pee ka na'e fakalao pe pea na'a ke tauhi pe 'e koe 'a e ngaahi tu'utu'uni mo e lao 'o e toutai. Na'e toe pehe foki 'e Moore 'oku ngofua pee ke ngaue'aki 'a e fangotaa pee ko ho'o toutaii ki ha lukuluku fakasiasi kae mahino pee ko e me'atokoni ko iaa 'oku 'ikai ke fakatau pe

totongi 'e he kakaii.

Kapau 'oku kau 'i he ma'u me'atokoni fakasiasii ko iaa ha totongi pea 'oku 'ikai leva ke totonu ke kau ai 'a e fangota ia ko iaa.

Na'e toe pehe foki 'e David Bush ko e me'a foki 'e taha ke manatu'ii 'oku 'i ai 'a e ngaahi fangota 'e ni'ihii hangee ko e to'oo mo e ngaahi fangota 'e ni'ihii 'e fiema'u pee ke kau 'a e tokotaha kotoa he fangotaa kae lau 'a e 'inasii.

Pea kapau leva ko e nofo pee 'i kaa ha ni'ihii kae lau 'a e tokolahii ki he fangota ko iaa pea 'oku 'ikai ke kau ia 'i he lauu. Ka 'e lau leva ia ki he maumau'i 'o e laoo.

'I he taimi tatau pee 'oku 'i ai foki 'a e tu'utu'uni kehe ia ki he kau Maori pe ko e Tangaa Whenua. 'Oku fakafou mai 'enau ngofua 'a nautolu mei he Marae 'oku nau kau ki aii. Pea 'oku toe 'i ai pee foki mo hono fakangatanga makehe 'o'ona ia.

'Oku mahu'inga pe ke ke fiefia 'i ho'o toutaii pea ke 'inasi ai mo ho familii pea pehee ki he siasii kae fakatokanga'i pee ke tauhi 'a e laoo koe'uhii ke mahino 'e toe ha 'inasi 'o 'etau fanau pea pehe ki hotau fanga makapuna 'i he kaha'uu.

'Oku tau faka'amu ke fakapapau'i 'oku 'i ai pee ha ika ki he 'aho ni pea pehee ki 'apongipongi pea 'ikai ko ia pee ka ko e to'utangata hokoo foki, ko e lau ia 'a David Bush, ko e sekelitali lahi 'o e siasii.

'Oku fiefia foki 'a e kau 'ofisa mei he Potungae Toutai ke nau 'ahi atu ki homou siasii ke mou talanoa'i 'a e ngaahi tu'utu'uni ko 'enii telia na'a mo'ua pe faingata'a ia ai ha ni'ihii.

FAKALOTOFALE 'IA



Koe Hamilton Methodist Youth Sunday Service



Koe konga 'ena e kakai fefine he Sapate Fa'e.

'Oku Sai Ke Tau 'Ilo

By Rev Metuisela Tafuna

Potu Folofola: Matiu 10: 40

"Koi a 'oku ne tali kimoutolu 'oku ne tali au, pea koi a 'oku ne tali au, 'oku ne tali ia 'a ia na'a ne fekau mai au.

Sai ke tau 'ilo... Ko e ki'i kupu'i lea ma'ama'a, faingofua pea 'oku ne faka'ai'ai e talanoa ke 'oua e toe tuku.

'Oku hange ha ki'i me'i masima, 'oku ne faka'ifo'i mo faka'ai'ai ha ongo me'a 'oku na potalanoa ke toe fekumi mo vakili ke toe lolotoange, pea ko 'ene lolotoange ko e lava ia ke 'ohake e me'a 'oku fakapulipuli mo toe malie ange hono 'uhinga. Ko ia koe *"sai ketau 'ilo"* ko e ki'i me'angaue 'oku fu'u fiema'u 'aupito

ke tau tokonga hono ngaue'aki telia na'a fu'u ifo 'etau potalanoa pea ngalo 'iate kitautolu kau fakafongaga 'o Kalaisi e me'a na'e 'uhinga ai 'etau afea ha lotofale pe feohi'anga.

'Oku tataki kitautolu he ki'i kupu'i lea ni kihe 'anaua kuo fai 'e Sisu he kosipeli 'a Matiu, *"Ko ia 'oku ne tali kimoutolu 'oku ne tali au, oku ne tali ia 'a ia na'a ne fekau mai au."*

Ko kitautolu ko e kau fakafongaga 'o e 'Eiki 'oku tau hoko ma'u pe koe tapuaki ki he ngaahi lotofale 'oku tau afea pea 'oku fiefia ai e ngaahi famili 'I he lotu mo e vahevahe 'oku tau fai 'i he huafa 'oe 'Eiki.

Koe 'Eiki 'oku aoni he 'oku 'iate kitautolu pea koe tapuaki ia 'oku tau tuku he ngaahi lotofale 'oku tau afea. Ko hono fakapulipuli 'o e tapuaki ko ia ko e 'ikai hala ha taha. 'Oku ma'u he tokotaha 'oku ne 'ave 'a e huafa 'o Kalaisi pea 'oku toe ma'u tapuaki mo e tokotaha 'oku ne talitali 'a e fakafongaga 'o Kalaisi.

Ko e fakama'opo'opo 'o e potalanoa ko 'eni 'oku ha ia he veesi faka'osi.

"Io, koia te ne 'oange ha ipu vai momoko ke lave ai ha 'auhee kuo ne afea ho lotofale 'uhinga pe 'i he 'Eiki ko Sisu Kalaisi, ko e tokotaha ko ia 'e 'ikai 'aupito e mole 'ene totongi a'ana."

Kaunga fononga, 'oku 'ikai fiema'u

ketau fu'u ongosia pe hoha'a pe puputu'u 'i he fakakaukau'i ha 'oho fononga ma'aha fakafongaga 'o Kalaisi kuo ne afea hoto lotofale.

Ko e 'ipu vai momoko ko e faka'ilonga 'o e masiva mo e fusimo'omo pea ko e toe faka'ilonga 'o e foaki kakato 'o e kotoa 'o e kihi'i me'a 'oku te ma'u ke talitali 'aki e 'Eiki ko Sisu Kalaisi.

Ko e fili leva kiate kitautolu kau fakafongaga 'oe 'Eiki ko Sisu Kalaisi, 'oku pehe ni. Te tau afea nai ha lotofale ko e 'ipu vai momoko pe 'oku ma'u ke talitali'aki kitautolu.

Tokanga Potungaue Lautohi Faka-Sapate Ke Fakafou Silapa

By Justin Fotofili

Ne lava lelei e semina 'a e komiti silapa 'a e Potungaue Lautohi Faka-Sapate ke fakahoko 'a e ngaue ki he silapa fo'ou, ko e fakamatala 'a e sekelitali 'o e potungaue ni, Justin Fotofili.

Ko e semina ni na'e kau mai ki ai 'a e kau failotu mei he ngaahi siasi 'e 20. Ko e kau fakafongaga ko eni na'e kau mai ki he akoo 'oku nau taki taha pee 'a e kalasi ke ngaue mo ia.

'I he hili 'a e ako ko 'enii te tau toki ngaue leva kinautolu pea mo e kau failotu 'o e ngaahi kalasi 'oku nau fakafongaga'ii. 'A ia 'oku kamata pee mei he kalasi kinitakateni 'o a'u ki he kalasi 6, ko e lau ia 'a Justin.

Ko e taumu'a 'o e foki 'o e ako mo e semina ko 'enii ko e fa'u 'o ha silapa fo'ou ke hoko atu'aki 'a e ngaue.

Na'e 'ikai ko ia pe foki kae kau atu ki ai mo hano fakanaunau'i 'o e kau failautohi mo ha ngaahi founga fo'ou ki hono ako'i'aki 'a e silapa. Ko e fuofua taimi foki eni kuo loto 'a e Vahefonua ke fakakau 'a e semina ko 'enii ki he ngaahi teuteu 'a e Potungaue ni pea 'oku nau 'amanaki ke fakahoko ia 'i he ta'u kotoa pee.

Ko e taha foki e poini mahu'inga na'e lava ki ai 'a Justin neongo kuo lava eni ke fakahoko 'a e semina ni ka 'oku kei fiema'u 'aupito 'a e tokoni ki he ngaahi fakamolee 'o hangee ko e naunau 'oku fakalele'aki 'a e ako ni.

'I he fakakaukau ko iaa 'oku fie fakamalo ai 'a e Potungaue Lautohi ki he Polokalama "Let Children Live" koe'uhii ko 'enau foaki mai 'a e seniti ke fakahoko'aki 'a e Fatongia ni.

Na'e fakahoko foki 'a e semina 'i he 'api siasi 'o Kenani 'i Otahuhu. Pea na'e fai foki eni 'i Sune 'o e ta'u ni pe.



Ko e ni'ihii eni 'o e kau failautohi na'a nau kau mai ki he semina.



Ko e hounga ma'u me'atokoni eni.

