

TOUCHSTONE

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

Farm offers gift to troubled young people



By Hilaire Campbell

Left: Counsellor Andrea Williamson (left) and horse expert Marie Gordon work with animals to help troubled kids. Right: Nasya is a young horse who does a good job working the young people at Summerfields Farm.

Counselling outside in the country instead of in a room is opening doors for some young people.

Close to the city but in the heart of the countryside Summerfields Farm is a haven for disturbed children and teenagers from traumatic backgrounds. The private farm at Karaka is the setting for equine-assisted Christian counselling.

Horses, it appears, engage these young people in a way that's not always possible with traditional counselling. It does not always involve riding a horse but, rather, interacting with the animal in ways that improve the way they act on a variety of levels.

Marie and John Gordon are the owners of Summerfields

Farm. In 2007 they formed a charitable trust to provide an environment that supports young people suffering from trauma. The free programme is called 'A Gift' and its foundations are embedded in the Christian principles of a love of Jesus and an understanding of His healing grace.

Marie is the horse expert, and alongside her works counsellor Andrea Williamson. Andrea brings to her work 20 years of experience as a private counsellor working with teenagers and adults. She has worked previously as a hospice chaplain and currently works as a counsellor, spiritual director and police chaplain.

Andrea says the programme run at Summerfields is overtly Christian. "The idea came out of prayer. There is a team who pray for the work there all the time. Counselling skills and prayer going together are a dynamic

combination."

Working in the outdoors, Andrea explains, is not like an hour in a therapy room. The counselling is more opportunistic. "You have to catch the moment."

School-aged children attend A 'Gift' in pairs. Schools and foster-care organisations in South Auckland refer the children, who come once a week for a school term. Having two together helps bond them.

"There are two of us and two of them," Andrea says. "But we don't ride, we need to be alongside."

Horses are a great barometer of mood. They often mirror the behaviour of their rider or attend to a child's needs, for example, by nuzzling up to them or reflecting their rider's distress.

"If the horse or child is doing something particular that tells us there's a problem, we talk about it. Or we may use the environment. If we see a rabbit

hole, I might ask 'Do you have a rabbit hole inside you where you put all the things that hurt?' It can open up a rich and deep therapeutic opportunity."

Through their use of the environment and the animals, Marie and Andrea get a different picture of the young people they're working with, Andrea says.

The young people who attend the programme often arrive "shutdown". Their ability to trust may be damaged but they can step outside their usual life once a week and come to a place where they are loved and accepted and encouraged to learn new skills.

"By the end of their time with us they are often more outgoing and settled emotionally."

Not all children connect with horses. Some prefer to befriend Missy the pig, Holly the donkey or dogs Angel and Rose. There is also an Angora goat and some

miniature horses. Summerfields Farm is a rich environment where children can express their natural affinity with animals and be nurtured by the experience.

The philosophy behind Summerfields is that God is the centre of everything.

"We do stuff and we have skills but in the end it's God who makes the difference. That's why it's a ministry, not a job," Andrea says.

While there are other programmes around based on similar ideas, A 'Gift' has established its own model. Marie and John's generosity in setting up the Trust, and making their farm available, has made a positive difference to many young lives.

Summerfields Farm is an established feature of South Auckland now, and as its work has become more widely known, schools are often clamouring for places in the programme.

INSIDE

POLICE PARADE - PAGE 10



KIDZ KORNA - PAGE 13



JOURNEY'S END - PAGE 11



Gospel MANIFESTO 2014

Providing for all children

By Michael O'Brien
Matthew's Gospel records Jesus saying the children should be allowed to come to him and not be hindered from doing so. In this, and other contexts, children were to be given a special elevated place in the society in which they lived.

Here lies the genesis for reflecting on how well we provide or fail to provide for children and their needs in contemporary society. While New Zealand does well in providing for many of its children, there are far too many for whom our care and provision is woefully inadequate.

We can only do this by ensuring all children have the basics they need in such fundamental areas as food, clothing, educational opportunity, health care and the chance to take part in the recreational activities that their peers enjoy.

Irrespective of how we measure it, around one in five New Zealand children live below the poverty line. For a very small number of these children this is because their parents have not spent their money appropriately or wisely but the vast majority of these children live in families that do not earn enough money.

While the majority of these families receive a benefit of some kind, a very significant proportion of them (around 40 percent) are households where somebody is in paid work. Maori and Pacific children are significantly over-represented among children living in households below the poverty line.

By themselves, children cannot change their circumstances. They depend on what their parents and we do as a society do to ensure that they are adequately provided for. This means that if we are to improve the income of families with children so that poverty levels are reduced, we need to do three things.

First, increase benefit levels.

Second, raise wages for those in low paid work.

Third, remove the discrimination faced by children in benefit households, whose parents are denied the Work Tax Credit simply because their carer is not in paid work.

What we do to improve the lives of these children and what we demand of our political leaders regarding policies which reduce child poverty will be the most important tests for this year's election.

Children have only one opportunity to enjoy and learn from the experience of being a child. As a society, we can do a great deal to make that experience the best possible for all our children.

We can support and encourage parents or carers to provide for children, and we can demand more from politicians.

Phrases such as 'every child counts' and 'no child left behind' have been expressed frequently in recent years. The 2014 elections are an opportunity to demand that these phrases are given real meaning for all children.

The place to begin is with policies and programmes that reduce child poverty. This is vital for children now and for us as a society now and looking ahead.

The Gospel message about the special place of children in New Zealand society in 2014 contains two closely related elements:

First, ALL children matter and our policies need to reflect this.

Second, reducing child poverty must be treated as a critical priority. The question we should ask of all policies is: How do they treat children and reduce child poverty?

Michael O'Brien is associate professor in Auckland University's School of Counselling, Human Services and Social Work.



The new interpretive centre at Oihi Bay.

MOMENTUM BUILDS FOR GOSPEL BICENTENARY

By Andrew Gamman
The 2014 Bicentenary Planning Group recently met in the Bay of Islands. The group travelled from Kerikeri 36km out to Oihi Bay, where Samuel Marsden held the first Christian service on New Zealand soil on Christmas Day, 1814.

On arrival one is immediately impressed with the near-completed interpretive centre at the roadside.

While this building is now a prominent feature of the historic site, the larger gathering place, which was to include a chapel, is now on hold. Government funding for this second stage of the development has not been approved, so it will likely not begin before the bicentennial celebrations at the end of this year.

The 20.4 hectare site, which has been purchased by the Marsden Trust Board, runs from the road down to the waterfront at Oihi Bay and has now been

named Rangihoua Heritage Park. A series of bi-lingual way stations is being erected on the pilgrimage path down to the beach where Marsden Cross stands.

A countdown of '200 days to 200 years' will begin on Sunday 18 June 2014.

Two special commemoration events will take place at Oihi Bay. The first is a civic event on Sunday December 21st. It will be held by the Interpretive Centre and attended by the Governor General.

On Christmas Day a commemorative church service will be held at Marsden Cross. A dramatic re-enactment of the landing of Marsden and his party is planned.

The Gospel Bicentenary will be marked in other ways throughout New Zealand. Liturgical material is being prepared for churches to acknowledge the commemoration in their own locality.

The Hocken Library at the University of Otago, Dunedin will open a Gospel bicentenary exhibition on 6th November. In conjunction with this, Hocken Library will hold a symposium on November 7th and 8th. The Hocken will also make Samuel Marsden's written correspondence up to 1823 available on-line.

As part of its commemoration activities the Anglican Church Missionary Society will be bringing a group of African church leaders to New Zealand to support local communities, parishes and churches in their evangelistic endeavours.

The Methodist Church of NZ Evangelical Network wants to cooperate with the Anglicans and utilise some of these leaders for its own outreach endeavours.

Andrew Gamman is the Methodist representative on the 2014 Bicentenary Planning Group.

MCNZ leaders mourn Fijian churchman

By Sophie Parish

Representatives of the New Zealand Methodist Church were among the thousands of parishioners, church and political leaders who gathered in February to mark the passing of the president of the Methodist Church in Fiji, Rev Tuikilakila Waqairatu.

Hundreds of students lined the streets from Tuikilakila's residence in Suva to Centenary Methodist Church in the centre of the city, and to his final place near Baker Hall, Nausori. Among those who attended the events were Methodist Church of NZ president Rev Rex Nathan, and leaders of the MCNZ's Fijian synod, Wase Wase ko Vite Kei Rotuma, Rev Peni Tikoinaka, Rev Dr Ilaitia Tuwere, and Niko Bower. First they attended the regeregu, the traditional Fijian condolence ceremony, and later joined about 400 people who packed into the Centenary Church for the funeral service and eulogy.

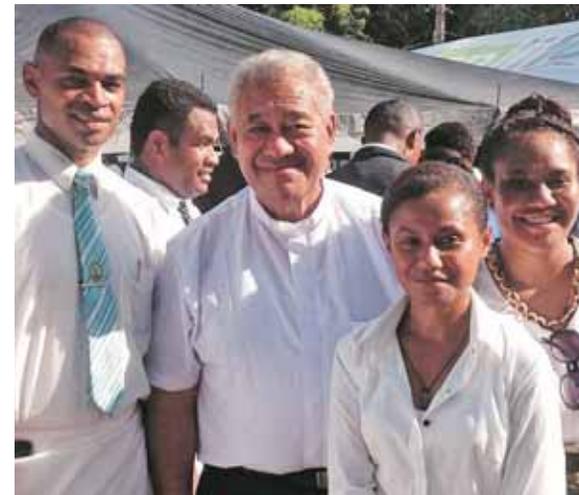
Representatives from a range of churches and ecumenical bodies were on hand for the funeral to pay their respects to Tuikilakila as friend, teacher and leader. They included the ecumenical Pacific Conference of Churches, the United Methodist Church from the US, and the Uniting Church of Australia.

Tuikilakila was also honoured by his family and the people from his home, Naroi village on the island Moala, where he held the title of chief (tui nasau). His daughter concluded the ceremony with her eulogy.

President Rex says the comments about Tuikilakila were very honourable. "He commanded a lot of respect not only as president but also the roles he had prior, and his influence on the people."

Ilaitia Tuwere was Tuikilakila's teacher, mentor and friend. He says prayers in schools are now being phased out in Fiji, and Tuikilakila was working on addressing these changes and the relations between church and state to create a clear vision for the future.

"He was a beautiful human being, I taught Tuikilakila. He was one of my top students. He has made a large contribution to theological education and ecumenical work, and went all over the world to serve



MCNZ president Rev Rex Nathan (centre) with some of those gathered to pay their respects to Rev Tuikilakila Waqairatu.

Fiji and the Pacific," Ilaitia says. Niko remembers Tuikilakila as a bold leader and man of integrity, who cared for the spiritual lives of people from all Fiji's ethnic groups.

"He was an advocate for unity. He wanted salvation for all Fijian people. As Methodist president he advocated for more equality for Fijian women. He wanted to create unity within schools and Fijian life as more Hindu's and Muslims reside in Fiji today."

Niko says some of his reforms challenged the traditions of the Fijian people. He insisted that leaders in faith reduce their smoking and use of kava, to achieve a more spiritual way of living.

"That created some resistance and is something that continues to be debated within the church and Fiji. He understood tradition but wanted leaders to think about what they do to their body. He saw the spiritual side as far more important," Niko says. Tuikilakila was buried near Baker Hall in Davuilevu, Nausori. He had led efforts to restore Baker Hall, and he is buried next to the memorial stone of Fiji's founding missionary Rev Tomas Baker.



**Methodist Trust
Association**

Established by Conference 1978
for the secure investment of the Church's funds

Investments measured against Church
Guidelines for Socially Responsible Investment

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.

Auckland memorial for shaken Cantabrians

By Cory Miller

Rows of orange cones have become a regular eye-sore for many Cantabrians - so much so that they barely serve their attention-grabbing purpose.

As Christchurch writer and social historian Te Awhina Arahanga deftly puts it, these little orange cones have become part of the city's post-earthquake landscape.

"I quite like the image of the traffic cone as a staunch little man trying to protect Christchurch. Christchurch was once a city of churches but now it has become a city of traffic cones," Te Awhina says.

Using this bright orange symbol that's now become synonymous with the ongoing rebuild of her shaken home-town Te Awhina decided to make her own symbolic gesture to mark the three years since the February 22nd quakes hit.

On the quake's anniversary, the writer, who now lives in Auckland, arranged 185 traffic cones outside the Pitt Street Methodist church in central Auckland and invited Aucklanders to spare a moment of thought for Cantabrians.

At 12:51 on February 22 Te Awhina and members of the Methodist community gathered. They placed flowers in the cones and shared in a small service and blessing as the names of the 185 victims were read out.

Te Awhina says it was touching to see the many people passing by who stopped to help out.

"It was an emotional time to be standing there, in another city, remembering what Christchurch went through at that exact time three years ago."

Te Awhina says it was particularly poignant as it was the first time a memorial, with 185 cones, representing each life lost had been made. "It was moving, a quiet, poignant way of remembering."

The idea behind the project itself was inspired by Christchurch design tutor and artist Henry Sunderland, who also attended the memorial that Te Awhina arranged.

Henry came up with the idea on the first anniversary of the earthquake, and he circulated a cartoon that asked Cantabrians to place flowers in traffic cones, to remember all those who lost

their lives, those who lost their loved ones and those whose lives will never be the same.

Te Awhina's own project follows the same sentiment. "It's about the people and acknowledging that the issues of Christchurch are still happening," she says. "If you don't live down there you don't realise the devastation is still there. It's about highlighting these issues and supporting the people of Christchurch. Things aren't perfect down there guys."

She says even now 'normality' is still a distant reality for many in the city.

"Three years down the track people have the idea that Christchurch is back on its feet... but that is not the case. People are still struggling."

Te Awhina describes herself as a refugee of sorts. She says it's hard to be away from her home-town but it is just as hard when she is back in the city that Christchurch is today.

"I get homesick for Christchurch living here in Auckland. But when I'm home, in Christchurch, I get homesick for the city it once was."



Traffic cones outside Pitt Street Church for the memorial to those who have suffered in the earthquakes

School of Theology plumbs social inequality

By Brian Kendrick

In keeping with the Methodist Church's Let the Children Live initiative, the focus of this year's Nelson-Marlborough-West Coast Synod's School of Theology was inequality, politics and the Church.

The School of Theology was held in Motueka in March. It asked those attending to consider who is affected by inequality, what causes it, and how can it be changed.

Among the speakers was Rev David Poultney, who was recently inducted at St John's in the City, Nelson.

David raised the problem of how we talk about God to a generation of younger people who have no memory of Church stories or experiences. He said we must communicate the meaning of God's love in our own lives and through our actions.

Two representatives of the Victory Community Health Centre in Nelson - Kindra Douglas and Penney Molnar - also addressed the group.

Victory Health Centre has worked in partnership with the Victory Primary School since 2007. Kindra was the founding chair of the Health Centre, and is currently a trustee of Nelson Tasman Housing Trust, which provides affordable, energy efficient social housing to low income families.

In their presentation, Kindra and Penney explained how the Health Centre works, and how it has achieved national recognition. The success of the Centre demonstrates very clearly the power of community-initiated development.

Professor David MacDonald, a political scientist from the University



Te Awhina Marae in Motueka hosted the School of Theology for an evening.

of Guelph, Canada, and he addressed the School of Theology on how to measure the impact of inequality.

David MacDonald explained how the causes of inequality reach beyond politics and economics, and include inherited beliefs in the inevitability of one's own station in life.

He said that in the game of life, the playing field is not level and there are various points of entry to be negotiated. David MacDonald understands Treaty of Waitangi issues and compared the positions of Maori with those of Canada's First Nations.

Later that day the School of Theology was a guest of the Te Awhina Marae in Motueka. After an evening meal at the Marae, they were treated to a brief history of the site and an explanation of the carvings and other craft work.

University of Waikato associate dean Sandy Morrison gave the final

presentation on indigenous models of development.

She talked about how her own family was alienated from ancestral land at Motueka by perpetual 99-year leases. After a long and difficult effort, the family got its land back though it happened just months after the death of Sandy's grandfather, who felt the alienation most strongly. This story emphasised that change must come from the bottom.

Sandy's presentation was concluded by a choral gift from a large group of Tongan seasonal workers who were present to hear her.

The School of Theology finished with a discussion on what we had learnt, changes we need to make as individuals from a Lenten perspective, and how we could use our learning in our parishes.

'No-hoppers' actually buoyant

A recent study by the Methodist Mission has shown that just on half of those seeking Mission assistance can accurately predict how they will be doing in three months' time.

But of those who were wrong, more than 70 percent guessed too positively

"The message to us is clear," says Mission Director Laura Black. "If even half of the people we work with have that good a grip on where they are going, then agencies need to listen to them closely and take heed of what they say."

Regarding those who were over-confident, Laura says "The road can be harder than some think but the research disproves the idea that the people we work with have given up hope and are avoiding change. Nearly two-thirds of all clients expect their lives to improve in the next three months."

The Mission undertook the year-long research funded by the Ministry of Social Development to see if it was possible to accurately predict the demands on social service agencies.

"Having an accurate prediction tool would be like having a weather forecast that was right all of the time. This would be useful for



Laura Black

both providers and funders," Laura says. "You could plan and prepare for the upcoming demands on the workforce."

Over the last two years, the Mission has completed several formal research projects, and is keen to further its work in this area.

"It was a small sample size and we're still pretty new to this kind of work, so we're really interested in taking it to the next level," Laura says. Future research could help identify whether people are pragmatic, optimistic, or pessimistic when forecasting, and what factors cause people to be too hopeful.

"Anything that makes it easier for people working on positive changes in their lives and for the agencies helping them has to be a good thing. The Mission is committed to finding smarter ways to do the work."

Curriculum of compassion

To the editor,

In regards to the discussions over the future of Bible in Schools, times have changed so much over the decades that it is necessary to develop a revised syllabus based on attitudes and understanding of the 21st century and our multiplicity of recognised religions and philosophies.

Through such a curriculum, students could be introduced to some of the major religions of the world simply with emphasis on the Golden Rule and the common denominators of the world's major religions.

Interestingly enough, these common denominators and the Golden Rule are well illustrated by the Charter of Compassion.

Teaching about getting along with others and exercising respect, tolerance, patience, and love could begin from an early age and gradually built on as children progress through

their school life. Altruism is an attitude that is sadly lacking in some sections of our society today and it should ideally, be fostered as a state of mind, from primary school level through to adulthood.

Religious study, as such, should definitely be included at a stage when the students can appreciate the examples illustrated by, for example, Christianity, Judaism, Buddhism and Islam - world religions some going back to around 1000 BCE and others established in more recent times.

Finally, to quote Karen Armstrong: "The principle of compassion lies at the heart of all religions, ethical and spiritual traditions calling us always to treat all others as we wish to be treated ourselves."

If that attitude prevailed in 2014, what a world it would be!

Frank Lowry, New Plymouth

Multiculturalism the core of Jesus' message

To the editor,

As someone who took Bible in Schools some years ago, I have seen first-hand how this programme can be abused to suit a narrow, fundamentalist agenda.

After a contentious exchange, I opted out because I strongly embrace progressive Christianity and rational thinking.

We live in a multicultural, pluralist society and no one religious faith should be promoted, especially when there are hidden agendas.

A carefully thought out curriculum focused on universal human values would be of far more use to our changing society. Any such teaching at schools must cover broad, universally-accepted ethics and values. It would explain values and ethics that can

be embraced by all. It would have a broad understanding of different religious traditions, including Maori and other indigenous spiritualities. We can do this without excluding those who do not subscribe to a religious belief system.

Our church has embraced the bi-cultural journey, which ultimately leads into a multicultural synthesis. Life as we know it today has brought us into new ways of understanding and seeing reality and we need to embrace new, transforming ways of thinking, learning and living.

The man from Nazareth articulated this at the heart of all his teachings.

Shadrak Davids, Auckland

Durham Street Methodist marks 150 years

To the editor,

This year the Durham Street Methodist Church, Christchurch, celebrates the 150th anniversary of its opening in 1864.

Special commemorations will be held during Labour Weekend, Saturday 25th and Sunday 26th October, at St Mark's Methodist Church, Somerfield.

Events planned include a celebratory dinner on Saturday evening, a commemorative service on Sunday morning, and a festival concert on

Sunday afternoon. In addition there will be historical displays and opportunities for reminiscing during the two-day gathering.

Further information will be released in due course. Meanwhile, interested current members, former members, and friends are urged to note the occasion in their diaries and prepare for a very significant historical moment in the life of the New Zealand Methodist Church.

Durham Street Church Parish Council.

Christchurch

Don't retreat from Christian values

To the editor,

Having taught Bible in Schools for many years, I feel strongly about it. While there are some problems with how it is taught, we should not backtrack too much or be ashamed of what we have to offer.

It is important that our churches get involved in Bible in Schools. If we don't get involved, others with more dogmatic understandings will.

I agree with the father of a bible class student, who said that he wanted to learn about other religions. His father told the boy to learn about his own religion first, and then he would have a basis to learn about other religions.

New Zealand is a country that was brought into being based on Christian values, and these values are also a part of many other religions. These core religious values can be taught through stories from the Bible, and in senior

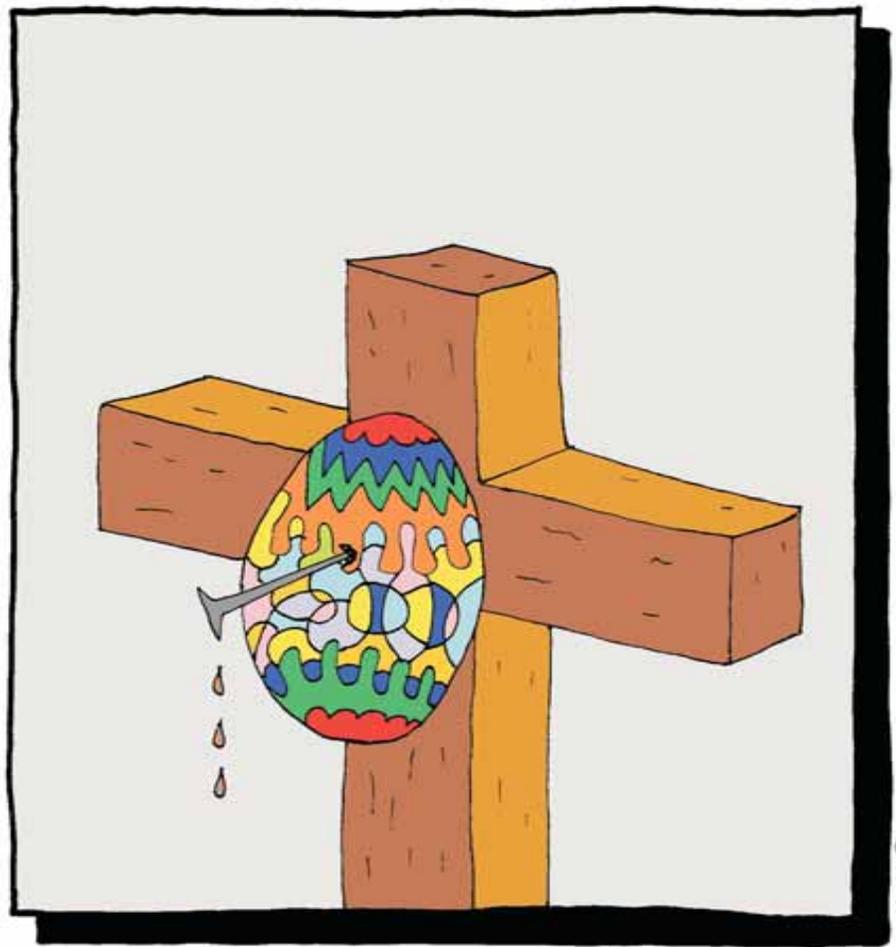
classes through other faith stories.

Primary school is the place to learn about the Christian faith. We have to be careful about how much variety we give children at an early age, especially when there is only half an hour a week for Bible in Schools. Secondary school is where students can be taught about other religions.

I believe in multiculturalism but not to the point of denigrating the roots from which I and my country come. We can pussyfoot around too much but we should never criticise another's faith journey or proselytise.

Immigrants have chosen to come to a country that was founded on Christian values, consequently we have a set of laws and an attitude that encourages us to offer freedom and the possibility of new life to those who are here.

Rev Pat Jacobson, Masterton



FROM THE BACKYARD

Ask the animals

Gillian Watkin

I am a great fan of serendipity, the experience of making a relevant discovery out to the blue.

After I sent off last month's From the Backyard, I went to the library to stock up. On the new books shelf was 'Ask the Beast - Darwin and the God of Love' by Elisabeth Johnson (Bloomsbury, 2014).

Darwin and his work are seriously misquoted. The usual understanding of his work comes from what critics said back in 1859. Elisabeth Johnson provides a challenge to the common myths and introduces Darwin and his work as a great doorway to understanding creation and the work of God.

Job (12:7) states: "Ask the beasts and they will teach you, and the birds of the air, they will tell you". Elisabeth Johnson reminds me that the birds and the creatures of the natural world are all gifted life.

She writes "At the outset, being created means that plants and animals receive their life as a gift and exist in utter reliance of that gift." She goes on to say that "this means they also continue to be held in life and empowered to act at every moment by the Giver of the gift."

For me there is a reminder that humans are not all in control or rescuers of all things. Sometimes we cannot even rescue ourselves. The greatest lesson we learn is to rescue ourselves and then those in our community with needs. Dashing around trying to rescue everything and everybody would be madness.

I sit in the garden, the sun has

returned. The tail of ex-cyclone Lusi came at the weekend, rattled things around, pushed the first harvest of this year's walnuts and feijoas from their trees, and whistled through the trees trying to fool them into autumn dress.

But, now it is again 29deg, and the activity returns. The birds are back for seed, the bees have returned. Where do the bees live? The butterflies are back as if they had never been away.

A very different style of cloud drifts across the sky. Once we were taught there were three types of clouds, now at least 100 varieties are categorised. Categories don't help the clouds they just help humans explain and discuss them

We live in a society with so many quick speed educational slogans, inundated by great debates, global anxiety of climate change and disaster that we can wonder if it is worth bothering.

Planting a garden or a tree in a yard is a sign of faith, a bond and an act of companionship with all things. The animals and the plants teach us the rhythm and grace of protecting the cycle of life.

Sometimes we can just worry too much. A speaker on climate change visited the Bay recently and made a big to-do about the possibility of the airport being the sea in 100 years. I don't think anyone had the heart to tell him that the land was under the sea till 1932 and we the resilient people will deal with what we cannot predict.



Time for everything

Vice president Jan Tasker

How often have you heard the saying 'Where did the time go?' It is usually used when we are busy and we have run out of time to do things.

There are 24 hours in a day, generally eight hours for sleeping, eight hours for working and eight hours for leisure and community involvements.

Remember your high school days when you wished it would hurry and finish so that you could leave school to further your studies at university or polytech, or even get a job or do other things. Time seemed to go very slow then.

The pace picked up when people followed career paths, had families, got involved in Church, community, raising families, and then enjoying the grandchildren.

And then people reach the twilight years. To those who have already got to

that point, do you notice that you need less sleep but still seem to have too little time to do things? Are we still busy? Or have we slowed down and now take twice as long to do things?

Recall Ecclesiastes (3:1-15): "Everything that happens in this world happens at the time God chooses. A time to give birth, and a time to die; A time to plant, and a time to uproot what is planted.

"A time to kill, and a time to heal; A time to tear down, and a time to build up.

"A time to weep, and a time to laugh; A time to mourn, and a time to dance.

"A time to throw stones, and a time to gather stones; A time to embrace, and a time to shun embracing.

"A time to search, and a time to give up as lost; A time to keep, and a time to throw away.

"A time to tear apart, and a time to sew together; A time to be silent, and a time to speak.

"A time to love, and a time to hate; A time for war, and a time for peace.

"What profit is there to the worker from that in which he toils? I have seen the task which God has given the sons of men with which to occupy themselves. He has made everything appropriate in its time.

"He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end. I know that there is nothing better for them than to rejoice and to do good in one's lifetime; moreover, that every man who eats and drinks sees good in all his labour, it is the gift of God."

God has appointed the times and seasons, the events of our lives, the happy and the sad, the easy and the difficult. On one hand, this can bring worry but, on the other hand, it can bring hope because we know God is in control.

God exalts and humbles the same person. He raises nations up and brings them down.

In Romans (8:28) Paul writes "And we know that God causes all things to

work together for good to those who love God, to those who are called according to His purpose."

You should make the best of each event and of each season of change. You should enjoy your life. It's okay to have fun as a Christian.

Enjoy your children, your possessions, your health, and enjoy the fact that we have had a good Church that has done well in worshipping God.

Enjoy going fishing, shopping, washing dishes, going to church. God has made everything beautiful in His time. Even the painful things are set in place by God.

Everything has its purpose, even the cold winter storms that bring wind and rain. Wait with patience for the full revelation of God's mysterious providence.

Acknowledgements: Adapted from a resource by Matt Slick, Christian A & R Ministries.

Easter and the Living Wage

By Rev Iki Pope

Was Easter real and true? How can the Resurrection be proved? Does it have to be proved physically and evidently for us to believe?

These theological questions reflect the way we think in our contemporary context. But what issues do they raise at Easter?

At a minimum the questions we ask inspire us to think creatively about our values and the significance of Easter for our generation today. Who does Easter benefit?

The metaphors of the Easter story expresses concepts and values such as hope, inclusiveness, justice, freedom, respect, and many more.

Generally, Jesus used the social and political struggles of his community to strengthen the mission he had to fulfill. He took the pains his community suffered with him to the tomb, and in Easter he embodied renewal. His resurrection gave hope, advocated for the vitality of life, either now or in the 'after life', and showed us a path toward well-being.

One way to think currently and bring Easter closer to what is happening in our society today is to consider the Living Wage movement.

Easter followed Good Friday and the Crucifixion. It's about rising above death and achieving life again. In other words, Easter promotes life and honours the well-being of humankind and the whole of creation.

I suggest promoting life is the same value that underlies the Living Wage campaign. The Living Wage is about enabling

life and promoting fairness for such workers as the cleaners who earn their living by cleaning paths, offices and toilets for the white collar workers who earn a higher income.

As both a citizen and minister serving in South Auckland I see the suffering of low wage earners and how poverty undermines the success of families and children. Earning a minimum wage of just \$13.50 an hour is not adequate to support a good life for many families in South Auckland.

The problems we see and hear about of children sent to school without lunch, or missing school trips because they cannot afford the fees, or not having a proper school uniform are consequences of inadequate incomes.

The fundamental theological issues of Easter and its sociological consequences at the time of Jesus teach us to be flexible in order to reach out and heal suffering and give hope to the people around us who need it, including low wage earners. The Living Wage movement is like Easter in that it gives hope to others.

Easter is a theological story we Christians spread to ensure that the world gets Jesus' message of hope and life. In our community today, the Living Wage movement challenges us to support and convincingly spread the same story.

We can urge stakeholders and companies who do not support the Living Wage to offer the same life and hope to families who cannot fully live on their current wage incomes.

Finding ourselves in Peter's story

By Laurie Michie

Entertainment and technology are all-pervasive in our culture.

Over the past 120 years a remarkable transition from music hall to hand-held selfie has taken place. Communication and access to information has become immediate and easy. Access is so easy that our fascination can drive us to the next thing rather than reflect, dig deeper and interrogate what we see and hear.

The story of Peter's denial is part of the unfolding drama of the Passion of the Christ but it is more.

Why would each of the four gospel writers tell those they were addressing that Simon Peter, the leader upon whom the Church was founded at Pentecost, denied his Lord and Master? What do the gospel writers tell us about the one who became the great leader of the Easter people? If Simon Peter fell away from the Christ, what does that tell us?

Simon Peter's denial is a window into our human nature. He is our representative - my representative! On that night, were I standing alongside Peter, I would have melted away into the darkness before he had even uttered his second denial. As the first letter of John says, "If we claim to be sinless, we are self-deceived and the truth is not in us".

Peter lied but denial is more than denying the truth. Denial is denial of trust, denial of justice towards another or a group, and ultimately the denial of love. So Peter's restoration to his Lord and Master requires a threefold Yes to that question, 'Do you love me?'

There is power in denial, the power to diminish another person or group. The hard part is that often it is easier to see denial in the behaviour of others than in ourselves.

So we could treat denial as a private matter for each of us to deal with but to do so denies justice to others, especially those people who are dismissed as unimportant. Neither Jesus nor the prophets would do that.

In John's gospel some Pharisees couldn't understand how Jesus could transform the life of a man blind from birth. They denied the man's testimony and excommunicated him. To those Pharisees Jesus said, "If you were blind you would not be guilty, but because you claim to see, your guilt remains".

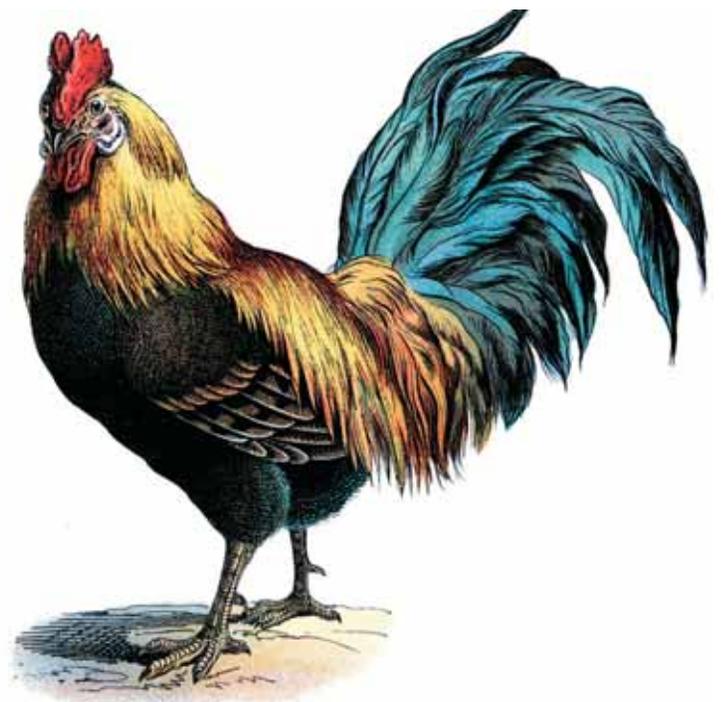
"However hard you listen, you will never understand. However hard you look, you will never perceive. This people's wits are dulled, they have stuffed their ears and shut their eyes" (Isaiah 6:8-9). Our beliefs, agendas and lack of trust determine who and what we affirm or deny. As citizens of heaven as well as earth will we seek justice for the weak and vulnerable of our communities?

In our media, through the

fusion of entertainment and technology, denial is writ large between opposing politicians. One party proposes a policy to give financial help to parents of small children. The other side denies such a proposal is affordable. Then the next day this leader denies that denial, and suggests a similar, modified policy is possible.

Then the day after that comes denial by diversion: New Zealand needs a new flag. For weeks the media presented readers' letters and flag designs. An entertaining press increases readership, attracts advertising and increases revenue. But where did that policy to assist parents of small children go? (A memory cell in my brain has just flashed a vision of the Pied Piper).

Denial is an ever present possibility in both Church and State. It erodes the inclusiveness of the Gospel. However there is a word for us. It is the same word Jesus uttered in the Garden of Gethsemane to his disciples. The eternal Head of his Church says to his people, 'Stay awake'.



A Kiwi African mourns Madiba

By Rev Anne Preston

My family and I love our adopted country, New Zealand, and we are doing all we can to learn its customs, history and culture. We choose to be here and have never regretted that choice and are grateful for the opportunity to be here.

However in the days after the death of Nelson Mandela our African hearts beat very strongly.

We knew he was dying but, of course, nothing could prepare us for the actual reality of him being gone. As we watched South Africa mourn from a distance, it was hard not to be there.

We felt very emotional ourselves, having been in South Africa when he was released, feeling the fears of many white people. We wondered what our future held with a black president but grew to love this man who fought against discrimination of any kind.

We became part of the 'new South Africa', and, as a Methodist minister, I was deeply involved in the church's determination to be inclusive.

One of my most memorable experiences as a minister in this new South Africa was when I was stationed for a year in Ipelegeng, a poor rural black township in the northwest of the country. One day Oom (uncle) Sam came to visit me, bringing a gift of tomatoes from his garden.

Sam was a very elderly man and sat at my kitchen table with me and told me some of his history. He had worked for a white farmer, who subjected him and his family to terrible abuse.

Yet here he sat at my table. He called me, a white woman from the suburbs, 'Moruti' (Setswana for Reverend). He couldn't and wouldn't call me by name, it wasn't respectful in his culture. This was in real life, what Nelson Mandela did for all South Africans.

So how would I pay tribute to this great man, so far away from South Africa, yet in a place I now call home?

The answer came in an opportunity through my being part of the Methodist church in the Waikato. Turangawaewae Marae hosted a memorial service for Mandela on Friday 13 December, and my superintendent, Rev Dr Susan Thompson and I were privileged to represent the Methodist church there.

It was my first visit to the marae and what a visit it was. Nelson Mandela had visited Turangawaewae in November 1995, soon after he became president of South Africa. King Tuheitia had escorted Mandela onto the marae to meet his mother, Te Arikiniui Dame Te Atairangikaahu, the then Maori queen.

As part of the memorial service we listened to some of the speech that he made when he was there: "To be a guest of Maori was a great honour, as a people who have known deprivation, we do appreciate your efforts to redeem a past of dispossession and social dislocation that colonialism has wrought on your community."

Mandela gave the marae a protea bush, South Africa's national flower, and there it was, in the garden, having grown beautifully. It was, I think,



Nelson Mandela embodied the spirit of Methodism

a sign of the challenge that he leaves the world - never be satisfied, keep raising the bar!

The memorial service was attended by King Tuheitia, religious leaders, politicians and the rest of us, many of whom were South African. There was a wonderful atmosphere with people from all walks of life joining to celebrate and thank God for the gift of this remarkable man.

We could sign a memorial book that was then sent to the Mandela family, and I was grateful for the opportunity to put pen to paper. It was very special to sing the South African national anthem in a significant place like Turangawaewae.

South African high commissioner Ntombizodwa Lallie said the memorial services around New Zealand 'closed the circle' on New Zealand's opposition to South Africa's former system of racial discrimination.

He said in a television interview that New Zealanders always concerned themselves with the welfare of South Africans. As small as New Zealand is and far away from South Africa as it is, it had one of the strongest solidarity movements and strong anti-apartheid movements ever in the world.

Susan spoke for us and said "It is a privilege to be here today on behalf of the people called Methodist, Te Haahi Weteriana o Aotearoa. You may or may not know that Nelson Mandela was a life-long Methodist.

"It's been said that a Methodist is a person who expresses four qualities: a warm heart, an open mind, a catholic or embracing spirit and a whole gospel with a strong focus on justice. Nelson Mandela lived out all of these qualities."

I thank the Turangawaewae marae for organising the memorial. I thank Kiwis for their support over the years for the new South Africa. I thank Nelson Mandela for his gift to South Africa and to the world. And I thank God for the gift of this man.

I am proud to be a South African Kiwi!



The memorial service at Turangawaewae Marae recalled when Nelson Mandela visited there in 1995.

HONEST TO GOD

By Ian Harris

Religion and secular education

Indoctrination, instruction, education... the latest stir over religion in state primary schools seems largely a battle of semantics.

The Secular Education Network has conjured up a spectre of Christian zealots 'indoctrinating' children with their own take on

Christianity, implicitly misleading them while forcing the children of non-Christian or anti-religious parents to take refuge elsewhere. 'Get religion out of secular education', the network demands.

If religious volunteers are indeed indoctrinating children - and no doubt this has happened in some classes and perhaps still does, though rarely - that would be of serious concern. School boards should ensure that doesn't happen.

But secular education doesn't mean that teaching has to be secularist. The basic meaning of secular is "of this time and place; not under religious management or control". It implies no core hostility to religion. It is neutral.

Religion is certainly relevant to this time and place, influencing deeply how billions of people in cultures around the world live their lives. Children growing into that world will be better prepared if they are aware of that. To rule religion out of education on the basis of some parents' aversion to any or all religion would be to sell our children short. It would reflect not a secular but a secularist stance, with minds closed ideologically against religion.

Religious 'instruction', as provided for in New Zealand's Education Act, is also not the best term. It smacks of instructing children in what they must think and do, making it only a gentler cousin of indoctrination. Some religious schools are masters at that but instruction of that kind does not belong in a secular school system.

Religious 'education' is another matter, and here it should not be hard to find common ground. Schooling should above all equip children to think for themselves about issues that will be important in their futures, including finding meaning in their lives.

This can only be helped by seeing how people in their own communities and around the world do that, which is where religion comes in. As a total mode to interpret and live life, religion is hugely influential in shaping people's cultures, attitudes and behaviour, both positively and negatively. The study of any and every culture, including our own, would be grossly deficient if it barred any consideration of religion.

A valid criticism of the present framework of religious education is that it applies only in primary schools, whereas wrestling with the great questions of life, which are also those of religion, requires the kind of abstract thinking that develops in the teens.

Children who leave primary school with only a child's perception of religion may therefore end up thinking that's all there is to it, and reject it accordingly. At the very least, education should leave minds open to growth and further possibilities.

England has a more sensible approach, though there, too, there is pressure for change. Religious Education is compulsory in all state schools, and the British Humanist Association agrees it should be in the national curriculum.

The humanists envisage a subject that "helps young people to form and explore their own beliefs and develop an understanding of the beliefs and values different from their own; enriches pupils' knowledge of the religious and humanist heritage of humanity and so supports other subjects such as history, English literature, art, music and geography; and allows pupils to engage with serious ethical and philosophical questions in a way that develops important skills of critical thinking, reasoning and inquiry".

One such approach, of Christian provenance, already operates in many English schools. It interweaves five strands:

1. Exploring key biblical stories and themes, which help explain why the West is as it is, including so much of its literature, art and music.
2. Providing the tools to think through current ethical issues, including sexuality, medical choices, racism, the environment, and 'just war'.
3. Exploring ideas central to religion and values, such as arguments for and against the existence of God, and problems raised by evil and suffering.
4. Introducing young people to world religions other than their own, including atheism (itself a total mode of the interpreting and living of life).
5. Helping children to appreciate the value of stillness, providing a point of repose amid the noise and bustle of daily life.

Done well, such a curriculum would promote understanding, tolerance and compassion as children prepare for the complexities of life in a shrinking world. A pity the Secular Education Network isn't putting its energies into achieving something like that.



Ian Harris

Where have they put him?

**GREG HUGHSON
REFLECTS ON EASTER**

“Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, ‘They have taken the Lord out of the tomb, and we don’t know where they have put him!’” (John 20:1-2).

Imagine how you would feel if soon after the burial of a close friend or family member you went to the cemetery, only to find that the grave had been opened and the body gone. Just like Mary, our reaction would be one of shock and distress.

Not knowing where one’s loved one’s body is must be very traumatic. Such is the experience of the families and friends of those aboard Malaysian Airlines Flight MH370 which disappeared last month en route to China. At the time of writing this article, it is not known what has happened

to the passengers and crew on this flight.

In terms of the grieving process it is very important for us all to know where the remains of our family members and friends are laid to rest. Sometimes there are disagreements within families/whanau regarding the most appropriate place to bury our loved ones. It can be distressing for a body to be taken away from where some family members believe their loved one should be buried.

Our lives are full of trauma and loss. Often, like Mary, we don’t know what is going on. We feel out of control and powerless when we come across situations we cannot understand.

Mary stood outside the empty tomb crying. Then, angelic voices spoke to her from the place where Jesus’ body had been. The angels asked her “Woman, why are you crying?” They have taken my Lord away,” she said, “and I don’t know where

they have put him.”

Mary turned and encountered a man she did not recognise at first. He echoed the question of the angels, asking her why she was crying. He then went on to ask her who she was looking for. Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”

Jesus said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means teacher).

In the midst of our grief and sorrow, when we are perplexed and completely lost, when we struggle to understand what is happening or to know where our loved ones have gone, Jesus comes to us, stands with us in our pain, reassures us that he is still present and that there is hope for the future.

After her encounter with Jesus, Mary ran to the disciples with the news: “I have

seen the Lord!” And she told them all that he had shared with her. Mary’s conversation and relationship with Jesus continued after his death.

This was the experience of the early Church, and can be our experience today. The Easter story reminds us that the God’s love is more powerful than death, and that Jesus our Lord is risen.

His presence and influence continues to bring us hope in our despair. This is a spiritual experience. We, like Mary and those first disciples, are invited to follow Jesus and trust that he will heal and guide us.

This Eastertime, may the love of God and the presence of Jesus grant hope and new beginnings to the families and friends of the passengers and crew of Malaysian Airlines flight MH370, the parents and families of young people who have taken their own lives, and all who grieve.



LENT IS A JOURNEY TO SHARE

CONNECTIONS

By Jim Stuart

On Ash Wednesday I started Lent by going on a journey.

I had mixed feelings about going to windy Wellington. Even at the best of times Wellington with its steep streets and narrow alleys is not the easiest place to get around. I have been struggling with Parkinson’s disease in recent years and find it hard to walk long distances. Nevertheless, I decided I needed to catch up with family and push myself a little.

Consoling myself, I reasoned I had done it many times before, I would be with family and that it was only a few days away. What we hadn’t anticipated was the wicked southerly that inflicted heavy rain, high winds and widespread flooding, especially in Christchurch.

We navigated floods to get to the airport only to find our flight was delayed and then cancelled. Fortunately, Air New Zealand rebooked us on a later flight that

bounced its way safely into a marginal Wellington Airport.

Our plans had been disrupted, so as we disembarked we were wondering how we would get to my son’s place in time to make it to the Michael Fowler Centre for the St John’s Passion that evening. Suddenly I felt a strong slap on my back and as I turned around, an old friend gave me a big hug. Mike, a former student from my days teaching at Trinity-St John’s Theological College in Auckland, laughed and asked me what I was doing in Wellington.

I told him that we were going to the Bach concert and were trying to figure out transport. “No problem,” he said. Another friend was picking him up for the Anglican Missions Board so they could drop us off. So it happened, and we even had time for dinner before the concert.

That evening as I immersed myself in

the profound beauty of Bach’s music, I quietly gave thanks to God for those serendipitous moments of grace that surprise us in life.

I am reminded that the Bible is full of stories of journeys and the possibilities they hold for us. Detaching ourselves from the familiar and striking out into the unknown is an integral part of each one.

The Christian faith is often characterised as a journey. Think, for example of Moses and the people of Israel in the Book of Exodus; of Paul’s journeys to the cities of the ancient world, of Columba and Patrick to the British Isles, of Wesley on horseback riding from one end of England to the other, of the Methodist travelling preachers across North America, of missionaries to the Pacific, Australia and New Zealand. Christianity is an enduring story of being on the move, not sitting still in a

comfortable pew.

The season of Lent invites us to open ourselves to the call of the journey, to stretch ourselves and risk doing something new and adventurous. During Lent we remember Jesus’s journey to Jerusalem. It was the ultimate act of love. Without that journey there would be no Easter, no promise of Resurrection and new life.

During my years in parish ministry I often marked Lent by asking parishioners to share their faith journeys and what they had learned on the way. It was fascinating to hear their ‘journey stories’, the events that shaped their lives, the challenges they faced and what was important to them.

As writer Stephanie Paulsell observes, Lent invites us to discover together “the radical possibilities of our shared human journey” (cf. Christian Century, March 10, 2014). Wesley once observed: “We follow in the way of Providence as it opens out before us.”

Who speaks when duty calls?

Peter MacKenzie, UCANZ executive officer.

I’m on a roster for writing articles for Touchstone... and my number’s up! I can’t imagine a church without rosters.

Many of our local churches have rosters for pretty much everything - music, door duty, bible reading, flowers, prayers, morning tea, cleaning. As a volunteer organisation it’s how we get things done.

But what do rosters say about a church? It is often true that rosters are an essential power base of the local church. Because they define who does what, they also define belonging and identity. One lady commented to me last year that she hadn’t felt a part of her new congregation until she was put on the cleaning roster, and that was 10 years after she began

going there.

In another church I encountered a woman who proudly claimed a sense of belonging that was demonstrated by her role on the cleaning roster. The task was undertaken once a year and she proudly cleaned her church (as her mother had done) with great diligence. The fact that she never went to a Sunday service, didn’t know the current minister (who had been there 18 months), and knew few other members seemed irrelevant to her, at least.

Rosters have a power of inclusion. They help us share the load for a local church and get a great many people involved. They invite people to take part, even if it is only occasionally. They take basic tasks and allow a

variety of people to give service to the work of the church.

Rosters also have a power of exclusion. They can be a sign that someone is not wanted, even when that is not the case. They can bear witness to an in-group who knows the system and the people, and equally to an out-group that is somehow on the outside. Being left off a roster can feel like having talents and gifts ignored.

The rosters on which our churches run are important factors in generating a sense of belonging and identity for the people of the church. They provide an opportunity for people to physically do something for the church, and people therefore have a sense of ownership for the work of the church.

They are a reminder, in black ink on white paper, that a person is connected with the congregation. It is a public affirmation of their membership.

How rosters are organised, how people are chosen, how the tasks are explained - these are more than just mechanical tasks for a busy local church. The church rosters actually serve a pastoral and a spiritual function. They invite people into participation and they can equally block people from feeling involved.

When was the last time your local church considered the role and function of the rosters? Is roster setting a throw-away task or is it seen as a vital task of ministry in the local church? Is it time to have a roster of people looking at the roster?



Rev Dr David Bell notes that lay empowerment, a cornerstone of Te Taha Maori policy, helps future-proof the College.

ONE of the most significant lessons I have learnt in the last six years, is that commitment to the bicultural principles of the church can result in bursts of unexpected creativity which develop strong community insights in College.

Equally, when those principles are ignored decay can creep in.

One of the dangers in working in a Methodist Connexional role is that the sheer volume of work in many different spheres of church life can result in a loss of vision, blotted out by the myriad of details. It happens to most of us, and needs to be guarded against. What I have often done is take the time to listen and reflect upon the vision of Te Taha Maori.

In point of fact, I know that Trinity College's most creative learning projects owe their origin to the educational aspirations for Maori and Pasifika articulated by their leaders. Retreat from that? No.

Here is an example. The latest government strategy for tertiary education in New Zealand requires institutions like Trinity to demonstrate, among other things, skills based training appropriate to employment outcomes, and increasing Maori and Pasifika participation rates, with quality learning outcomes.

This government directive is of prime importance. The cost of not meeting these strategic aims would inevitably mean loss of government funding to the College via Studylink, which would severely disadvantage some students. Since its

inception, Trinity College has always accepted accountability beyond the church. And, with good reason: the wider vision of the church requires it - stay relevant, or fade away.

Through its bicultural commitment, Te Taha Maori has ensured that the College can creatively deliver high quality programmes for all. The result? An unexpected but very welcome renewal for the College. I wonder whether other Connexional leaders could share similar insights for students.

Meantime, future-proofing the College has been top priority since 2009. The College exists for the sake of its students and their future ministries. The church, as never before, needs future-proofed leaders, in the emergence of a new faith for today.

2014 your year of learning without limits



Open Badges

Display in Mozilla Backpack, Linked-in and in your mahara e-portfolio. Trinity College open badges are verified certificates. New LiMS courses in online ministry resourcing using open badges. NZQA and LiMS credits are in your transcripts.

Tcolnow

Virtual learning connexion, for lay educational resourcing, with a sharp focus on real-time video classrooms around NZ. Field trips, empowering full-time students with new perspectives on Te Taha Maori. Coursera participation encouraged.

Mahara

Alumni, e-portfolio, forums, HUB, individual learning plans, journals, pages, personal profile, career professional development, qualifications, resumè, secure social networking, study groups, Touchstone news-feeds.

Manurewa church and community salute the police

By Sophie Parish.

Some 400 members of the Counties Manukau Police - uniformed officers, detectives and even police dogs - marched through the downtown of Manurewa for their annual Pay Parade and assembled outside of The Manurewa Methodist Church.

The celebration was held on March 7th to honour retiring Manukau Police Commissioner Peter Marshall and welcome new Commissioner Mike Bush to the busy and challenging district.

The Manurewa Methodist Church is considered a hub for the downtown area and supports the local police.

"It is very important we help each other. Our church is in centre of Manurewa and I think of it as being part of the community," says Rev Vai Ngahe.

Manurewa school children turned up to cheer on the police and senior citizens from Elmwood retirement village also came to watch the parade. Student Jayvarn Simmonds, from Manurewa East said, "It's pretty good being here. I have a lot of respect for the police. They do a lot for us."

Relieving teacher Tauawhi Derbyshire from Te Kura Akonga O Manurewa School brought a class of Year 6 students to watch the parade and celebration. "It's very important for the kids to know the police are part of the community, not just a separate entity. I would like to see more class visits from the police," Tauawhi said.

Dignitaries included Mayor Len Brown, Minister of Justice and Papakura MP Judith Collins, and Manurewa MP Cam Calder to name a few.

Judith commemorated Commissioner Marshall and said he did an outstanding job and that she has always said the Counties Manukau is one of the best districts in New Zealand.

Len said, "We know Mike Bush very well, we know and trust him. He has reduced youth gang violence in South Auckland and we now



Manurewa Methodist Church hosted the annual Police Pay Parade in March.

look forward to him coming on board as commissioner.

"I have been to services here at the Methodist Church," the Mayor said. "It's a great church. It has a strong community and a great spirit in the place."

Mike Bush joined the Police in 1978 and in 2011 was appointed Counties Manukau district commander. He oversaw deployment of an extra 300 police officers, and worked hard within neighbourhoods to implement the 'Policing Excellence' change programme. Statistics show a 33 year low in crimes called in, even with the large growth in population in the Manukau district. Constable Megan Adler said the changes have brought new things into the district and New Zealand.

"We are trying to focus more on preventing crime. That way we are acting and being proactive rather than reacting after the crime has taken place," she said.

Sergeant Uru Tupaea said the community is very important to the police in helping solve crimes. "We reply on the church and social services to help the community, it is a community partnership," he says.

A place to call Home

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

Everyone needs to feel safe, loved and cared for in their home.

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

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

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



For more information contact the chairperson of Methodist Mission Aotearoa, Michael Greer
12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz

Lent in relentless consumer society

By David Hill

One of the joys of raising children today is that they constantly challenge you with questions of faith, and my 12-year-old daughter Sasha is no exception.

When Sasha asked 'what is Lent, Dad?', I assigned her 'Love Reaches Out: Reflections for Lent 2014', a booklet produced by the Presbyterian Church. But I realised it still leaves some questions unanswered: Does Lent still have relevance in today's world? What does it mean to different parts of the Methodist Church? How can we make it more relevant in today's society? So, I set myself to the task to find out what Lent means in different parts of the church.

Sinoti Samoa superintendent Rev Tovia Aumua says Lent is a time of reflecting on our commitment to faith as we prepare for Easter.

The youth in Tovia's Panmure parish have been marking Lent by doing a '40 days famine', where they give up something like chocolate or watching television, as a personal commitment.

In Northcote, Tongan minister Rev Tevita Finau says congregations in the Auckland-Manukau Tongan Parish are gearing for Easter 'camps'. They go out to local parks to address the needs of families and youth in their communities, including free health checks and budgeting advice.

"Lent for us is about taking the gospel in the community - Christ in society, rather than just at church. It is about making it relevant to the family and in the community."

Methodist vice president-elect Bella Ngaha says Te Taha Maori still sees Lent as being relevant today but she admits many struggle to make sense of it in today's consumer-driven society.

"Sometimes it can be about giving up sweets or what people go without. Maybe it's becoming more symbolic. I don't know how seriously people take it these days.

"People can say maybe 'I'll lose weight' but that's the reason rather than the consideration Jesus Christ spent mulling things over."

Christchurch North Methodist minister Neti Petaia says how one defines Lent could depend on whether they are Christian or not.

"Lent in my view is when one needs to pause and evaluate things. Lent is about re-assessing, re-evaluating, and re-connecting to provide for much needed change if a need arises."

However, Neti acknowledges Lent does not have the same appeal in secular society as Easter and Christmas, perhaps because there are no sales or holidays attached to it.

"In a world driven by capitalism, if it's not making money we don't want it. The question I have for the church is Do we stay with the status-quo or do we need to adjust or amend some things?"

Rev Andrew Gammon is author of the weekly Methodist worship resource 10 Minutes on a Tuesday. Andrew says he appreciates the cyclic nature of the church seasons and especially Lent.

"For me it is a time to consider the exercise of Christian disciplines and to ponder again the meaning and mystery of the cross. Does it have meaning for the world? Maybe not but in the church celebration of the seasons is having a bit of a renewal."

Andrew says Lent is being revitalised in the church with "good suggestions of self-denial exercises that resound well with young people's post-modern mind set. For example, reducing energy consumption, eating simply or going on a technology fast and donating money saved to an overseas development project.

Trinity College student Makelesi Ngata takes a more traditional approach. Makelesi sees Lent as a connection to the spiritual and one's devotion to God.

"This include focusing on the suffering of the oppressed people and praying for an end to injustice in today's world. Like modern day slavery, communities who are forced to move from one place to another against their will, and peace between Ukraine and Russia."

New Brighton Union Church minister Rev Mark Gibson likes to play on the word 'relenting' when thinking of Lent.

"People often talk about giving something up but I think it's about giving up on the things which are blocking our growth and development."



WORLD WAR I CENTENARY

STRIDING THE BOARDS
IN THE TRENCHES

By Hilaire Campbell

Next to being a minister, Rev Peter Taylor's greatest love is acting.

Since coming to Invercargill he has enjoyed writing and performing religious pieces for his congregation at the Lindisfarne Methodist Church. These include imaginary conversations from characters in the Christmas stories and a short play about David and Bathsheba which starred some members of the congregation.

Peter is an active member of various local amateur dramatic groups, and for a few weeks now he's been stepping out of clerical garb and into khakis to rehearse for the Invercargill Repertory Society's production of the play *Journey's End*.

Chosen to mark the 100th anniversary of the beginning of the First World War, *Journey's End* is a moving expose of the horrors of war. Set in a dugout in the

British trenches, it focuses on the reactions of a group of officers preparing themselves for a German attack.

One is constantly drunk, and another feigns illness in an attempt to escape. All of them turn to Lieutenant Osborne (Peter), who, as the second in command, has been cast, fittingly, as a dependable father figure. "I'm the one that everyone wants to have on their side," he says.

The play has a nice mixture of personalities, and some cleverly placed humour that highlights common human concerns. "What kind of soup is this?" Lieutenant Osborne asks. "It's yellow soup, sir," replies the cook. "It's got a deep yellow flavour," the Lieutenant wryly comments.

Peter says acting is now an integral part of his church role, and often forms part of a sermon. It's also a way in which he can serve the community as an

ordinary person.

"When I'm not wearing my minister's hat I'm more accessible. People come up and tell me about problems that they wouldn't normally share."

He likes being involved with the local dramatic scene too because he can help and encourage budding young actors. "Some are first timers and it's good to see them coming on."

Peter is nothing if not versatile. He has played the dame in many pantomimes in Britain and New Zealand and a number of other colourful characters. He has organised children's nativity stories in his parishes in both countries, and on one occasion in Ashburton involved a congregation in a TV chat show set in heaven.

He says that God has given everyone talents and gifts, and it's wrong not to use them.

Lindisfarne has a good sized congregation of all ages, originally



Rev Peter Taylor (left) plays Lt Osborne with Matt Fleck as Lt Trotter in the Invercargill Repertory Society's production of *Journey's End*.

formed from three different Methodist Churches that joined forces when the new church was built some years back. Initially reluctant, the combined congregation is now happy with the arrangement.

Peter was recently elected as a Co-Superintendent of the Otago-Southland District Synod. He says the synod is one of the smallest, with few ministers. "The job goes to whoever pulls the shortest straw."

Peter is happy with his combined roles. He's got the congregation behind him, and he likes being part of the Invercargill parish. "I wouldn't be anywhere else," he says.

He expects many church members will turn out to watch *Journey's End* in its season which runs from April 5th to the 12th, opening with a Gala Night on the 4th. Details are on the Invercargill Repertory Society's website: www.invercargillrepertory.co.nz.

One-man hikoi to protect
NZ's water

By David Hill

A Bay of Plenty school teacher was fed up with politicians setting the agenda on water quality debate, so he decided to go out and speak to ordinary New Zealanders.

Lance Talstra left Cape Reinga on October 1st last year on a six month 'Walk for Water Quality'. He plans to walk the length of New Zealand following the Te Araroa Trail.

His mission is to see for himself what is happening to New Zealand's environment and to speak to farmers, environmentalists, scientists, politicians, journalists and anyone else concerned with water quality.

"It goes back to John Key's 100% Pure New Zealand interview with the BBC. He was totally dismissive of Dr Mike Joy's findings. He was dismissive of science, so I decided to take action," Lance says.

Lance certainly stands out at 2.04 metres (6'8"). He says he has received a mostly positive response from the people he has met along the journey.

"Most people are genuinely concerned about the state of water quality. I've had a couple of guys say 'it's all a big beat up' or 'it's not worth worrying about'. But by and large most people have been concerned.

"They don't always have a good understanding of the issues, but what they want is fresh water to drink, and to be able fish and to swim in our rivers. I think that's pretty fair."

Along the journey, Lance has met Massey University scientist Dr Mike Joy but Prime Minister John Key has declined his invitation. He also called on economist Gareth Morgan and Federated Farmers chief executive Conor English.

"He was a good guy (English). I didn't agree with everything he said, but he did say farmers were aware of the issues and he opened his door to this strange looking guy with a backpack."

Lance has visited farms to see first



Lance Talstra (left) with River of Life co-ordinator Mark Gibson.

hand what farmers are doing to improve water quality, including Northland farmers Dave and Louise Wilson.

"I am fairly sure they had a suspicion that I might be some sort of crackpot, but I think in the end they realised that I was more interested in promoting the proactive approach that they are taking on their farm, rather than slagging off farmers for being polluting miscreants," Lance says in his blog at walkforwaterquality.blogspot.co.nz.

Lance has been posting regularly on his Facebook page 'Walk for Water Quality' and now has more than 500 likes.

He spent the weekend of March 7-9 in Christchurch and joined members of the River of Life Project, a Methodist Church-based environmental initiative, for a short stroll through red zoned land along the Avon River, sampling some red zone grapes along the way.

During the stroll, Lance slipped into the river while collecting a sample of water for a press conference the next day with Green MP Eugenie Sage.

Lance says he promised his partner Edwina Heath he would be home in time for her birthday on April 20, so he is on a tight schedule to complete his journey to Bluff in time.

"I've been back home a couple of times. Six months away from home, probably wouldn't be on," says the step-dad of two children.



New Zealand as a nation has to decide what plants and animals we grow and how we use our water.

Water - a national Issue

By Audrey Jarvis

When speakers as diverse as the president of Federated Farmers and a spokesperson for Forest and Bird agree that water is the number one issue for 2014, it is time we took notice.

In an awareness-raising exercise on February 23rd, Palmerston Methodist Church's Public Questions Group hosted a seminar on water attended by 70 people in the City's Public Library.

The keynote speaker was Plant and Food Research scientist Dr Brent Clothier. Brent is an internationally recognized expert on water quality and one of the scientists who worked on the Horizons Regional Council One Plan. He stressed the global extent of water problems, and that we can't separate climate change and water shortages.

Brent discussed river pollution and said what we do on land connects with our rivers. Better practices on land will see improvement in rivers. River pollution comes from two sources, point source and non-point source.

Point source comes from a pipe, such as sewage, and can be measured. Non-point pollution comes from land use and its source is more difficult to monitor. Phosphorus pollution can be reduced by fencing animals out of waterways, while nitrogen pollution comes from run-off.

Brent and his team believe that the best way to deal with this is to allow nutrient discharge according to natural capacity of the soil. We need to allocate a nutrient loss limit that is based on the natural capacity of the soils.

We also have to decide what animal or plant foods we should grow and how much water goes into a product.

"There are always going to be trade-offs and we as a community have to discuss these," Brent says. "Scientists can provide the information on the possible courses of action and the result these actions will have. It is the responsibility of us all to make decisions on our priorities."

Environmental consultant Kate McArthur spoke about the quality of the water in the Manawatu River. She discussed discharges from town sewage and industrial waste, and the much larger contribution of diffuse agricultural pollutants, and how these affect the ecological and community values of the river.

Nutrients in the river grow algae, which can be toxic and reduce the available oxygen in the water. This makes it uninhabitable for the fish and insects that create a healthy river system. Kate called for the Council to enforce the requirements of the Horizon One Plan and said we all have a responsibility towards our rivers and towards fixing them.

Massey University Dr Margaret Forster gave a Maori view on water management. She said waterways connect Maori to community and ancestry, and ancestral thinking is what creates an obligation to care for the environment and to safeguard water for future generations.

Margaret said that Maori commercial rights to water need recognition, and the best way forward is to strengthen the role of Maori and give them a stronger role in decision-making.

Maori concerns about water are similar to those of other stakeholders, but the basis for those concerns is different. These include appropriate recognition of Iwi rights and sustainability for future generations. "We look at a river as an ancestor," Margaret said.

Kiwi women support Sri Lankan women workers

Fundraising for the 2014 special project for Methodist Women's Fellowship and the Association of Presbyterian Women has begun in earnest.

Each year two projects are chosen, one in Aotearoa New Zealand and the other through Christian World Service. This year the overseas project is Women's Refuge and the Women's Centre in Sri Lanka.

The streets surrounding Sri Lanka's Katunayake Free Trade Zone were a sea of purple and red on March 8, International Women's Day. Women marched to demand fair treatment and an end to violence.

The day began with celebrations and the lighting of a traditional oil lamp and it continued with folk dances, songs and speeches. Away from the gruelling workday and outside the cramped boarding houses, young women workers could enjoy the respect and dignity that is not part of their daily lives.

The Women's Centre takes this commitment beyond the Free Trade Zones. During Sri Lanka's bitter civil war that ended in May 2009, they

organised delegations of women workers to meet their Tamil sisters in the north.

The workers brought food and school materials, and navigated the arduous journey and regular military checkpoints to meet face to face. In a country divided by hatred and misunderstanding, the visits were important opportunities to share stories and make connections.

The Women's Centre was founded in 1982 to assist young Sinhala women working in the first Free Trade Zone, an area the government set aside for factories to attract foreign investment. Businesses who set up shop in the zone receive generous tax breaks and do not have to comply with all of Sri Lanka's labour laws.

The first workers who came to the Free Trade Zone were from rural areas, and they sought to provide for struggling families back home. The Women's Centre provided access to information, newspapers, healthcare and later training in street theatre.

They also helped the women organise to get better working and living conditions. The

Women's Centre now works out of four sites, and its campaign to end violence is central to its work.

In a survey 90 per cent of women reported they have been harassed. The Women's Centre uses street theatre, newspapers and word of mouth to help the women stand up for their rights and support those who have been attacked.

With the war over, factory owners are now recruiting poor, vulnerable young Tamil women from the north. They receive lower wages and the boarding houses have resumed their exploitative practices with added racial slurs. Once again the Women's Centre is taking them on, even as staff work to build understanding between Sinhala and Tamil.

It is work few groups will do because the government and other forces actively inflame racial prejudice. Internationally the Sri Lankan government is under some pressure at the United Nations for its failure to recognise human rights and protect civilians during the last days of the war.



Sri Lankan women celebrate International Women's Day and demand fair treatment.



Give GIFTED this Mothers Day

From as little as \$15

Choose from goats, bees, chickens, water and more. Give a gift that builds a better future.

Ph 0800 74 73 72
Order online at gift.org.nz

Providing hope for Syrian refugees

Three years on from the start of the Syrian crisis, there are few signs of hope. In early March a powerful image of Palestinian refugees who live in Yarmouk camp, Damascus circulated on the internet.

The refugees were waiting for the first delivery of food parcels after many months of siege. The haunting image of people waiting in line for 9,000 UN Relief and Works Agency food parcels framed by bombed buildings reached more than 38.5 million people through social media.

Efforts to broker better access to besieged communities inside Syria have largely been unsuccessful. Outside of Syria neighbouring countries are struggling to shelter more than 2.5 million Syrian and Palestinian refugees who have sought shelter.

Tensions are high as the new refugees struggle for scarce resources. Lebanon is now host to close to one million refugees. It has the larger burden but Jordan is also struggling to cope with more than 500,000 people.

Meeting at least some of their needs is the priority of Christian World Service partner the Department of Service to Palestinian Refugees (DSPR), with offices in both countries. CWS has sent DSPR nearly \$100,000 given by supporters and the New Zealand government.

"The way DSPR works is a welcome sign of hope for people whose lives have been almost destroyed by the conflict.

They are well-organised and treat the refugees with the utmost respect. They need our support to keep going," says CWS international programmes coordinator Trish Murray.

By the end of February DSPR had distributed 26,000 parcels of food, blankets, hygiene and sanitation kits, water containers and infant kits in Jordan, the main focus of the CWS aid efforts. "Thank God, somebody cares," said a Syrian woman who received a winter parcel.

The kits and other assistance are valued by refugees who are isolated and traumatised by their experience.

"DSPR saved me after I was pregnant and my baby was dead inside my womb. They referred me to a hospital and even

covered my treatment expenses. God bless them all," says Anah, a Syrian refugee from Dara now working as a DSPR volunteer.

DSPR also runs programmes for children, giving them opportunities to express themselves through art and other activities and to make new friendships.

Perhaps it is the small women's committees that DSPR has set up that help the most. In these Mothers Support Groups, the women can talk about what matters to them, learn about health and nutrition and care for each other.

Donations to the Syria Appeal can be made on line at www.cws.org.nz, sent to PO Box 22652, Christchurch 8140, or by calling 0800 74 73 72.



Young Syrian refugees, who live at the Za'atari camp, Jordan. Most live with five other people in a tent. (Photo DSPR)

TYMT presents... Alilia Molitika

By Filo Tu

A recent addition to the leadership of Tauwi Youth Ministry is Alilia Molitika from the mighty Waikato-Waiariki Synod.

Alilia is no stranger to the workings of youth ministry in its entire colour scheme! A New Zealand-born Tongan, Alilia is 22 years old and currently resides in Quake City. Her passions are God and food.

At Conference 2014, the Tauwi Youth Ministry Team was nominated and Alilia is our youngest member so far. A fervent member and supporter of the Hamilton St. John's Methodist Church, Alilia is very much grounded in the values of family, the importance of relationship-building, and the strength of friendships.

When asked to describe herself, she confidently states: "I am passionate about God and

youth ministry. I'm also passionate about helping young people discover and know God."

From an initial glance, one can easily be betrayed by Alilia's gentle, calm outward appearance but watch out for the 'BEWARE' sign! Alilia isn't outspoken or an activist in her approach but she is a very deep thinker and looks at issues and life with a very different perspective - one of great optimism.

When asked about her favourite moment within youth ministry, Alilia responds, "One of my favourite moments is to witness young people give their life to God. Some of them come from Christian families, and some from non-Christian backgrounds."

When probed about what she enjoys most about young people, Alilia says: "I enjoy being with young people and sharing their stories. I learn a lot from them

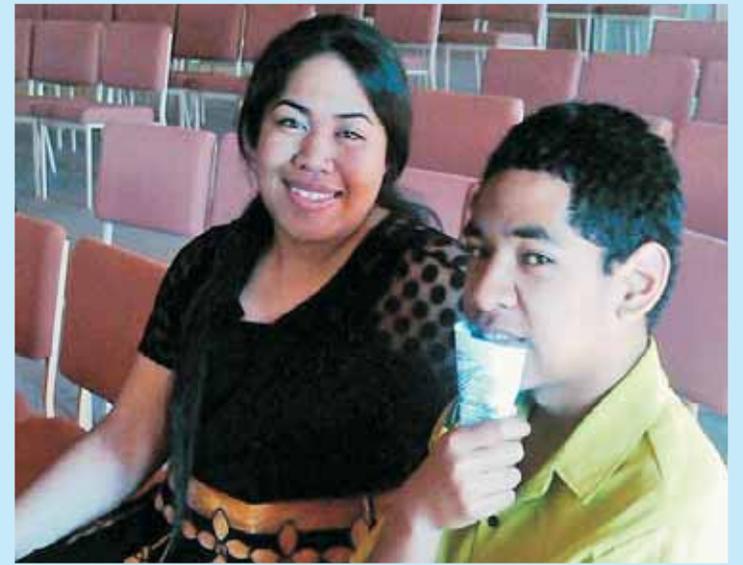
through their actions and their faith in God."

Young people in our society are challenged in many ways. We live, work and breathe in a complex context, Alilia says.

"There are many issues that young people face in the 21st century. One is the on-going development of technology and social networking. Through these developments, young people are exposed to cyber bullying and other problems."

But what are we as a Church or as a family meant to do? How can we identify the effects of these issues on our own young people? What can we do in our parishes and youth groups to overcome such issues?

"We have to stay connected with our young people in real life! At youth group on Fridays, visiting their homes, or group talks at McDonald's. There are many ways to deal with issues



Alilia Molitika (left) urges young people to love God and live life to the fullest.

on technology and cyber bullying," Alilia says.

The question isn't 'how or where you will start such an initiative?' Rather the important question is: Are you up for the challenge?

Alilia is inwardly confident and brings a whole new level of aspiration to the Tauwi Youth

Ministry Team, so when asked: Did you have any final words? She didn't come up short:

"I encourage you all to 'Take the Lead'. Be real to what you believe in, and live life to the fullest. And most importantly, add me on Facebook (LOL). God bless."

Kidz Korna!

WELCOME TO KIDZ KORNA APRIL 2014!

We are well on the way to Easter.

This is the time when we remember the Crucifixion and the sacrifice Jesus made for us, and then celebrate the resurrection of Jesus on Easter Sunday. How will you celebrate this?

I'd love to hear from you, telling me how you celebrated Easter, and sharing

your celebrations with other children around the country. I'm sure that there will be lots of different and exciting things happening over Easter.

Let us not forget that April 25th is Anzac Day. We remember this day the sacrifice many soldiers made for us so that we could live in a free and safe country. This year it is 100 years since World War I started.

Plenty of fun at Christchurch North!

The children at Christchurch North have been very busy.

They began the year with a 'Blessing of the Backpacks'. The children brought their schoolbags to church, and Rev Neti Petaia blessed the children and the congregation prayed for them as they began their new school year.

In February the children went on the annual parish camp where they had lots of fun.

They also celebrated Children's Day with activities for the pre-schoolers and a Sunday service where a giant beach ball was thrown into the congregation. Whichever adult caught the ball had to tell everyone the naughtiest thing they ever did or share their favourite game.

On Transfiguration Sunday we had lots of fun transforming ordinary gingerbread people into marvellous creatures using icing and sweets.

What a fun place to be!

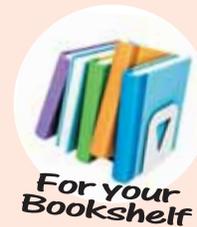


The Blessing of the Backpacks.



Celebrating Children's Day and Christchurch North.

The Red Poppy



For your Bookshelf

By David Hill

Illustrator: Fifi Colston

2012, Scholastic NZ, 40 pages

During World War I in the mud and gun fire, a young New Zealand soldier named Jim is hit by a bullet. He finds himself sharing a shell crater with Karl, a young German soldier.

Both are injured. Jim realises that Karl cannot harm him and he uses his bandage to stop the bleeding from Karl's wound.

Into the picture comes Nipper, a small messenger dog. The two soldiers put a poppy and a message in the Nipper's message bag asking for help. When help arrives Karl is taken away on a stretcher and Jim gives him the poppy. David Hill tells of the horror of war and Fifi Colston's illustrations make a perfect accompaniment.

This is a book for older children from 10 years and up.

What are the kids in your church up to?

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

Henry Lawson goes to Princeton

A review by Steve Taylor

The Adelaide Fringe Festival offers a remarkable range of creative acts. On a recent Saturday, Touchstone's regular film reviewer found himself contemplating the art of storytelling, not through film but through song.

The occasion was 'Henry Lawson goes to Princeton', advertised as an unexpected musical odyssey.

Henry Lawson has been called Australia's greatest short story writer. Born in 1867 in rural NSW, he wrapped words around a rural backdrop, populated with swagman, musterers and lonely fence posts. Lawson need be no stranger to New Zealand readers, having crossed the ditch in 1893 to work constructing telegraph lines. Hence his poem 'The Emigration to New Zealand':

"The climate's cooler there but hearts are warmer, says my chum,

"He sends the passage money, and he says I'd better come."

Despite his talent, Lawson was to die penniless and depressed in 1922.

Some 60 years later, psychologist Ian Coats crossed a bigger ditch, travelling from Adelaide to Princeton University in New Jersey for doctoral studies. In the midst of transition, Ian found comfort and



Ian Coats and his band perform at the Adelaide Film Festival.

identity in the words of Lawson. A student by day and a song-writer by night, Ian turned Lawson's words into songs.

Dusted off in 2014 and back in his home town, Ian gathered a talented local band: Enrico Morena on drums, Quinton Dunne on double bass, Stuart Day on guitar, mandolin, banjo, and Julian Ferraretto on violin and bush saw. Together they created a sound appropriate to Henry's rural world, a country bush feel,

exemplified by the banjo and old-fashioned bow saw played so eerily with a violin bow during the haunting song Lilies.

The show is worth a review in Touchstone because it stands as an intriguing example of the contemporary communication of faith.

First there is the common ground, in this case between a well-known poet and the audience.

Second, is the authenticity of the storytelling. The songs were arranged in a way that, with brief verbal introductions, allowed the life history of Lawson to be sketched. Equally intriguing was the interweaving of a further narrative, that of Ian Coats, his struggles at Princeton and the sustaining resources he found in Henry Lawson.

Third, is the performance's exploration of life lived. While Lawson ended his life an alcoholic, 'Henry Lawson goes to Princeton' offered other possible pathways. Creatively arranged, carefully introduced, they provided alternatives to those who face despair - the way of Christ, human friendship, the pining for nostalgia, and the anger of political engagement. All were evident in Lawson's writing, each turned

into song by the creativity of Ian Coats, then artfully clarified through the verbal introductions.

Fourthly, this approach seemed a contemporary example of the work of the theologian James McClendon. In his book 'Biography as Theology' McClendon argues that human life is theology. He took four lives - Dag Hammarskjold, Martin Luther King Jr, Clarence Jordan and Charles Ives - and used them to consider how theology is illuminated and improvised throughout life as it is lived.

'Henry Lawson goes to Princeton' is thus a way of communicating faith today. Outside the church, through song and story, it offers hope deeply connected with human experience. It does this not through preaching but through creatively told, warmly invitational, and publically biographical theology.

Rev Dr Steve Taylor is principal at the *Uniting College for Leadership and Theology, Adelaide*. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

People in the Passion Story

The word Passion as translated from Greek means to suffer. When used in relation to Jesus it covers the events leading up to, and including, the crucifixion. This time frame is also called Holy Week. It begins with Palm Sunday and ends on Easter Sunday. This particular week dominates the Gospels. Each of them gives it several chapters. The events are well known to us but can you recall all the people who are named in the narratives?

Bible Challenge

The chief high priest	_____ P _____	Mt 26:3
Most used 'disciple name' in the Gospels	___ E _____	195 times
Mother of James and Joseph	___ R _____	Mt 27:56
A woman supporter named only by Mark	___ S _____	Mk 15:40
Jesus dined in the home of this leper	___ O _____	Mt 26:6
A disciple sent to prepare the Passover	___ N _____	Lk 22:8
The disciple who betrayed Jesus	___ S _____	Mk 14:10
He asked the question, 'What is Truth?'	___ I _____	Jn 18:38
A woman follower, married to an official	___ N _____	Lk 8:3; 24:10
A disciple who came from Cana in Galilee	___ T _____	Jn 21:2
A term Jesus used for himself, the	___ H _____	Mt 26:18
One who accompanied Jesus to Gethsemane	___ E _____	Mk 14:33
From Arimathea; he provided the tomb	___ P _____	Lk 15:50-53
The servant whose ear was cut off	___ A _____	Jn 18:10
Another loyal Mary, the wife of	___ S _____	Jn 19:25
The criminal who was pardoned	___ S _____	Mk 15:15
Some thought Jesus was calling to the prophet	___ I _____	Mk 15:35
He brought Myrrh for the burial	___ O _____	Jn 15:39
From Cyrene; compelled to carry the cross	___ N _____	Mk 15:21
He was also the father of Alexander and	___ S _____	Mk 15:21
Disciple who doubted the resurrection	___ T _____	Jn 20:24-25
A man from the town of Emmaus	___ O _____	Lk 24:13-18
King who wanted to meet Jesus	___ R _____	Lk 23:8
First named of the women ___ Magdalene	___ Y _____	Mk 16:1

Answers: Caiaphas, Peter, Mary, Salome, Simon, John, Judas, Pilate, Joanna, Nathanael, Teacher, Herod, Joseph, Herod, Cleopas, Clopas, Malchus, Joseph, Herod, Cleopas, Cleopas, Herod, Mary

Pray for the Middle East

The World Council of Churches urges people to pray for Christians and others in Egypt, Syria, Lebanon, Jordan, Israel and the Occupied Palestinian Territories.

Give thanks for the Middle East Council of Churches and its efforts towards Christian unity and justice, and for the efforts of Syrian churches to work together to find a common witness. Be thankful too for peace-makers in the countries for the women and men, the ordained leaders, lay people, and humanitarian workers who lead lives of selfless service, hope and prayer.

Pray for peace in the region, especially between Palestinians and Israelis, and for respect for human rights and an end to unjust imprisonment and extra-judicial killing.

Pray for refugees, who yearn to return home, for efforts to confront corruption, and for those whose homes are in the slums, cemeteries, and garbage dumps. Pray also for those who insist on violent solutions and who see force as the primary means of solving conflicts, that they might come to reject violence and find more humanitarian path.

"Spirit of the Living God, come afresh on your Holy Land. Help your people to restore broken relationships. Give them patience to break down barriers of suspicion and mistrust; ability to discern personal prejudice and the courage to overcome fear. Teach them to respect each other's integrity and rights so that your kingdom may be established on earth. For Jesus' sake."



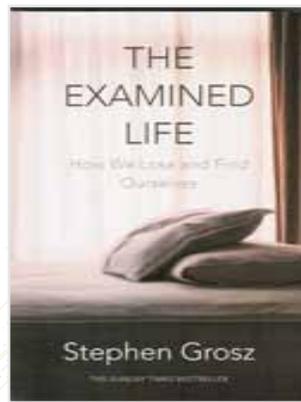
The Examined Life - How we lose and find ourselves

Many people are curious and sometimes sceptical about psychotherapy - what it does and what it aims to do. Maybe this is why *The Examined Life* became a *British Sunday Times* bestseller.

Stephen Grosz is a practising psychotherapist, and in this book he uses non-technical language to recount stories drawn over a number of years from his day-to-day practice. Some of us may see ourselves mirrored in his clients.

Grosz begins by stating his belief that all of us try to make sense of life by telling our stories. If we can't find a way of telling our stories, our story tells us. What he means by this is that if we can't express ourselves in a conscious way, what is on our subconscious mind is likely to emerge in the ways we act.

A psychotherapist's role is to help us understand behaviour that may appear irrational and actually be harmful. What is important for gaining insight is that a client (or patient) should be able to speak openly and be listened to.



In the psychotherapeutic relationship Grosz does not imply that there are distinct roles of speaker and listener. He speaks rather of listening to each other, and not only to words but to the gaps in between words.

On occasions, as he has listened, he has become aware that he can be stirred to react, or identify with his client or he may feel indifferent. He knows the importance of reflecting on his feelings and receiving objective feedback from a supervisor so that his own emotions and attitudes do not impede communication.

Grosz recognises that some of the stories he has been told are untrue. Lying may be a way of controlling others, compensating for a sense of inferiority or covering anxiety. He identifies the unconscious strategy whereby a person projects aspects of the self he or she finds unacceptable onto another person or group. Those loudest in their condemnation of others may be guilty of the very faults they condemn.

As a psychotherapist, Grosz often deals with people who have buried memories of past events that made them feel unlovable, caused them sadness, made them angry or evoked a sense of loss.

Circumstances may awaken these feelings but people may find it less threatening to stay where they are than to take a step into the unknown. Change is not easy. It involves losing what we know, no matter how uncomfortable the present situation may be. But without loss, there can be no change.

In regard to any significant loss, such as the loss of a person or relationship, Grosz believes that, while grief eases over time, it is a misnomer to speak of closure. Some heartache will always remain and, in this sense, grief is never finally and utterly closed.

Beyond the psychotherapeutic consulting room, this book might challenge us all to talk and listen more so that we lose what holds us back by trapping us in the past or frightening us about the future. We can discover more of our true selves in wholesome relationships with others.

Review copy courtesy Epworth Books.

By Stephen Grosz
2013, *Chatto & Windus*, 225 pages
Reviewer: John Meredith

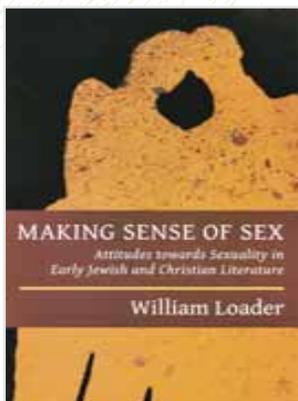
Making Sense of Sex - Attitudes towards Sexuality in Early Jewish and Christian Literature

Bill Loader is one of the gifts of the *Methodist Church of New Zealand to the wider church*.

For many years Bill taught biblical studies at Murdoch University, Western Australia. Toward the end of his distinguished academic career he was awarded a Professorial Research Fellowship by the Australian Research Council. During the years from 2005 until 2010, freed of responsibilities in teaching, he devoted himself full time to enquiring into attitudes toward sexuality in Judaism and Christianity during the Greco-Roman period.

He explains his motivation: "I was concerned as the debates about sexuality emerged in the churches and community over the last decade that the historical resources were inadequate. I wanted to provide a more solid basis for discussion."

His intensive research into ancient documents provided material for five major books in the field amounting to nearly 2500 pages! A number of reviewers suggest that as a result of these publications Bill Loader is now recognised as a leading world authority on sexuality in early Judaism and Christianity.



This book summarises the findings from the previous publications. It makes accessible to those who are not specialists in the field how sexuality was understood in the ancient world in sacred scriptures and beyond.

What makes it especially interesting is the way in which Bill has mastered the canonical literature and influential material outside of the scriptures in Jewish, Christian and Hellenistic sources.

The result is an astonishing achievement. The range and scope of his investigation is prodigious. His familiarity with what would seem to be obscure texts is remarkable.

Curious attitudes toward sexuality that have persisted into the modern world are traced to their origins and made explicable in their social and historical contexts. Five chapters survey the literature related to the beginnings of sexuality, households, sacred space, and finally passions and persons.

Within each of these chapters there are detailed examinations of questions such as marriage and divorce, purity and the Temple, sex and the future and managing sexual passion. A

judicious conclusion demonstrates how only on rare occasions did these writers depart from seeing sexuality as a good gift from God.

I was struck by the way in which Bill treats the tradition of the Watchers first mentioned in a few verses in Genesis 6 where disobedient angels have sexual relations with women on earth. He uncovers a substantial literature which develops this story as an alternative explanation for the presence of evil in the world.

There is also an intriguing discussion later in the book of the ways in which early Jewish and Christian writers cautiously incorporated ethics from Greek philosophers.

The book provides resources for further study should the reader wish to follow up issues. The sentence at the top of page 129 has six footnotes!

There are many gems such as The Thanksgiving Hymns found at Qumran "depicting God's love as like the nourishment of a wet nurse." (p. 59)

Bill resists the temptation to impose his own interpretations and lets the texts speak for themselves. The work is a most impressive accomplishment and will serve the church for a long time to come. Another reviewer claims that "this book establishes Loader as the Kinsey of biblical sexuality."

By William Loader
2013, *Eerdmans*, 148 pages
Reviewer: Terry Wall

Who's Who of the Bible - Everything You Need to Know about Everyone Named in the Bible

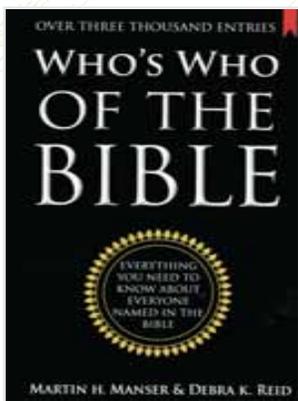
As we all know the Bible is full of stories about many people. But did you know that there are over 3000 people mentioned by name in the Bible?

All of their names are provided in this helpful reference book, along with a brief summary of who they are, how they relate to other Bible characters, and their contribution to the scriptural narrative.

An alphabetical list of names is provided which enables access to each person's story. The book is divided into six sections i.e. The Pentateuch, The History Books, The Books of Poetry and Wisdom, The Prophets, The Gospels and Acts, and The Letters and Revelation.

Helpful family trees are provided for Abraham, David, Jacob, Judah, and Levi, along with a timeline for the Prophets. Brief articles provide insights into Angels, Assyrian rulers, Roman caesars, God, The Holy Spirit, Jesus Christ (including his 27 titles), kings of Israel and Judah, pagan gods, pharaohs and Satan.

One thing I greatly appreciate about this resource is that it provides approximate historical times for when each Bible character is thought to have been alive. For example,



Meshillemoth (an ancestor of Ahzai, son of Immer!) lived in the early 7th century BC, and Amashsai, one of the priests who settled in Jerusalem after the Temple walls were rebuilt, was a son of Azarel and lived in the mid-5th century BC.

Drusilla (c. AD 38-79) was the Jewish wife of Felix. She accompanied her husband to listen to Paul speak about faith in Jesus. Rhoda (alive around AD 43) was a servant in Mary's house who heard Peter when he knocked at the door when he was released from prison during the night.

Helpful mini-biographies such as these provide introductory sources of general information for sermon preparation and/or general interest. I recommend this book as it helps us appreciate the huge number and variety of biblical characters.

There are helpful introductions to all the well-known Bible characters (including God) but also to the many hundreds of people I have never stopped to encounter and think about before.

This 'who's who' highlights how few women's names are present in the Bible. The overwhelming majority of named

characters in both the Hebrew Scriptures and the Christian New Testament are men. Using this book makes it easier to identify the relatively few women who are named, and to study their character and contribution to the Biblical story.

I recommend it for anyone who is sincerely interested in reading and studying the Bible. It has helped me to appreciate more fully the time-scale over which the historical Bible characters lived, and the many different cultural contexts in which they experienced God at work in their lives.

The ages of people that are given in Genesis are taken at face value. Manser and Reid fortunately do not attempt to date Genesis 1-11, but they do choose to use a time-scale which was new to me: the Anno Mundi (AM from the Creation of the Earth).

This is not a book that seeks to explain how or when the Bible was written. It is not an exercise in historical-Biblical criticism or theological interpretation.

Rather, it provides a helpful concise and easily accessible introduction to the identity, contribution and character of all those people whose names have, one way or another, ended up in the Bible.

Review copy courtesy Epworth Books.

By Martin Manser and Debra Reid
2012, *Lion Hudson*, 304 pages
Reviewer: Greg Hughson

PHILIP YANCEY
THE QUESTION THAT NEVER GOES AWAY
What is God up to in a world of such tragedy and pain? The long-awaited follow-up to "Where is God When it Hurts?"
\$29.99*

Theme Scheme
Creative ideas, activities, games, puzzles, plays, quizzes
Rosalie Sugrue
\$25.00*

BRIM
Creative Overflow in Worship Design - there are 52 Sundays in a year. There is only one of you. Here are 10 worship services to jumpstart your creative engine.
\$36.00*

THE RIGHTEOUS MIND
Why are good people divided by politics and religion? If you want to know why you hold your moral beliefs and why people disagree with you, read this book.
\$30.00*

ORDER NOW
FreePhone 0800 755 355 • sales@epworthbooks.org.nz • epworthbooks.org.nz *Plus P&P \$5.50 for 1 or 2 items, \$7.50 for 3 or more.

Unsung Methodist Personalities

ONE IN SPIRIT - RATANA AND WETERIANA...



Hapeta Renata

In his sermon at the ecumenical service at Waitangi this year, New Zealand Baptist Churches national leader Rev Craig Vernall paid a fine tribute to the spiritual leadership of Tahupotiki Wiremu Ratana, which began in the years immediately after World War I.

A few days later, Trinity College students on their journey of discovery into Maori spirituality and the mission history at Whangaroa and Hokianga, visited the Ratana place of worship at Te Kao, on the road

from Kaitaia to Te Rerenga Wairua (Cape Reinga). There they had the privilege of hearing about the history of the Ratana Church from the local apotoro (apostle).

What may have surprised the students was to learn of the strong links that existed between TW Ratana and the Methodist Church, particularly when AJ Seamer was Home and Maori Missions superintendent.

At that time Rev Hapeta Renata was the Methodist Maori minister at Kaeo. Hapeta had been born at Waitetiki, Mongonui in 1866, the son of Renata Te Ngahuru and Mere Te Arahinganoa (nee Reone) of Ngapuhi.

Hapeta was educated at Peria and St Stephen's College, and received on trial at the 1900 Conference. He served his probation at Kaeo from 1900 to 1915, and then returned there after a year at Raglan, 1915-1916. He was superintendent at Kaeo from 1908 onwards. His last year in the Methodist ministry was spent at Taheke, Hokianga, 1925-1926.

When Ratana's mission started to develop, Arthur Seamer encouraged some of his home missionaries to work with Ratana. Since Seamer had himself been the minister

at Kaeo when Hapeta was there, they would doubtless have worked closely together. It is even possible to imagine that Seamer's knowledge of te reo and his commitment to working among Maori had been influenced by Hapeta, who was more than 10 years his senior in age.

Hapeta became involved in Ratana's work from the time of the 1919 influenza epidemic. After the trauma of World War I and then the high mortality of the influenza epidemic, people were looking for a faith to sustain them in their sufferings, both mental and physical.

For some mainstream churches, the emergence of a Maori spiritual leader engaging in faith-healing was something of a challenge but there was no real opposition so long as that support did not affect the Maori continuing as members of the traditional churches. It was Ratana's healing ministry that attracted the interest of Hapeta Renata.

Increasingly he worked personally with Ratana, becoming one of his leaders. When the Ratana Church was formally instituted, he was appointed one of the first apotoro. Arthur Seamer was also active at Ratana's

side at this time, to the point that he offered help to devise the new church's constitution.

Hapeta doubtless had a hand in this significant task. All this led to his decision to voluntarily retire from the Methodist ministry during 1926 and to throw in his lot with Ratana.

Later he helped Ratana write the Blue Book that is still used as a hymnal today. Hapeta and TW Ratana were both evangelists and revivalists, though Hapeta had no wish to be involved in the more political aspects of the Ratana Movement, as it developed in the period around 1930.

Nor was he committed to the building of the Romanesque style temples of the Ratana Church, such as that at Te Kao. Hapeta was, however, concerned about the issues surrounding land settlement, and was one of the original investigators of the 'surplus lands' in the Far North

He was nearly 90 when he died on July 7th 1955 at Omaunu, Kaeo. His wife, Harata Piake Riwhi, whom he had married in 1888, predeceased him by many years. She died in 1937. His life bears witness to a common cause, the 'oneness of spirit' that Weteriana and Ratana share.

Hapeta Renata - 1866-1955

How the clergy covered the ground

METHODIST ARCHIVES

By Helen Laurenson

Nineteenth century artists represented New Zealand's rugged terrain with dramatic effect in their paintings but that same landscape of mountains, bush and rivers presented great challenges for travellers.

Stories of early Wesleyan missionaries who walked arduous and lengthy journeys and undertook risky river crossings to reach their destinations are well documented.

It was a last minute decision to take a

'short cut' winter canoe trip in the Hauraki Gulf to avoid the laborious land route north that resulted in Rev John Bumby's untimely drowning along with several of his young companions, in June 1840. But sea-travel around New Zealand's coastline was sometimes a better option than a trek overland.

A horse, if available, could reduce reliance on 'shank's pony'. But there were other ways that were more innovative than actual horseback riding, as the young Rev

Thomas Goodwill Carr, newly appointed to Whangaroa, noted. Describing his monthly trip to the Bay of Islands in the early 1870s he recalled, "I used to row to Kaeo (or ride according to the tide) and up through steep Kukuparere hill (I drove the horse up, holding on to his tail)."

By the early 20th century, ministers, deaconesses and home missionaries were still using horses to reach people in remote country districts where roads and tracks could become a sea of mud in winter. As better infrastructures were developed in towns and cities, bicycles or horse-drawn vehicles became the more usual mode of transport. It is recorded that Rev Charles Hughlings Garland drove a neat little pony trap to services and meetings at Mt Eden Methodist Church during his time there from 1917 to 1918.

In 1929 and 1930 Sister Rita Snowden served her first appointments as a young deaconess at Home Mission stations in Raetihi and Otorohanga. During that time she must have provided a remarkable sight, powering through the district on her large and somewhat unreliable motorbike which she named 'John Wesley'.

By the 1920s motor cars were increasingly used. Probationer George Laurenson, appointed to St James Church, Cashmere Hills in 1928-29, and also to the Bay of Islands in 1930, was the proud owner of a new Austin 7 or 'Baby Austin'

as the little car was affectionately known.

At 6' 6" tall, it seemed amazing that George could actually fold himself into such a small vehicle. So remarkable was the feat, that on 13 December 2013, 83 years later, Dawn Atkins, was still able to recite the limerick that she remembered from George's time in the North, when she was four years old:

A great little car is the Austin

To get in is very exhaustin'

You put in your feet

And part of your seat

And the rest of you has to be forc'd in.

George was ordained at Methodist Conference Dunedin on 23 February 1931, and in that year took up the position of Home and Maori Mission Department assistant superintendent. A series of larger and more practical vehicles served his needs, particularly after he was appointed Home and Maori Mission Department general superintendent upon the retirement of Rev AJ Seamer in 1939.

By the 21st century, cars still maintain their dominance as the preferred mode of transport but urbanisation, the closing or combining of the many Methodist preaching places and churches, together with other factors, have diminished the need for extended journeys around the country. It's easier to go by air!



George Laurenson with his 'Baby Austin' at Sumner, 1928.

We celebrated with a garden party!

This year is the 50th Anniversary of Methodist Women's Fellowship, and on February 24th the Bay of Plenty Methodist District Council members celebrated this occasion with a garden party in the lovely gardens of a private home in Opotiki.

Pat Payne was the first secretary for the District Fellowship and a letter from her was read, which expressed her views and memories of those early times.

Current president Alison Kehely introduced our hostess Maxine, and acknowledged her

generosity in opening her home and garden for us, with a gift. Alison spoke of the MWF as 'Amazing People = Amazing Things'.

Twenty-six members were present on the day, travelling from Kawerau, Greerton, Otumoetai, Whakatane, Mount Maunganui, Opotiki and Wesley Tauranga.

A gold candle flickered in memory of all those past members who gave leadership and guidance during the early years of the MWF. Marjorie Hardymont and Mapa Haussmann cut the 'birthday' cake, which was

shared by those present.

Picnic tables were draped with individual meeting tablecloths from the MWF group. Some were embroidered with past members' names, one was a gift from the Solomon Islands, and one was a well-used cloth from Te Puke.

The women attending shared time talking about their memorable moments and experiences, and the Opotiki ladies, well known for their skits and fun, presented some up to date hilarity, which wound up an 'amazing day for amazing people.'



Mapa Haussmann and Marjorie Hardymont cut the anniversary cake

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Vakatikori ko i rau nai Talatala ni Wasewase O viti kei Rotuma e Niu Siladi Tabacakacaka o Viti e Okaladi

E rau a vakatikori ena Sigatabu na i ka 2 ni Feperueri ena i tikotiko ni Lotu mai Meadowlands ko Joeli Ducivaki kei Alivereti Uludole.

E oso drigi na valenilotu kei na kena tautuba vei ira era gole yani me laki vakadinadinataka na lotu ni veiveivakatikori vei rau nai talatala. Era tiko kina ko ira na lewe ni vavakoso Lotu Wesele e Okaladi raraba, ko ira na mata mai na vei tabacakacaka ena loma ni Wasewase, veiwekani vakalotu kei ira na wekadrau ka ra gole mai Viti.

E rau veiqaravi ena Lotu bibi ni veivakatikori oqo na i Talatala Qase ni Wasewase Peni Tikoinaka kei na

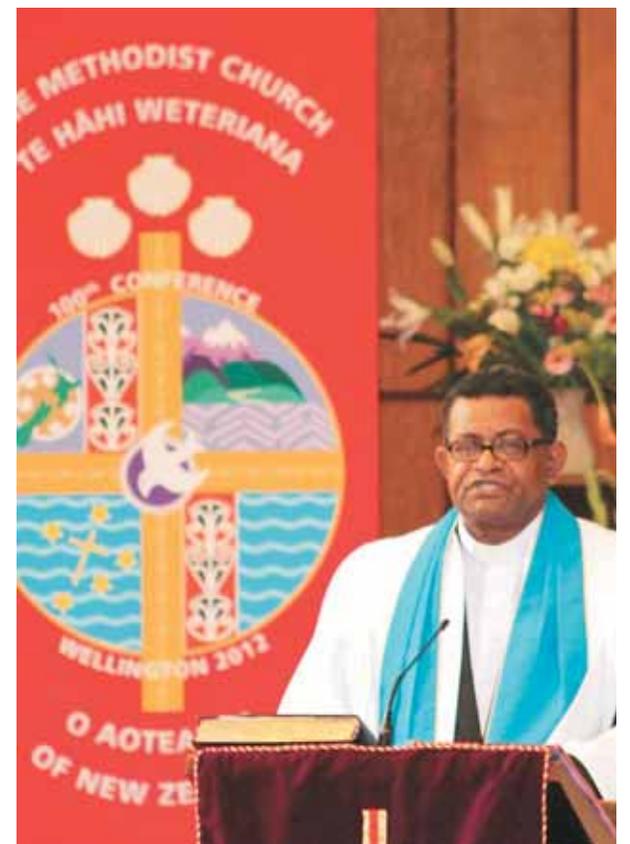
Qaselevu Vakacegu ka i Talatala ni Tabacakacaka e Viti e Okaladi o Nai Talatala Ilaitia Tuwere. Ena nodra soli vaqa vakayalo na Qaselevu Vakacegu, era tautaukana tale na bibi ni veikacivi ni Kalou kina nodrau bula kei na matavuvale ka sa na yaga me luvati laivi na veika e dau i vakatatao tu ni veiqaravi.

Ni suka na Lotu, a vakayacori na veiqararavi vakavanua ena vatuniloa levu ka tara ravita toka na valenilotu, kei na magiti levu e vakarautaki me baleta na Lotu bibi oqo.

Ko Joeli kei Alivereti e rau lewe ni vavakoso e Meadowland ka rau

vuli ena koronivuli ni vuli talatala na Trinity College mai Okaladi. Me vaka na kena ivakarau, e rau na veiqaravi yabaki rua (Talatala Vakatofolei) ena loma ni Tabacakacaka o Viti e Okaladi ni bera ni rau qai vakatabui kina I tutu vaka i Talatala Yaco/Cavuti ni Lotu Wesele e Niu Siladi.

Ko Alivereti ena veiqaravi ena i vavakoso e Meadowlands kei Joeli ena nai vavakoso e Pukekohe, Okaladi ka rau na cakacaka ena ruku ni nodrau veiliutaki nai Talatala ni Tabacakacaka, Qaselevu vakacegu Ilaitia Tuwere kei Talatala Mikaele Yasa.



Kacivi na nodra bula na Turaga na Qase Levu ni Lotu Wesele e Viti kei Rotuma - Nai Talatala, Vuniwai- Tuikilakila Waqairatu

E tara na Lotu Wesele kei na vei matalotu tale eso kei Viti raraba ka vaka kina ena vei yasai vuravura na nodra mai takali vakasauri na Qase Levu ni Lotu Wesele e Viti kei Rotuma o Na italatala Tuikilakila Waqairatu.

E ra a mai kacivi ena siga Tusiti nai ka 11 ni Feperueri 2014 ena valenibula na CWM mai Suva.

Na turaga i Talatala Tuikilakila a cabeta nai i itutu vaka Qase Levu ena bose ni koniveredi ni Lotu Wesele ena vula o Okosita 2013. Era taura tale tu ga na i tutu vaka Turaga Tui Nasau main a koro o Naro ena yanuyanu o Moala ena yatu Lau.

O Nai Talatala Tuikilakila Waqairatu e vakawati vei Iowana Waqairatu ka dua bulu ga na luvedrau o Roko Salote Senirewa Waqainabete.

E na guilecavi dredre na nodra bula ena vuku ni nona veiqaravi ena loma ni Lotu kei na taudaku ni Lotu wesele. E ra na dau nanumi ena nodra cakacaka ena yalo dina kei na nodra kauwai kina na bula vakayalo ni lewe ni Lotu kei na vei umatamata mai Viti. E dua na nodra tatadra sai koya na veisau (reform) ka vakatokai tiko Na Lako Yani Vou (The New Journey) ka yavu taki mai ena Efeso 1:10.

Na Lotu ni veibulu a laki qaravi ena valenilotu Na Centenary mai Suva ni bera ni laki vakotori na yagodra ena n a koro ni veivakarautaki mai Davuilevu ena yasani valenilotu na Baker Hall.

Ni namaka na kena I kuri ena vula o Me nai itukutuku me baleta na Qase Levu Nai Talatala Tuikilakila Waqairatu kei ira na lewe ni Wasewase o Viti kei Rotuma e Niu Siladi ka ra gole talega yani e na reguregu.





O le Ata Maanumini

O se tasi aso malolō na ou asiasi ai i lo'u tina. E tusa ma le 700 maila le mamao o le mea e nofo ai. Sa ma talanoa i le tele o vaega ese'ese o le olaga i aso ua te'a, e pei ona fai e le tele o tina ma a latou tama tama. Na oo atu la ma talanoaga i pusa o fafao ai le anoano o ata ma isi mea mai tausaga e tele ua mavae. E sasa'a atu le isi pusa ae to'ulu mai ai le mau ata sa pu'eina i tausaga o lo'u tuputupu'e, mai lo'u la'itiiti se'ia o'o ina ave'a a'u ma tama talavou, ma o'u ofu kaupoe; ata o lo'u i'u mai le a'oga maulalo se'ia oo ina ou i'u mai le kolisi.

E iai ma se ata o se tama'i tamaititi, ma olo'o tusi ai lo'u igoa. E pei lava o ata o isi tamaiti a o laiti. O le ese'esega, o le ata lea, e ma'anumini, ma masae nisi ona pito e pei na saei e se ta'ifau. Na ou fesili i lo'u tina pe aisea e saga teu ai lea ata a o loo tele isi ata e matua lelei atu i lo' o lea.

Se'i foi laitiiti lava le tala i le taimi pe

tusa o le sefulu masina lo'u matua. O le taimi lea na maua ai lo'u tamā i le ma'i fufula, e tolu masina ae oti ae faato'a te'a lava lo'u uluai aso fanau. Na pe uma lona tino ua le mafai ona gaioi. Na tuu o ia i totonu o se masini e fa'amanava ai. E seasea ona asiasi atu nisi i lo'u tama ina ua maua i lea ma'i, ona o le vai taimi lea i le tausaga e 1950 sa matuā fefefe ai tagata i le fufula e pei ona fefefe i le AIDS i nei aso.

A o le tagata e asiasi atu lava i aso uma i lo'u tamā, o lo'u tina. E nofo i le nofoa ina ia feagai tonu ma le mea e tilotilo ai lo'u tama i le fa'ata ma na iloa ai lo'u tina, ona ua le mafai ona fuli lona tino i le mea e mana'o iai.

Fai mai lo'u tina na ia teuina lo'u ata ma'anumini lea, ona o le ata lea sa fa'apipii i le masini sa ta'oto ai lo'u tamā e fa'amanavaina ai o ia. Na mana'o lo'u tamā i so'u ata e avatu e faapipii i le masini lea e ta'oto ai ina ia matamata ai pea i lona atalii i aso uma. O le mea lena

ua ma'anumini ma masae ai nisi pito o le ata.

Na seasea lava o'u toe vaai i lo'u tamā ina ua ta'oto i le falema'i, ona e fa'asa tamaiti i le vaega lea o le falema'i e taoto ai lo'o tamā. Ma le isi, sa ou laitiiti lava ma e ou te le malamalama i mea o tutupu i lea vai taimi. I toe aso o lona ola, na o le ta'oto lava o lo'u tamā e le gaioi, ma vaavaai i ata o lo'u tina ma lana fanau. Na pau lava na o mea na te iloa aua na o le taliaga lava faasasa'o.

Poo a ni mea sa mafaufau o ia iai? Pe sa tatalo mo matou? Ou te talitonu sa tatalo mo matou. Matamata i o matou ata ma tatalo mo matou aua e le'i faatagaina matou e matou te asiasi atu ia te ia.

Ou te mafaufau soo lava i le ata ma'anumini lea, ona e faamanatu mai ai le alofa e le uma o lo'u tamā ia te a'u. E ui lava ma te le masani aua e ma'i o o'u laitiiti lava, ae o a'u lava o lona atalii. Ua ou ta'ua lenei tala ona o lagona

na ou maua ina ua faaali mai e lo'u tina le ata ia te a'u, na ou manatua ai le aso na ou talitonu ai i le Atua a o o'u iai i le a'oga, ma ou talitonu ai, o lo'o iai se isi e alofa ia te au. O lo'o iai le Atua e ui ina mamao mamao lava, ae oloo fai mai lona alofa mo a'u. Ou te le malamalama lelei ia te ia, ae ua ou talitonu, e alofa ia te a'u, e pei ona alofa mai o lo'u lava tamā e ui lava sa puapugatia i ona mafatiaga sa iai.

E ui lava fo'i ina ma'anumini o tatou ata ona o a tatou amioga mataga, ae le mafai ai ona aveesea ma motusia ai le alofa fa'atamā o le Atua mo i tatou. Ua fa'aalia lea alofa, ina ua liutino-tagata ma soifua i se soifuaga ma'anumini ina avee le tagata o le paleali'i o ana galuega ma tagata mafolafola i lona alofa lavea'i.

Tusia Paulo Ieli

Lauga School of Theology Faifeau Sinoti Samoa

**Aso Toona'i 15 Fepuari
2014 – 8am
Iakopo P Faafuata**

Tusi Faitau: Mataio 5:33-37

Sini o lenei aso e pei ona iai i le Tusi Faitaaso e fa'apea: "Aua e te tautō pepelo, a ia e avatu i le Ali'i o mea uma e te tautō ai."

Ae o lagona o le failāuga i lenei taeao, e fa'atāuaina ai le vāega muamua o le fuā'upu e 34 ma le 'ātoa o le fuā'upu e 37, o le Mataio 5 e pei ona faitauna i lenei taeao.

MATUA 34a & 37: "A oute fai atu a'u iā te outou, 'aua lava ne'i tautō. A ia fa'apea lā outou upu: Ioe! Ioe! E leai! Leai! Auā o le upu e sili i na upu, mai le leaga lava lea."

A o'o ina iso se fa'asufi, ma ua siliga fo'i -tali-i-seu, sā'iliga a matai o se nu'u, o se tasi na ia fai se solitulafono, po o se mea matuā/matagā, ua ta'uvalea ma fa'alumaina ai le nu'u ma le afio'aga, o le mulia'i la'asaga e uia, o le faia lea o le TAUTŌGA OTI.

E le'i va'ai iai o'u mata, ae na'o le fa'alogo i tala.

E fa'apea o le faiga, e fofola le Tusi Paia, ae auaua'i mai iai le nu'u, e fa'atautō ai luga.

O le taumafaiga lava, e sa'ili po o fea o ta'oto ai le moni ma le fa'amaoni, i le tagata na faia le agasala.

O le molimau a se tasi ali'i, o ia e le'i talitonu iai i lenei mea o le TAUTŌGA OTI.

Ae ina ua va'ai iai, ona ia iloa ai lea o le mamana, o lea fo'i tū ma āga a le atunu'u i aso ua alu.

Fai mai ua aua'i aua'i tagata o le nu'u, ua toe 15 tagata o totoe.

O le tagata lona tolu mai tua o le laina, na tete'i tagata i le va'ai atu, ua tafe ifo fa'avai le afu malūlū, ua sesega fa'alau pula le tino, ae ua amata ona fe-lele-lelea'i ai i ona luga, lagomumu lapopo'a.

E le'i o'o i le Tusi Paia ma le nofoaga o lo'o fa'atino ai le TAUTŌGA. A ua to'otuli, ua tagi māsūsū, ma fa'ato'ese i le ali'i tāua, le tu'ua ma matai o le nu'u. Ua fa'a'ailo le MONI male FA'AMĀONI, o ia le tagata na faia le agasala.

O le molimau a lenei ali'i, o le tasi lenei o tū a le atunu'u i aso ua alu, na va'aia ai le MANA o le SILISILI'ESE.

Ua faigatā ona sā'ili le MONI, ua lē faigofie ona maua le FA'AMĀONI, ua gōtōga le AMIOTONU, ua āfua ai ona lē talitonuina le tagata, i se upu e tautala ai.

O le māsalomia o se tagata, i se mea na

ia fai, e māfua ai ona gagana ma fa'apea ane: "Oute tautō atu, oute le'i tago i lau atotupe."

"Tautō, o le teine matou te faigaluega ua misi lana pasi, na ala ai ona mā o mai i la'u taavale." Po o le ā lava lā, le moni & fa'amaoni o le tamaloga, a ua matuā lē talitonuina lava e le fafine. Pe fa'afia ā ona tautō le tamaloga, a ua mumū ā saesae le māsalō i le loto o le fafine. A ua ātili ai, pe 'ā manatu i le upu fa'aSamoa: "E 'asa le faiva, ae lē 'asa le māsalō."

Se'i vaganā ua fa'apea mai le tamaloga: "Ou te tautō i le Atua, oute lē alu i lenā teine. E leai ā se tasi e fa'alucaina oe la'u honey." Se'iloga e tautō i le Atua, ona fa'ato'ā tau talitonuina lea o le MONI ma le FA'AMĀONI.

E tai fōliga fa'apea le matā'upu o lo'o tautalaga e Iesu, i le tusi faitau o lenei taeao. Fai mai Iesu: "Ua fa'alogo fo'i outou, na fai mai i ē anamua, 'Aua e te tautō pepelo; a ia e avatu i le Alii o mea e te tautō ai."

Ae oute fai atu a'u ia te outou, 'aua lava ne'i tautō; 'aua le tautō i le lagi, auā o le nofoāli'i lea o le Atua; po o le lalolagi, auā o le mea e tu ai ona 'a'ao lea; po o Ierusalem, auā o le 'a'ai lea a le Tupu Silisili. 'Aua foi ne'i e tauto i lou ulu, auā e te lē mafaia ona fa'asinasina pe fa'auliuli se lauulu se tasi. A ia fa'apea la outou upu: Ioe! Ioe! E leai! Leai! Auā o le upu e sili i na upu, mai le leaga lava lea."

Oute manatu, ua lē po se lilo i le silafaga a Iesu i le mātūiā o le fa'afitāuli, ua vaemanua ai le matā'upu e uiga i le tautōga. Auā ua o'o lava i le suafa o le Atua, ua lē fefe le tagata amio leaga e fa'aaogā e tautō ai, ina ia sao mai ai i faigatā ua lofitūina ai.

O le fa'afitāuli, o le FA'ATILOILO MĀSAE.

O le alagā'upu lenei e maua mai le faiva o le tū'iga, po o le fa'amo'a. O le faiva e fai i le upega. E tatao le upega, ona toso lea o ona fa'alau e pei e fa'avī, ae tala le 'aufaifaiva, e tu'itu'i le 'amu ma tautā le sami, e tuli mai ai i'i totonu o le upega.

O āga a i'a ua maua i le upega, e feoa'i solo e sa'ili se māsa'e o le upega, e sola ai, ma sao mai ai i faigata e pei ona feagai ai.

E tele ina fa'auiaga e tagata lea alagā'upu, o le va'ava'ai māsei/leaga. Ae ou te manatu, o le uiga sa'o o le alagā'upu, o le va'ava'ai avanoa e sao mai ai ni faigata ua ūtia ai.

O lona uiga, o le tautō a le tagata ua fai, o se avanoa e sao mai ai faigatā ua ā'afia ai. O lona uiga o le tautō pepelo. O se ta'utinoga e lē sa'o. (tala fūsa)

Na alu atu le isi ali'i e va'ai le foma'i o le mafaufau. Ua fai atu i le foma'i: "Lau susuga i le ali'i foma'i, ua ou sau i lau

susuga pe maua ai se fesoasoani i lo'u ma'i. Ua ou lagona le telē o le fa'alētonu o lo'u mafaufau. Ua tau leaga lo'u ulu ma ua pei a'u ou te valea, auā ua le gata ina galogalo mea, ae ua ou fa'alogoina leo o tagata i o'u taliga ma totonu o lo'u ulu. O le mea lea ua 'ou sau ai i lau susuga, pe maua se fesoasoani mo lo'u ma'i. Ou te tautō atu i lau susuga le ali'i foma'i, afai ae maua se fesoasoani mai lau susuga, ma toe maua ai lo'u malosī, ou te sainia le siaki e \$50,000 (lima sefulu afe tālā) e totogi ai lau susuga."

Fai mai le foma'i: "Ou te mautinoa e mafai ona 'ou fesoasoani i lou ma'i. Ae sau taeao, e amata ai ā tā fetufaa'iga (sessions)". Ua amata fa'atalatalanoaga a le foma'i ma le ma'i. Ua uma a lē sessions e tolu, ma ua fa'alogo atu le ali'i ma'i, ua telē le suiga o lana fa'alogo i lona tino, ma lona ulu.

Ua uma sessions e lima, ua fa'alogo atu le alii ma'i, ua atoatoa lona malosī; ona fa'apea atu lea i le ali'i foma'i: "Lau susuga i le ali'i fōma'i, ua ou iloa ua atoatoa lo'u malosī, ua te'a le galogalo o mea, ua lelei lo'u mafaufau, ua ou lē toe fa'alogoina ni leo o ni tagata i totonu o lo'u ulu ma o'u taliga. O le mea lea, e momoli atu ai la'u fa'afetai tele i lau susuga, ae ua tatau ona fa'a'uma nei ā tā feiloa'iga (sessions)."

Fai mai le fōma'i: "Fa'afetai ua toe maua lou malosī ma lou manuā mai le ma'i sa feagai ma oe. Ua ou lagona lava le fiafia i lau talanoa mai. Ae manatu i le taimi nei, ua tatau loa ona tā talanoa i le siaki e \$50,000 na e tautō mai ai."

Fai mai le ali'i lea i le fōma'i: "Lau susuga i le ali'i fōma'i, afai ou te sainia le siaki e \$50,000 e totogi ai lau susuga, e lua ni vaega ou te atugalū iai i lea tulaga pe a ou faia:

Muamua, ou te manumanu i lou ta'uleleia (reputation). Silasila fo'i oe, e lima ā tā sessions na fai. O lona uiga e \$10,000 i le session e tasi. O lona uiga, o oe o se fōma'i aupitosili ona taugatā i le lalolagi atoa.

Lua, afai ou te sainia lenei siaki e \$50,000 e totogi ai lau susuga mo nei sessions e lima, o lona uiga ua ou valea. O lona uiga o lo'o leaga lava lo'u ulu, ou te le'i manuā."

O se ta'utinoga lē sa'o. O le tautō a lenei ali'i, ua fai o se avanoa e sao mai ai faigatā o ā'afia ai.

O le fa'alētonu lea ua alia'e mai i le tautōga a le tagata ua fai. O le fa'ama'i ua pisia ai le AMIOTONU, o tau sa'ili e ala i le tautō. O lea ua ta'u atu e Iesu le fofō: "A ou te fai atu a'u ia te outou, 'aua lava ne'i tautō. A ia fa'apea la outou upu: Ioe! Ioe! E

leai! Leai! Auā o le upu e sili i na upu, mai le leaga lava lea."

A iai se isi upu e fa'aopopo i le Ioe/Leai, o lona uiga, ua taumafai le tagata e fa'amaonia lona sesē ae lē o le sa'o. A'o nisi fo'i upu fa'aopopo i le IOE po o le LEAI, e mai manatu leaga. Fa'ata'ita'iga: "IOE, o a'u na faia le tala, ae na māfua ona ou faia lea tala, ona na fa'aoso a'u e Mose e fai." O upu a le tagata ua taumafai e ufiufi lona sesē i le faia o le tala, ae lafo le leaga ia Mose.

"LEAI, oute le'i faia le tala, ae māsalō o le gutu fo'i faitatala o Mele, auā o le fafine e malosī tele i le fela'ula'ua'i tala."

O upu fa'aopopo i le LEAI, ua tu'ua'i ai iā Mele le leaga, ina ia sao ai le tagata leaga mai le fa'alētonu ua na fai. O upu e sau mai le manatu leaga.

Ou te manatu o le uiga lea o le i'u o fetalaiaga a Iesu, "...auā o le upu e sili i na upu, mai le leaga lava lea."

O le tagata ua ola i le AMIOTONU a le ATUA, e lē tau fa'amaonia lona SA'O, auā o le upu e tautala ai, o le upu sa'o. A fai atu lava IOE! o le SA'O lenā; o le MONI fo'i lenā ua na ta'u atu.

Afai fo'i e fai atu LEAI! O lona uiga o le SA'O fo'i lenā. E lē toe tau sā'ilila lā i se tautō, se FA'AMĀONIGA o lana LEAI, auā o le MONI lea ua na ta'u atu, ona ua ola i le AMIOTONU a le ATUA.

O le tagata ua tautala i le sa'o auā ua uma ona fa'asa'o e Iesu lana amio.. E lē toe tau sā'ilila se MONI ma se FA'AMĀONI o sana upu auā e tautala i le UPU MONI.

O lana AMIOTONU e lē popole ai, pe ita ma fultua mai se tasi ia te ia, ona o le fa'amāoni ma le amiotonu ua na ta'u atu ai le upu moni ma tautala ai i le sa'o.

O IESU o le SA'O o lo'o tatou 'ĀIGA. Ua uma ona fa'asa'o e le SA'O i tatou, ina ia SA'O ma TONU ā tatou AMIO, ina ia mafai ai ona tatou savavali i le AMIOTONU a le ATUA o Lē ua vala'auina i tatou, e faia lona finagalo i le lalolagi e pei ona faia i le lagi.

Ua lu'itauina e Iesu ona so'o i lenei mataupu, ina ia 'aua ne'i vaemanua le AMIOTONU a le Atua ua latou olaina, e tusa ai ma lo latou vala'auina e fai ma so'o. E lē tatau fo'i ona tau sā'ilila se faamaoniga o sa latou upu e ala i le tautō, auā e lē tatau ona fefefe e tautatala i le UPU MONI.

O se lu'i fo'i lea ua fa'atā'oto e Iesu mo i tatou uma lava:

"A oute fai atu a'u iā te outou, 'aua lava ne'i tautō. A ia fa'apea lā outou upu: Ioe! Ioe! E leai! Leai! Auā o le upu e sili i na upu, mai le leaga lava lea."

Soifua ona o Iesu.

KOE KEMI FAKATAUTEHINA 'A E KAU FAIFEKAU MOE KAU SETUATA MO HONAU HOA

Na'e lava lelei foki 'a e kemi fakatautehina moe fakataukei moe feohi'anga kumi ivi 'a e kau faifekau moe kau setuata moe ngaahi hoa 'o e Vahefonua Tonga O Aotearoa mei he efiafi Falaite 14 'o Fepueli ki he efiafi sapate 16 'o Fepueli 2014, na'e fai pe ki he fai'anga kemi pe 'a e siasi 'oku 'iloa ko Camp Morley, Clarks Beach.

Ne fetautaulaki atu pe kau faifekau, kau setuata, moe ngaahi hoa 'o lava pe hono fakanofonofu 'ehe ongo setuata lahi kinautolu ki he ngaahi nofo'anga, pea kamata leva lotu tatakai 'o e kemi moe lea talitali, pea na'e tatakai ia 'e he faifekau pule 'o Tokaima'ananga Faifekau Vaikoloa Kilikiti. Hili ia na'e fai leva 'e he faiako mei he Kolisi Trinty Faifekau Dr Nāsili Vaka'uta 'a e fakataukei ki he polokalama 'e fakahoko he kemi'. Ko e ngaahi polokalama tefito ia 'o e kemi ne fakahoko ko e ngaahi tālanga 'i he ngaahi kāveinga lalahi e tolu kene ofongaki mo to e hunuaki'aki e mo'ui 'a e kau faifekau moe kau setuata' mo e ngaahi hoa kuo ui ke nau tatakai 'a e Vahefonua Tonga O Aotearoa'.

Kāveinga 1 - 'Unu'unu ki he 'Otua (Loma 12:1 - 3) Kāveinga 2 - 'Unu'unu ki he Kaungāmo'ui (Loma 12:4 - 21) Kāveinga 3 - 'Unu'unu kia Koe (1 Kolinito 12:11 - 13:3). Ko e fakakoloa lahi foki 'a e ngaahi fakataukei mo e ngaahi fakahinohino na'e fai 'e he Faifekau Dr

Nāsili Vaka'uta ki he 'uhinga 'o e ngaahi kāveinga, 'a e fiemau e faifekau mo e setuata ko e 'uluaki me'a, ko e 'Unu'unu ki he 'Otua, ke foaki e mo'ui ma'aē 'Otua, Ke Tapu, ke fakahoifua, ke liuanga e mo'ui 'o fakafo'ou, pea sivi ke 'ilo e finangalo e 'Otua' ki he ngāue kuo ui kitautolu kiai, pea pehē pe foki mo e fakakaukau 'o e kāveinga hono ua 'o e 'Unu'unu ki he kaungāmo'ui, Ke ngāue fakatautehina 'i he fetauhi'aki, 'i he fefaka'apa'apa'aki 'i he fetoka'i'aki pea 'i he fe'ofa'aki, pea faka'osi'aki e 'Unu'unu kia Koe.

Ko hono fakakaukau 'a e mahu'inga pe ke te tomu'a 'ilo'i pe 'e kita, kita, pea kete sivi'ivi' pe 'ete mo'ui ke te 'ilo'i hoto mālohinga mo hoto vaivai'anga, pea ke te 'ilo'ete tōnōnou mo e kau'a ke te ngata ai, pea 'oku mahu'inga ke te 'ilo'i e tu'unga 'ete mo'ui fakasino, fakasosiale, faka'atamai mo fakalaumālie.

Koe ki'i konga si'i pe foki 'ena ia 'o e fu'u koloa ne fai'aki e fakakoloa 'o e kemi', 'oku ou lava ke fakafongā atu 'aki e ongoongo ni. Na'e fakamāfana foki e ngaahi tālanga he ngaahi kulupu', he na'e kulupu kehe pe kau faifekau mei he kulupu 'a e kau setuata, kulupu kehe hoa kau faifekau moe kulupu e hoa e kau setuata 'o fai ai e ngaahi fevahevahe'aki mo e fe'inasi'aki 'i he ngaahi a'usia 'i he ngāue.

Ko e ngaahi tālanga ni ne fakamā'opo'opo 'e Rev Vaikoloa

Kilikiti e talanga 'uluaki, Ko Rev Mosese Manukia tālanga hono ua, pea toki faka'osi'aki e ngaahi talaloto mei he ni'ihī pe pea mo e fakamā'opo'opo 'e he Faifekau Sea 'a e tālanga hono tolu mo e Sakalameniti.'

Ko e tapuaki makehe mei he kemi ni ko e toe fe'ilongaki mo maheni ange 'a e kau faifekau

mo e kau setuata mo honau ngaahi hoa. Na'e hoko foki 'a e taukei e Sekelitali lahi 'a e Vahefonua Edwin mo Taina he fa'a lī kupenga he matatahi ni ke fakakoloa'aki 'e 'ota ma'u pe kau faikava he tuku pea toe pe. Na'e tauhi pe foki 'e Teputepu'i Kemi e Tano'a ke faka'osi'aki ngaahi tālanga talafakafonua ia. Na'e

fakamafana pea fakakoloa lahi foki 'a e feohi'anga ni mei he 'ene kamata pe 'o a'u ki he tutuku 'i he efiafi Sapate. Na'e toe lelei foki moe faka'uto'uta 'a e Chef, 'Isileli Lamipeti mo Taina Tupou mei peito ki hono tauhi 'o e Kemi.

Mālō Kaumavae Minoneti Setuata, Tokaima'ananga Parish



KO E TOKANGAEKINA 'O E MO'UI LELEI

Ko e ongoongo mei he workshop KO E TOKANGAEKINA 'O E MO'UI LELEI, 'a ia ne fakahoko 'i Vaine Mo'onia.

Ko e taha eni 'a e ako makehe ki hono tokanga'i 'o e ngaahi fokoutua kehekehe 'oku mo'ua ai e tokolahi hotau kainga, mo 'enau ngaahi faito'oku fiema'u ke nau tokanga ki hono tauhi'. Na'e fiema'u ki he ako ni 'a e kau

mahaki' mo kinautolu 'oku nau tokanga'i kinautolu kuo toulekeleka'.

Na'e kamata 'a e ako ni 'i he 'aho 19 'o Fepueli ki he 'aho 26 'o Ma'asi pea na'e fakahoko 'a e polokalama ni 'e he kautaha Alliance Health mo e Procure 'o tatakai 'e he Parish Nurse ko Mesepa Channing mo Valita pehē kia Masuisui Partsch. Na'e tokoni foki

'a e polokalama ki he founa hono folo 'enau fo'i 'akau mei he toketā.

Kau ai mo e ngaahi faka'ehi'ehi 'i he ma'u me'atokoni' 'a e me'a ke tuku mo e me'a ke fakalahilahi. Na'e ikuna'i 'a e ako ni 'e he kau toulekeleka 'o Vaine Mo'onia pea ne foaki ai pe mo 'enau ngaahi tohi fakamo'oni ki he lava lelei 'a e ako ni.'Oku 'oatu 'a e fakamālō

ki he ADHB mo e kau ngāue 'a e Potungāue Mo'ui 'i ho'o mou tokoni. 'Oku 'oatu foki mo e fakamālō ki he Faifekau Pule' Vāhenga Ngāue 'Aokalani mo Manukau, Faifekau Setaitra Kinahoi Veikune 'i ho'o me'a mai 'o foaki 'e mau ngaahi tohi fakamo'oni'.

Faka'apa'apa atu, Oliva Ve'a (Health Coordinator Vaine Mo'onia)



FAKALOTOFALÉ'IA Ko e Siate Folau ki 'Epeleli 2014 Langa 'a e mo'ui kakato 'i he maka-tu'unga ko Kalaisi ko e Folofola 'a e 'Otua [1 Kolinito 3:10-11] (Lanu Valeti)

'Oku ou kole keu fakamalumu atu mu'a, he talamalu 'o e Fonua' mo e lotu', ka e 'ataa keu 'ahi'ahi kakaua 'a e kaveinga folau 'o e mahina ni. Pea hangē pe ko ia kuo mou 'osi mea'i', 'oku tau lolotonga folaua 'a e faha'ita'u fakakalisitiane 'o e Leniti', 'a ia ko e taimi 'o e fakatomala mo e fakafuefu, pea tau toki fakatu'amelie ai pē, ki he faha'ita'u fo'ou 'o e Toetu'u', 'a ia 'e hoko mai he Sapate 20 ai pe 'o e mahina ni.

'I he kaveinga Folau 'o e mahina ni', 'oku ne takimamata kitautolu ki he mala'e 'o e langa 'o e mo'ui kakato'. Ko e mo'ui kakato' foki, 'oku meimei natula tatau mo e kai palanisi'. Mo'ui lelei fakasino, potu fakapotopoto faka'atamai (Wisdom), pea

toe 'amo'amo atu 'a e mo'ui lelei hotau laumalie. Ko ia 'oku fokotu'u mai 'e he kaveinga 'o e mahina ni, ko e me'akai palanisi ko ia', ko **Kalaisi**, pe ko **Folofola 'a e 'Otua'**. 'Io, koe me'atokoni ifo taha ia ma'aē kau Kalisitiane'. He 'oku faka'ofa 'a 'ene to'onga', pea 'oku vovo ange, mo ifo ange ia he toe me'akai 'i he 'univeesi ko 'eni'. He koe me'akai na'e 'ai kakano mei loto 'Itaniti 'o mātu'aki hiki mai.

Ko 'etau veesi Folofola huluhulu 'o e mahina ni, 'oku sio 'a e 'Apositolo ia, mei he tafa'aki 'e taha. 'A ia 'oku ne pehē ai, ko e mo'ui kakato', 'oku fakatefeto ia mei he tonu 'e te fili 'a e makatu'unga'. Ko e fakatāta lelei taha ki he makatu'unga 'oku ne fokotu'u mai', ko e talanoa fakatāta 'a

Sisū 'o felāve'i mo e ongo tangata na'e fai 'ena langa. Ne fili 'a e taha ke langa 'i he 'one'one', ka e fili 'a e taha ke langa 'i he maka'.

'Alā si'oku kaungā fononga Pilikimi 'i he toafa ni. Tuku mu'a keu fokotu'u atu 'a e founa 'e ua kuo 'omi 'e he kaveinga folau 'o e mahina ni, pea pehē foki ki he 'etau veesi folofola huluhulu'. Ko e mo'ui kakato', 'oku ma'u ia 'e ha kakai 'oku tonu 'a e me'atokoni te nau ma'u', pea tonu foki mo e makatu'unga 'o e fale kenau nofo ai'. Ko ia 'oku ou fokotu'u atu ke tau fili mu'a 'a Sisū Kalaisi, ke hoko ia ko hotau ma'u'anga ivi, pea 'ikai ia ko ia pe', ka ke hoko koe makatu'unga malohi taha ki he 'etau **Tui'**. He ko e Sisū ko ia', na'e hoko

mai koe **Folofola** 'i he kamata'anga', pea ko Sisū ai pe ko ia', kuo hoko 'o hangē ko e lau 'etau veesi folofola huluhulu', ko e tufunga potu. 'Io, taumaiā, te tau toe 'ai mo ha makatu'unga kehe, ka ko ia pe na'e toka'ai', 'a Sisū Kalaisi. Ko ia ke tau ma'u ā 'a e mo'ui kakato' ia Sisū Kalaisi, he ko ia **IA** 'a e **MA** mo e **VAI** 'o e mo'ui', pea ko ia ai pe, 'a e makatu'unga ke fai ai 'etau langa', pea tau malu ai mei he ngaahi ha'aha'a kotoa pe 'o e mo'ui ni, kae lava ke tau a'usia 'a 'Itaniti mo hono mo'ui 'oku ta'engata'. 'I he Huafa 'o e Tamai, mo e 'Alo mo e Laumalie Mā'oni'oni. 'Emeni.

LIPOOTI MEI HE RETREAT KUMI IVI 'A E POTUNGAUE 'EVANGELIO 'A E VAHEFONUVA TONGA 'O AOTEAROA 'AHO 7-9 FEPUELI 2014

KAVEINGA: MO'UI 'AKI 'A E TOHITAPU 'I HO'O NGAUE FAKA'EVANGELIO

Na'e lava lelei 'a hono fakaava 'a e Retreat Kumi Ivi 'a e Potungāue 'Evangelio Vahefonua Tonga o Aotearoa, 'i he 'aho 7-9 Fepueli, 2014, Hunua Falls Campsite, Papakura, Aokalani. Ne kamata'aki 'a e 'apitanga ni, hono fai 'e he Talēkita Rev. Hola Paea ha lea Talitali mafana, loto kuo honga'ia, 'a e fie afea mei he fale 'o Ha'amoheofo, **Ta'ahine Pilinisesi Mele Siu'ilikutapu Kalaniuvalu Fotofili**, 'a e kemi fakakoloa ni. Na'e tatakai 'aki 'a e malanga huufi ni, ha Praise & Worship na'e fakahoko 'e he 'Evangelio (New Lynn), pea mo e Lotu kamata, na'e fakahoko 'e he taki 'Evangelio ko Pita Hola. Ko e lau 'o e Lesoni na'e fakahoko ia 'e Lady Ma'asi Kalaniuvalu, pea toki fakahoko leva 'a e malanga 'e he Ta'ahine Pilinisesi. Na'e fakataumu'a pe 'ene fakamamafa 'i he kaveinga 'o e kemi ni, ko e – **"Mo'ui 'aki 'a e Tohitapu 'i ho'o Ngāue Faka'evangelio"** [2 Timote 3:16-17]

Ko e koloa mo e tapuaki, 'a e manava mai 'a e Laumalie 'o e 'Eiki, 'i he me'a na'e talaloto kiai 'e he Ta'ahine. Na'a ne tokanga ke fakapapu'i, ko e tangata 'Evangelio kotoa pe, **kuo pau ke fakapapu'i kuo tomu'a tali 'a Sisū ki he mo'ui** pea mo ne manatu'i 'e 'aho na'e fanau'i fo'ou ai 'i he Laumalie Ma'oni'oni, 'o ne tali kakato 'a Sisū ke hoko ko hono 'Eiki mo Fakamo'ui. Na'e tapuaki atu ko ha'ane talaloto, ki he'ene mo'ui kimu'a pea ne toki a'usia ai 'a e taimi, na'e fai ai 'a hono fanau'i fo'ou 'i he Laumalie. Na'e longolongo tapuaki 'a e hifo 'a e Laumalie Ma'oni'oni, he fu'u koloa na'e tō mei he fofonga 'o e Ta'ahine. Na'e mafana pea tō 'a e ngaahi lo'imata, 'a e loto kotoa pe 'i he vahevahe na'e fai 'e he ta'ahine, koe'uhi' he ko e fakasipinga 'o 'ene malanga mo 'ene vahevahe, na'a ne ngāue 'aki pe 'a 'ene mo'ui motu'a mo hono 'ātakai. Na'e fakalotolahi 'aupito koe'uhi', ko e vakai atu ki he tu'unga 'o e mo'ui fakalaumalie, 'oku ne 'i ai he taimi ni. Hili ia, pea na'a ne toe tatakai pe foki pea mo e lotu Hufia, 'o tapuni 'aki e feohi'anga fakalaumalie 'o e po Falaite.

Ko e 'aho Tokonaki na'e tatakai 'a e Praise and Worship 'e Sifa Moli & Tevita Po'ese, pea mo e Youth mo e Evangelio 'a Onehunga, pea hoko atu 'aki ha Ako Tohitapu na'e fakahoko 'e Rev Viliami Finau mei he Saame 1, ko e fakamafana 'a e teuteu mei he kolomu'a, hono koloa mo e momona 'o e Same 1, 'a e

fakakaukau 'o e tangata 'evangelio pe ko e tangata lotu, ne hangē 'ia ha 'akau 'oku tō ki he ngaahi manga'i vai, 'ene to'onga mo'ui, 'ene fakafotunga he siasi, he fāmili, he ngāue faka'evangelio. Hili ia na'e hoko atu 'aki leva 'a e Fakalotofale'ia I ko e kaveinga; Ko e founa hono fakahoko 'o e Lotu Hufia ne fakahoko 'ia 'e he Ta'ahine Pilinisesi.

Na'e mahino mei he me'a 'a e Ta'ahine, kuo pau keke tu'u vaha'a he tokotaha 'oku hufia pe fokoutua, pea ke hohoi mei he loto 'o e tokotaha kole lotu, ko e fiemo'ui, pea ke fai 'i he loto hangamalie. Ne 'osi ia pea fai 'a e movete 'o ngāue fakakulupu ki he ngaahi komiti ngāue 'e fa ne vahevahe kiai 'a e kemi, mo honau kau Taki, pea na'e fakakoloa ko e me'a holo aipe 'a e ta'ahine pilinisesi 'o fale'i mo fakakoloa 'a e ngaahi komiti ngāue takitaha.

Ko e po'uli hifo leva 'o e po Tokonaki, ne fakahoko ai e po fakasosiale 'a e Potungāue ni, pea na'e fakalele 'o tau'olunga fakavahe 'a tu'a 'Aokalani mo e ngaahi vāhenga ngāue iiki, kae tau'olunga fakasiasi pe 'a e Vāhenga Ngāue 'Aokalani Manukau, pea na'e ai 'a e me'a'ofa ke fai 'aki 'ene ngāue.

Ne lava 'a e fiefia 'a e fānuu, pea tapuni 'aki pe 'a e lotu Hufia, na'e tatakai 'e Polealisi Finau mei he Vāhenga Ngāue 'o Lotofale'ia, ne tō 'a e 'ofa, he laumalie ne fai aki 'a e hohoi mo e tangi ki he 'Otua, ha ivi ke fai 'aki 'ene misiona.

'I he 'aho Sapate leva na'e tatakai 'a e Praise and Worship 'e he fanau mei Wellington, pea pehē ki he Fānuu Ma'a Kalaisi ne nau kotoa 'i he kemi. Ko e fakamafana, he na'e fefakamo'oni 'aki 'a e kakai 'o e 'aho koia ki he hifo 'a e Laumalie Ma'oni'oni, 'I he feohi'anga ni, kimu'a pea toki fakahoko 'a e Malanga Sapate 'e he Ta'ahine Pilinisesi.

Ko e taha'i fekau mahu'inga 'o e Kemi Kumi Ivi ni, ko e feinga 'a e ta'ahine ke uki mo fakamahino ki he kau taki 'Evangelio, ko ho'o nautolu ngafa kuo ui kiai takitaha **ko e fakapapu'i 'e 'alu 'a e taha kotoa pe ki Hevani**. Ko e fononga pilikimi 'oku tau fai mei Taimi ki 'Itaniti 'oku fiema'u lahi ke tau FAKAMATAPAPA 'o fononga fakataha, pea 'oua foki na'a tō ha taha 'i he fakafo'ituitui, fāmili, siasi, fonua mo mamani foki. [Ngāue 1:8]. 'Io ko hono lea tefito ko e FAKAMATAPAPA, 'Io tau fakamatapapa he mahino, he lotu hufia, he fakamo'oni ma'a Sisū kae 'amo atu 'etau fakamatapapa, he

kumi laumalie ma'aē Pule'anga 'o e 'Otua.

Na'e lava lelei foki 'a e oua fakatapu, 'a e kau ma'u lakanga he Vahefonua, he 'evangelio 'e he Talekita Rev Hola Paea, pea pehē foki ki he faifekau mei Kolomu'a, Rev Viliami Finau. Ne kau ki he fakanofa 'a e Talēkita mo e kau faifekau ko 'eni – Rev Viliami Finau, Rev Nehilofi 'Aholelei, Rev Sione Lea'aetoa, **Sekelitali** – Semisi Manu, **Tauhi Pa'anga** – Sami Fuapoivaha, **Tokonaki** – Manu Prescott. **Kau 'Inisipekita** – Sokopeti Sina, Kolosaini Taulata, Langitoto Me'afou, 'Otenili Mahe, 'Ofa Manu, Tongo Vaiangina, Mele 'Aukafolau, Tevita Po'ese, Ikuvalu Havea, Sione Vea, Maumi Mausia, Manu Prescott. **Komiti Praise and Worship** – 'Ana Vea, Halani Fine, Kelepi 'Aholelei mo Lafo Lauaupea'alu, pea toe angalelei 'a e Ta'ahine 'o fai hono lotu fakatāpui, 'a e kau ngāue 'a e 'Evangelio, he Vahefonua.

Na'e hili 'a e malanga pea fakafofonga'i 'e he Talekita Rev Hola Paea 'a e Potungāue 'Evangelio, 'a e Vahefonua Tonga, ha fakamālo ki he Ta'ahine Pilinisesi pea mo 'ene tama he fono, Lady Ma'asi Kalaniuvalu he'ena me'a mai 'o tali 'a e fakaafe na'e fai atu.

Ne fakahoko ai pe foki mo e fakaafe 'a Uelingatoni, ke toe me'a mai pe 'i he Kemi Kumi Ivi 'o e 2015, 'aia 'e fakahoko ki Uelingatoni, 'I he kamata'anga 'o e ta'u fo'ou, pea na'e tali lelei pe 'e he ta'ahine 'a e fakaafe ni. Ne hoko atu 'aki e houa 'ilo ho'atā, pea toki fakama'opo'opo, pea mau tutuku he 3pm nai. Ne fe'unga mo e toko 315 'a e kakai lalahi mo e fanau ne nau kau mai ki he kemi.

Ko e kemi ni, na'e 'ikai ngata 'i he 'emau ivi'ia fakalaumalie, kae toe mahulu atu ko e tonu 'a e faka'uto'uta 'a e kau fefine mei panitele 'o makona 'a e tokotaha kotoa pe.

Ka ko e fakama'opo'opo ki he Kemi ni na' e hifo e Laumalie pea tau e langi 'o e Kaveinga ke Mo'ui 'Aki 'a e Tohitapu 'i he ngāue Faka'evangelio 'a e Potungāue 'Evangelio 'a e Vahefonua Tonga 'o Aotearoa. Ko e langilangi mo e ngeia 'o e ngāue kuo feia, 'oku fakafoki kotoa pe ia ke fakateunga 'aki 'a Sisū he ko IA pe hotau ikuna'anga!

Mālō moe Lotu Komiti 'Apitanga (Potungāue 'Evangelio VTOA)



Pilinisesi Mele Siu'ilikutapu me'a fakaava 'a e Camp.



Ko e Worship ena Fakafeangai ma'oni'oni - Onehunga.



Kau hiva 'ena 'a e Faifekau Sea mei Dominion, na'e star he camp.



Ko e kongā 'ena 'o e Camp, Ta'ahine Pilinisesi, Talekita o e Evangelio mo e kau faifekau, mo e Evangelio VTOA.