

TOUCHSTONE

E whaia ana te putaketanga... whakapono mo...
EXPLORING... WITH ISSUES

Waikato town's home-grown solution to youth unemployment

By Joanna Ibell

Youth unemployment in both urban and provincial regions is a problem in New Zealand and around the world.

In the Waikato town of Otorohanga businesses and local government have joined forces to deal with it by supporting young people through apprenticeships.

Andrew Giltrap is managing director of farm machinery business Giltrap AgriZone, which has its headquarters in Otorohanga. Giltrap AgriZone is a bustling business with three machinery dealerships - in Otorohanga, Cambridge and Rotorua - each with a workshop, and it depends on qualified staff.

About eight years ago, Andrew found it hard to get good apprentices, and at the same time Otorohanga had high youth unemployment. He and then mayor Dale Williams combined forces to find out why young people weren't applying for apprenticeships.

One reason was that many had to leave the district to get training, so Andrew and Dale convinced the local polytech to open a trade-training centre in Otorohanga. This was the first step in turning around the problem.

The second step was to employ a 'camp mum' to support the young people. Ray Haley was employed in this role in 2007. He discovered that while the young people were getting into apprenticeships, there was a 70 percent failure rate.

"There wasn't enough support," Ray says. "I went

knocking on doors and found that the apprentices were having trouble nearly everywhere."

These days, anyone training for a national certificate receives support.

"You have to grow young people," says Andrew Giltrap, "and that is what Ray does. He helps young people into apprenticeships and supports them throughout. He set up bookwork sessions and makes sure it is as easy as possible for the apprentices to get there."

Ray says a lot of the apprentices do big hours.

"They do 50 to 60 hours and then they're expected to study. It's hard work. If they come straight from work, we don't care if they're in boots and overalls. We're open from 4:00pm to 9:00pm, and we're flexible about when they turn up."

Ray is a listening ear and an encourager. Young people are still learning how to deal with the world, he explains, and when the wheels fall off, a relationship breaks up, the car is crashed or there's trouble at work, Ray is there to listen.

"There are also a lot of disciplinary issues, so I go to discussions with employers on how to make the young person a part of the business."

He doesn't always take the apprentice's side but he does make sure the process is fair and the apprentice understands the problem and what needs to change.

Some apprentices have literacy issues and the correspondence packs can be hard to understand so Ray goes to their work at lunchtime to help them study.

"You've got to change your



Otorohanga has the lowest youth unemployment rate in NZ because businesses and local government support young people in apprenticeships.

mind-set about how to pay and reward young people. You have to ensure they are clear about the expectations and can see a career path. They need support. Most will go off the rails at some time."

Ray says previously many businesses didn't want young people because they thought they just do their time and go. Businesses aren't 'allergic' to young people now, he says.

"They can take someone straight from school, and that's a good option. They train these people to fit their business and

while they don't pay them huge wages straight up, a lot do pay them well."

In his first year Ray supported 65 apprentices. Most of the jobs in Otorohanga are in automotive and engineering, so it is in these areas that most training takes place.

Ray also works with schools and helps place young people in work. This provides students with opportunities to experience a range of work and gives them a better idea about what interests them.

Giltrap AgriZone has up to 10

apprentices at any one time. "The other staff are proud to be part of what we're doing. We've become an employer of choice. I believe we've changed the cycle. We now have young people to pick from," Andrew says.

Something must be working. Otorohanga has the lowest unemployment rate for young people in New Zealand, and local businesses are getting high calibre apprentices. As an unexpected bonus, the crime rate has dropped.

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Building interfaith communities face-to-face

By Mataiva Robertson

In August I was blessed with the opportunity to participate in a Building Interfaith Communities course at the Bossey Ecumenical Institute in Geneva, Switzerland.

Thirty participants from around the world, all of whom were members of one of the three Abrahamic faiths - Judaism, Christianity and Islam - enjoyed the three-week experience of living and learning together.

The Interfaith course was indeed a life-changing event for me. I had very little prior knowledge of Islam and Judaism, and I was able to learn so much about these different faiths. I have subsequently made friends from around the world.

At the start of the course each participant talked to the class about their faith journey to date, their cultural background and their perspective on the status of peace and justice within their country of origin.

This initial session set the scene for the course and really highlighted to us all the extreme diversity among the group, not only in the faiths we belonged to but in so many different aspects of life.

It also became apparent to me that a few participants were actually risking their lives by attending a course which involved working together with people of other faiths because of the political situation in their homeland.



The Jewish, Christian and Muslim participants spent three weeks exploring one another's faiths.

The course consisted of three main sessions about each of the three Abrahamic faiths, facilitated by experts of each religion. These sessions included opportunities for questions, debate and discussion.

We were given the opportunity to take active part in Islamic, Jewish and Christian worship that included visits to a synagogue, mosque and church. Scriptural reasoning sessions comparing similarly-themed texts from the three holy scriptures, the Torah, Quran and Bible, was another initiative that helped us learn about our differences

and similarities.

Other presentations made to the class by guest lecturers covered topics such as 'Care for creation and climate justice', 'Women in religion', 'Justice of economy', 'Fostering mutual respect'.

A particular highlight for me was to meet Dr Fulata Mbanjo-Moyo and Professor Dr Wesley Ariarajah (who is Methodist) who were among the group of guest lecturers.

The course also included field trips to the World Council of Churches and the United Nations headquarters in Geneva.

Exploring the ideas of all religions was a main focus for the course - with each participant having a different perspective of how these ideas could be achieved based on the context of their respective countries.

However all agreed, the need to foster mutual respect in order to build harmonious interfaith communities within the societies we live in is very important if we are to combat the conflict and disharmony that exists in many places around the world today.

Despite our many religious and cultural differences, we had so much in common. The many conversations that took place outside of the classroom were instrumental in forging friendships and enabling the entire group to work together and get along which reflected a core teaching common across all three faiths - to love.

I have come home with an even deeper appreciation and love for humanity and look forward to continuing interfaith dialogue and advocating for justice and peace within my wider community.

I am grateful to the Bradley Trust together with the Travel & Study for funding my course and life-changing experience. If you are involved or have a keen interest in Interfaith, I would appreciate connecting with you. Please contact me on mdrobertson08@gmail.com. Salam Shalom!

MT ALBERT METHODIST PARISH

Brian Jamieson Memorial Music Fund



Organist Brian Jamieson died just over a year ago. At his funeral the Fund was announced.

We thank those who have already contributed and will be pleased to receive further donations.

These will assist in two ways:

To keep the memory of Brian alive; and in general

To provide annual scholarships for organ tuition.

Donations should be sent to:
Mt Albert Methodist Church (Jamieson Fund.),
831 New North Rd, Auckland.
Or you may wish to make a direct transfer
to the Fund bank account: 02 0800 0006419 025

Organist's memory kept alive in music fund

By John Diprose and Mervyn Rosser

There must be many churches and many organists, who were saddened to hear of the passing of Brian Jamieson in September 2012.

We miss him greatly at Mt Albert and were gratified to have a packed church at his funeral, which featured stirring hymns, three choirs and even an original 'Fugato, Improvisation and Chorale on Wesley's Wrestling Jacob' for organ that Brian composed.

Brian had a long association with music, both in his career at Radio NZ and Television NZ and through his love of the organ.

His father was a Methodist minister, serving at least one Auckland parish, Dominion Road Church, in the mid-1900s. Brian boarded at Trinity College while at University, and there he mixed with many of the younger Methodist ministers in training. For Brian, Methodism and music went hand in hand.

He immensely enjoyed making music with any friends who called at his bachelor home in Hillsborough Rd. He never married but as someone said at his funeral, "he actually didn't need a wife. He had loads of them." Brian would want to thank all the husbands (whose wives he borrowed) to accompany him to concerts, movies, dances and even camel-rides!

Prior to his 14 years' service at Mt Albert Methodist, Brian was organist at St David's in the Fields, Auckland, and he was always willing to help out a church in need of an organist.

He was also a cheerful volunteer for Anita Banbury's evensong choir, the Many Choirs Festival, a probus choir and other such groups.

Instrumental and vocal soloists have commented on his willing and able help as an accompanist. And his keyboard ability extended to 'old-time favourites' at rest-home and similar sing-alongs. At Mt Albert we believe it important



Brian Jamieson's love of people and music will live on through the Brian Jamieson Memorial Fund.

that we continue to remember Brian through the Brian Jamieson Memorial Fund.

This Fund was set up at Brian's request, to be credited with his

honourarium for services as organist. He saw it as an opportunity to help train young organists.

Added to this were donations received at the funeral and a substantial gift from the family.

The Fund Committee would like to augment this further so that an annual scholarship for organ tuition can be awarded from the fund's interest.

Brian also realised that his fund might be occasionally needed for emergency repair work, such as a bellows upgrade.

We thank those who have already given to his memorial fund, and invite others who remember Brian to show their gratitude by contributing.

Doing so will foster the art of the organ and at the same time keep Brian's memory alive. Details for donating can be found in the accompanying advertisement.

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'Genetic engineering' for ministry and mission

By Paul Titus

When ministers and laypeople gather at the biennial Forum of Uniting Congregations Aotearoa NZ (UCANZ) it is an opportunity to meet and encourage one another and to educate and resource themselves.

UCANZ executive officer Rev Peter MacKenzie says Forum is particularly helpful to Cooperative Ventures and Uniting Congregations given that they tend to be congregational in nature, each having grown out of unique local partnerships.

Forum 2013 was held at St Francis Community Church in Hillcrest, Hamilton, and it took as its theme 'Transforming the Partnership Gene'.

Along with business meetings, worship and fellowship, it included four presentations and discussion sessions focused on particular aspects of the genetic makeup of our churches.

Methodist Church president Rev Rex Nathan and tumuaki Rev Diana Tana discussed the bi-cultural gene, Presbyterian moderator Rt Rev Ray Coster discussed the mission gene, Peter discussed the ecumenical gene, and Emily Wotton discussed the young people and the generational gene.

The focus of Diana and Rex's talk was the bi-cultural journey of the Methodist Church/Te Hahi Weteriana.

They explained the key developments of that journey since the 1980s as the Methodist Church confronted its colonial past and racist attitudes. It has been a difficult but rewarding journey, they said.

"Some Christians have found this an enriching and exciting process that has added another dimension to the life of the Church. Others think it is a load of codswallop," Diana said.

The Church decided to start with a bicultural transformation on the road to becoming a multicultural church. This initial step is based on the special partnership Maori and Pakeha have through the Treaty of Waitangi.

Practical expressions of the bicultural journey in Te Hahi are the power sharing between Maori and Taiwi, and the greater use of Maori language, hymns and traditions such as the powhiri at Methodist Conference.

Diana summed up the journey with a Maori proverb that translates as 'You on that side, me on this side,



Discussion sessions on partnership genes at UCANZ Forum

together we fill the kete'. It conveys the image of two people moving in the same direction, each holding a handle of the kete. To travel together they must understand each other, cooperate and share the load.

In his talk on mission Ray urged the Church to be like a group in the Netherlands that is seeking volunteers to colonise Mars. Amazingly, they have received 200,000 applications.

"These people know they would face great danger and never return to earth but they volunteered anyway. We have to get that kind of pioneering spirit as soon as possible. We need to take on risk and have a willingness to experiment," he said.

Ray suggested mission does not necessarily mean getting as many people into church as possible. Rather than a vision of God in the temple in the heart of the city, in our context God lives in the heart of the people and the Church can help make this presence known.

Church people cannot do this by themselves, however. There are five key spheres of influence in any community - the church, education, government, the media and business. To do mission well, congregations must get out of their own sphere and work with those in each of the other spheres.

To partner with the community, we have to get out of the Church and into the marketplace," he said.

In his talk Peter focused on the ecumenism in local communities. He encouraged congregations to understand their own identity and accept that their neighbour churches have their own identities too.

"We have to allow others to be themselves, in the same way that individuals in a family accept other members of the family and understand that they have similarities and differences," Peter says.

Emily challenged people to weave children and youth work into the entire DNA of their congregations. Youth leaders can feel isolated from the spiritual and social life of the congregation, and often there is no means to include young people in the full life of the congregation once they leave the youth group.

Children's ministry should look after parents and considers the wider education and health of young people.

Forum is also the time when UCANZ selects its new leaders. For the next two years David Dittmer and Lyn Heine will serve as co-chairs of the Standing Committee.

PUBLIC ISSUES NETWORK

What about the quality of our water?



One thing that unites New Zealanders is water, for indeed, it is the source of life, it is a unifier for people. Water is a taonga, a treasure to be safeguarded.

Water is a common need for humanity and all of life. Our bodies are about 80 percent water, so the quality of our water is related to our physical and spiritual wellbeing.

Our nation is currently in the midst of making decisions about the management and allocation of water.

The Land and Water Forum achieved a remarkable consensus by bringing together people from all sectors with an interest in water: iwi, farmers, conservation groups, local and central government. Despite their diverse interests, these groups sought agreement on water management, with proposals for water quality and how much water can be extracted for irrigation, commercial, and domestic use.

The Land and Water Forum recommends:

- A national policy framework for fresh water standards, with regional management to reflect local conditions;
- Collaborative management of waterways, including how much water can be taken and what can be discharged;
- Improved clarity about iwi interests.

In November, Government put out a discussion document that incorporates these recommendations. It states that water should be managed in a sustainable way to maximize environmental, economic and social, cultural benefits to New Zealanders now and in the future.

The National Policy

Statement requires that Councils safeguard the water systems' life-supporting capacities, ecosystems and indigenous species. Water quality can be determined by whether water is clear, safe for swimming and recreation, and for drinking.

While the proposals provide for collaboration to manage water, there is inadequate recognition of Maori interests. Indications are that the standards for water quality are low, and will allow for further degradation.

Estuaries are not included in the considerations for water management yet the water flows from rivers into estuaries and to the sea have a big effect on coastal waters.

As church members we must give attention to iwi management plans for water and to Treaty agreements that might be at odds with the National Fresh water policies.

For example, the Waikato Tainui River Authority has standards for water clarity that are higher than the National Fresh Water policy. The River Authority should have precedence over the National Policy Statement. How are such anomalies to be reconciled?

What can we do?

Parishes and Public Issues can explore whether sewage is being discharged into their local rivers.

We can identify local issues and our priorities for water.

We can find out about plans local hapu and iwi have for water management.

We can note our concerns about water and contribute to a Public Issues Network submission on the National Policy Statement, due early February.

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Lloyd Geering and Pilate's question

To the editor,
I applaud your highlighting Lloyd Geering in the October issue of Touchstone.

Pilate asked Jesus the question 'What is truth?' Through a lifetime of writing and speaking Lloyd has fearlessly addressed this question for church and non-church people.

For his lifetime witness to the quest for truth he can be rightly acclaimed as a great New Zealander.

Jesus didn't answer the question but left it for us to answer for ourselves.

John Thornley, Palmerston North

Church puts pagan words in Jesus' mouth

To the editor,
I haven't read Lloyd Geering's book, 'From Big Bang to God' but I intend to. I have reflected on your front page article of the October Touchstone. In it Lloyd says "Christianity was instrumental in the rise of secular thought. This is partly because in Christian thought God left the heavens to dwell amongst us, initially in Jesus but ultimately in us."

I would go further and suggest that it was Jesus who earthed God as our Father. This upset traditional Jews terribly. It was never so much

that God sent Jesus down to earth but that Jesus brought God down to earth. Does that make Jesus the first secularist?

'Can you show us that Father?' they asked. Jesus replied, 'Our Father and I are one. When you (really) see me, you see what parents me.'

As Lloyd says, the church is mistaken to fear the word 'secular' but let's go further. The church is mistaken to teach multi-tiered worldviews that Jesus didn't teach. They are pagan words and ideas being put in the mouth of Jesus.

Bruce Tasker, Auckland

Geering article inappropriate

To the editor,
The feature article in Touchstone Oct 2013, concerning Lloyd Geering's views made me feel both sad and disappointed. Sad because Lloyd clearly doesn't understand the Church or the mainstream of Christian theology where a personal relationship with God through Jesus Christ is the bread and butter of faith.

Disappointed that our newspaper has given Page 1 priority to views that are essentially atheist in nature and seek to undermine the faith of our people.

For nearly 50 years Lloyd Geering has been one of the most controversial figures in New Zealand church life, pushing a radical theological agenda, challenging us with extreme views and implying that the mainstream is naive and misguided in not accepting his radical ideas.

During these years Geering's views have become increasing unpopular with the wider Christian community, because the NZ church remains theologically orthodox and its faith is expressed biblically.

I believe the Christian community in NZ has an exciting and challenging time ahead as we communicate and live out the message about Jesus and the significance of his life, death and resurrection.

This is our calling and mission in the 21st century, and I think Touchstone should support this mission rather than undermine it with inappropriate philosophical controversies that have no connection with our on-going life and mission.

Alan Judge, Ashburton

Look to scripture, not evolution

To the editor,
Touchstone must be running short of front page articles to place Lloyd Geering in such a conspicuous position. He doesn't believe in the authority of Scripture.

He apparently believes in evolution when we haven't seen anything evolving yet. Devolution, yes, as the planet has far fewer species now than when it was created.

The Bible warns us of false teachers, especially in the latter days, blind leading the blind, so man is his own god. The Bible teaches us that man was created in God's likeness, and we also seem to be like Satan. As our nation becomes increasingly less Christian, one can see a moral decline and the value of life less precious.

So the life of Christ is just a story? A trip to Israel convinced me of the truth of His existence. Even geographically the truth of Scripture is confirmed.

As the Bible says, the very stones will cry out. History is being uncovered today as geologists dig historic Biblical sites. So many prophecies are being fulfilled, the greatest being Israel

becoming a nation again in 1948 after 2000 years of non-existence.

Jesus died because he loved the human race he helped to create, and He spoke very clearly about hell. How can mankind be so deceived?

I wonder how John Wesley, the founder of Methodism would have reacted to such an article.

History shows us that mankind has not improved or become more intelligent, he has benefitted from accumulated knowledge.

Being religious can be repulsive. It has been and still is the main reason for wars. Christianity is more than a religion, it is a life.

History shows us that Christianity has been used as a religion, doing the very things Jesus condemned. No wonder we will stand before the judgement seat and have to give an account of ourselves.

Love is meant to be our motivation. Jesus showed it at its extreme. As He hung in agony dying on the cross, what did he pray? "Father, forgive them, they don't know what they are doing."

Richard Upton, Katikati

It seems odd to proclaim Christian love and ecumenical inclusiveness, on one hand, and then virtually urge censorship of members of the Church whose views are opposed to one's own, on the other.

Lloyd's work attempts to contextualise and reconcile Christianity with the scientific and philosophical movements of the 20th and 21st centuries. Surely if the Church is to remain relevant this must be among its primary aims.

Doing so does not preclude individuals having a personal relationship with God through Jesus. Unthinking faith is not the path to successful mission in the contemporary world.



FROM THE BACKYARD

The worth of a sparrow

Gillian Watkin

They come every morning, about 10 o'clock. After the main body of birds have had their fill from the cup of wild bird seed I put out, I see a tight little flock of small birds feeding.

Around the edge of the circle are bigger birds, males with their distinctive black bibs facing out and females facing in watching. This is the sparrow kindergarten.

It took a year or two of watching to realise and appreciate what we were privy to. The baby birds are being taught to eat seed. Sometimes the beaks are open as if they are in the nest and the mothers feed them but eventually they peck around on their own.

As in all groups of young ones, squabbles break out and adult birds hop in to separate the protagonists. Sometimes humans or other birds interrupt and as one the flock will speed up to the grapefruit tree to wait until the coast is clear.

Sparrows are the maligned of the bird world; they never will be voted bird of the year. There are just too many of them, and they aren't much to look at but they certainly know how to care for their young. Every year I rediscover the wonders of nature when I see a new little flock.

'Tell out my soul, the greatness of the Lord, unnumbered blessings give my spirit voice.' *

In the centre of town groups of young people have been gathering, squabbling and causing anxiety among the onlookers. The Council's solution is to employ a group of city guardians to watch over them, and, of course, to help and welcome

tourists.

Rather like the sparrows the Maori Wardens form a parenting circle. The city guardians face outwards to see the wider picture, and sometimes the alarm is sounded and police answer immediately to prevent chaos.

While there is a broad brush similarity between these two flocks, the difference is glaringly obvious. The young people are not being educated in the ways of the world, and suffer badly from being completely unaware of the behaviour the civilized society says it requires from its citizens. For now they have been moved on but nothing has really changed.

'Tell out, my soul the greatness of the Lord, to children's children and for evermore.'

We live in a tribal world where groups of people become isolated from and by each other. This is a world where the solution to whatever problem is often decided before the problem is truly defined.

It is a world of slogans and instant judgments. The tyranny of time overwhelms so many. But, as Cecily Sheehy writes in her hymn 'A Child was Born in Bethlehem:

The light on earth is often dim, we know too well,

But still in ev'ry eye we see Emmanuel.

With rev'rence for all people and for every living thing

A ray of healing peace to earth we'll bring.

* Tell out my Soul by Timothy Dudley-Smith.



We had the pleasure of being invited recently to officiate and preach at the commissioning of the shared ministry team at the Greymouth Uniting Church. We want to express our heartfelt thanks for the wonderful hospitality we received during our visit to the West Coast.

We celebrate those who have made themselves available to the call of God upon their lives. We celebrate the truth that God has invited us all to live a life sharing in ministry and mission that meets the community's expectation with the hope, significance, purpose and life that is only found in Jesus Christ.

Our mission is clear - we are called to be sowers of the good news of Jesus. We are called to make disciples of Jesus so that the world may be transformed. We are called to live the Gospel of Jesus Christ and be God's love to our neighbours in all places. That's the mission and the call that is given to all of us, individually and together.

Commissioning in the name of Jesus Christ is not about ability first - it's about availability and what God can do and will

do with those who are simply willing to say, "Here I am, send me." This worship is a reminder to all of us that God calls, equips, empowers and uses those who are willing to offer their lives to support our communities.

That's the common theme that we find in the three Scripture accounts, Isaiah 6, John 15, Ephesians 3. They offer us amazing truths and promises that we must claim and live out together if we are going to be available to the call of God within the community.

These scripture passages offer us some guidance as we seek to live the reality of being called and connected.

If we are to be called and connected, we must claim the truth of who God is. That truth must own us, and define us. Too often we attempt to own and define God based on our preferences, our agendas, our comfort level. What we end up with is a God formed in our image, rather than us being formed and shaped by the reality of who God is.

We are too often unable to claim who God is because we are too busy proclaiming who we want God to be.

In these three passages of Scripture, we find a comprehensive definition of God. That definition comes through a personal encounter with the presence of

God. The verses in Isaiah, John and Ephesians are about a life-changing, life-transforming, totally surrendered encounter with God. Through that experience the truth of God becomes clear and that truth changes us and enables us to live the purpose for which we were created!

You want to live the mission, you want to be available, you want to be called and connected - you've got to seek the reality of who God is.

In the presence of God, Isaiah encountered God's holiness and he saw his own unholy condition. God used Isaiah because he knew who he was. The branch understands it is nothing if it is not connected to the vine.

If we are going to experience the reality of being called and connected, we must be willing to confess who we are - the reality of our shortcomings, our failures and our human condition. We confess it not to be destroyed, beaten down or have some kind of false humility but to open our lives to the power of God's Spirit to change us.

A willingness to confess who I am creates an understanding of my total need to always depend upon God for everything. We get in trouble when we forget who we are and forget that we are only who we are because of God's amazing grace poured

into our lives.

Here's the reality: sin separates us from God and all have sinned. Yet while we were sinners, Christ died for us.

The church will be relevant and effective when we in the Church seek the reality of who God is and confess the reality of who we are.

From Isaiah 6: "Behold this has touched your lips; and your iniquity is taken away and your sin is forgiven."

From John 15: "If you abide in Me and My words abide in you, ask whatever you wish and it will be done for you"

From Ephesians 3: "God can do anything you know - far more than you could ever imagine or guess or request in your wildest dreams. God does it not by pushing us around but by working within us, God's Spirit is deeply and gently within us."

God has called us all. He has entrusted us with the mission and gives us exactly what we need to accomplish it. Trust God's promises and plan to use your life in significant ways that have eternal consequences. Amen.

Acknowledgement: Adapted from Bishop Mark Webb - United Methodist Church.

Being called and connected

President Rex Nathan

In the crib we find a place

By Bill Wallace

A well-known Christmas carol has the line about Christmas "tis the season to be jolly". For some of us, however, it is also a season of mental gymnastics, especially since as we sing some of the traditional hymns we find that we are saying something which is out of sync with the thought world in which we are currently immersed.

Let me illustrate what I mean by quoting from 'Once in Royal David's City', which has the line "he came down to earth from heaven". Well, I don't know about you but I long ago abandoned the idea that heaven was a physical place as spelled out in the children's hymn 'There's a Home for Little Children Far Above the Bright Blue Sky'.

If the birth of Jesus was God coming down from heaven then where was God before the birth of Jesus, and how do we explain the intimate relationship that Moses and Abraham had with God?

A better explanation is that Christ gave us a new awareness of the universal presence of God who is always with us regardless of whether we are or are not aware of that reality. As I have elsewhere said in a hymn "You do not need to come, O God, you are already here, you do not need to go, O God, you are already there."

Let me quote from another of my hymns "God was not absent till Mary bore Jesus, God did not need to be freed from the skies; Christ came to waken our sense of God's presence - present in laughter and present in cries."

Is there a way of interpreting the Christmas story which makes sense to people who come only once a year to a Christmas service but who find that the service reinforces their judgement that despite the beauty of the celebration it is about a world to which they no longer belong.

If the birth of Jesus is about perceiving God in human flesh then we need to expand the Christian image to include every baby along with the inner child which is in each of us. If we do that, Christmas

CHRISTMAS REFLECTION

will not only be a celebration of an historical event, however we interpret that story, but a celebration of the wonder of every child on earth.

It will be a Christmas for everyone and not just for those of us who still believe in two worlds, a physical one and a metaphysical (spiritual) one, instead of accepting as the Christian mystic Meister Eckhart said 'There is no two-ness in God'.

Let me leave you with a hymn of mine which before too long will be on the website of Progressive Christianity. May this Christmas be for us all a time of great wonder and a time when our faith expands.

God is Present in Each Baby

Tune: IRBY (Once in Royal David's City)

1. *God is present in each baby
And throughout all time and space,
In the chaos and the order,
In each tender touch and face.
We are called to travel far
And embrace the Christmas star.*
2. *Through this journey Jesus leads us,
With the prophets and the saints,
To a world beyond illusion,
Freed from power or wealth's restraints.
As a babe we each have known
Humbleness was our true home.*
3. *With amazement and with gladness
We now sing our Christmas song
And with eager expectation
Own the space where we belong.
In the crib we find a place
Filled with wonder and with grace.*



Christmas and Christian hospitality

Mary wrapped her baby in strips of cloth and laid him in a manger - there was no room for them to stay in the inn.

Because this happened in the East, there was no, 'Sorry, we're full. You'll have to try somewhere else.' Tradition suggests that it was the innkeeper who found alternative accommodation so the Christchild could be laid in an empty feeding trough.

Eastern hospitality persists. Some Western tourists to the Holy Land return telling of guides or taxi drivers proudly taking them home to meet their families and to share food. We tend to overlook that the cradle of the Christian movement was in the East and later, in the 4th century, in an attempt to hold together his disintegrating empire, Constantine colonised the Christian movement.

Who of us of Anglo-Celtic descent have not assumed the West is best in everything? However we are indebted to the East for more than the grace of hospitality. Our multi-cultural congregations, with migrants from Asia, Africa and the Pacific, challenge us with the strength of their family and community life.

Too often we substitute words of welcome for actions that would ensure that our visitors are assuredly welcome. The individualism of our age is the enemy of many things, not least of hospitality and the very nature of the Church as a supporting, healing community. Following their service, the Korean Presbyterian

congregation using our local property sometimes share lunch together.

There is something special about meeting face to face for the unhurried sharing of food. Charles Wesley's words spring to mind, "He bids us build each other up and gathered into one." To those who say that we need to recover the Methodist tradition, why not the Lovefeast?

As the gathered Church is more than a collection of individuals so building communities in the world is an important part of her mission.

Three examples of this were reported in the September Touchstone. Two projects are underway in Auckland and one in Christchurch.

The Christchurch Methodist Mission is providing affordable housing to assist people on low incomes. A similar building project is underway in Mangere as well as a scheme in Beach Haven to provide accommodation and support for differently able people.

These ventures indicate doors that could be opening for local faith communities with under utilised properties no longer serving their original purpose.

Confronting such property issues may offer a choice between being good stewards of the Gospel of grace and selling to an entrepreneur with a potentially desecrating cheque book.

Laurie Michie,
North Shore

Artful transnational tax dodgers

By Murray Horton, Campaign Against Foreign Control of Aotearoa

One of the most common arguments the Government presents for selling off public assets, cutting public services, and bashing workers and beneficiaries is that the country can't afford it. They ask, 'Where is the money going to come from for all this?'

This is one part of a double whammy. The other half is the justification of foreign investment on the grounds that we don't have enough capital of our own in NZ so we need transnational corporations' money.

When transnational corporations are criticised, their apologists say they bring money into the country, they employ NZers and they pay tax here. All of those arguments are wrong but the one I want to focus on is that of transnationals' tax dodging - because it provides the answer to the question above.

Tax dodging by transnationals is a global issue and a major issue overseas. The Organisation for Economic Cooperation and

Development (OECD, to which NZ belongs) is drafting new international tax laws to deal with it.

Cadbury, Google, Starbucks, Facebook, Microsoft, and Amazon are just a few of the international corporations that hide billions of dollars in tax shelters to avoid paying tax.

In New Zealand the IRD's out of court settlement with the big four Australian banks allowed it to recoup \$2.2 billion in unpaid taxes (though the banks avoided penalties) while it appears that MediaWorks will be able to declare bankruptcy to avoid paying its tax bill of \$22 million.

Let's see what sort of an international tax law the OECD can produce in a year or two (while the tax dodging corporations carry on hiding their trillions of ill-gotten profits in the meantime). At least it's a start, a first step to deal with a problem that has finally upset even the world's richest countries.

This whole thing illustrates the fact to which sovereign governments have wilfully turned

a blind eye, namely that transnational corporations, some individually but certainly as a collective economic/political entity, are more powerful than states, even the biggest and richest ones.

Transnational corporations are simultaneously stateless and a state unto themselves. Nobody gets to vote for them but what they do adversely affects all of us.

Belatedly, sovereign governments, who are, at least theoretically, answerable to their people as voters and taxpayers, have decided to start doing something about it. What is required is a practical domestic and international enforcement of that self-evident, time-honoured maxim that the rich should pay their fair share.

That's where the money is going to come from.

A full, detailed, version of this article can be read online in the August 2013 edition of Foreign Control Watchdog. See converge.org.nz/watchdog. Details of how to join CAFCA are at cafca.org.nz.

HONEST TO GOD *By Ian Harris*

Virgin birth and the meaning of life

What, in this secular age, are we to make of the virgin birth of Jesus?

Can it be literally true that the young Mary conceived a baby boy without benefit of a male's sperm? If it is not factual, what is the story doing in the Bible? What point is it making?

If the churches' creeds, hymns and liturgies are anything to go by, the response is yes, the story is literally true. Jesus is human through being

born of Mary and divine by virtue of the intervention of the Holy Spirit. That, some would say, lies at the heart of Christian faith.

Not so. Other interpretations are possible. Indeed, American Episcopalian (Anglican) Bishop John Spong goes so far as to say, "Continued belief in a literal, biological virgin birth for Jesus of Nazareth is based only on a faith or a dogmatic commitment... Such a belief is no longer defended on the basis of Scripture [in scholarly circles], not even by Roman Catholic scholars, who have much more invested theologically in the possibility than Protestant Christians do."

To many in the pews, that would have to be one of the best-kept secrets of the past 100 years.

The origins of the myth (using the word in the sense of a story told to convey truth about life) lie in a combination of the religious climate of the Mediterranean world in Jesus' day, a Jewish interpretative technique, and the first Christians' experience of the adult Jesus.

Without that experience there would have been no call to explain his origins: stories of childhood become of wide interest only when a person has become famous in later life. And it was the first Easter, not Christmas, that convinced Jesus' followers that he was indeed the long-awaited messiah.

Matthew and Luke wove a virgin birth into their accounts of Jesus more than 50 years after he was put to death. Matthew was intent on showing how Jesus fulfilled the Jews' long-standing dream of a messiah, and found in the Old Testament book of the prophet Isaiah a verse he could build on. Unfortunately, he relied on a mistranslation.

About 730 BC Jerusalem was besieged by two armies. Isaiah, urging his king not to give way, offered as a sign

of hope that "a young woman shall conceive and bear a son, and shall call his name Immanuel" (meaning 'God is with us'). The implication was that if God was with them, the king was right to stand firm, and the son was clearly expected in the near future.

In Hebrew the word for 'young woman' is 'almah', and modern versions of the Bible translate it that way. The Old Testament word for 'virgin' is quite different - 'bethulah'. When

the Hebrew Bible was translated into Greek about 500 years later, however, the translators used 'parthenos' (virgin) for almah, so introducing an idea that was absent from the original.

Matthew picked up the mistranslation and applied it to Mary, giving it a new lease of life in a context far removed from Isaiah's world of national crisis and royal reassurance. Over time the idea of the virgin birth blossomed in the evolving faith of the church.

The Old Testament also carries accounts of heroes who were born miraculously to old or barren women. Stories of divine calling follow a pattern of announcement, doubt, assurance and promise of a sign, and Luke uses the same sequence in relating the announcement of Jesus' birth. Jewish listeners would immediately recognise the literary tradition of midrash, where a current story is told in such a way as to make connections with key figures and events of the past, so to convey that the present experience is part of the same eternal reality.

The world beyond Palestine was also awash with stories of virgin births: examples include Plato, Alexander the Great and Caesar Augustus. To non-Jews, the claim of a virgin birth for a man such as Jesus would therefore not have been at all unusual.

Acknowledging that the gospel accounts include poetic embroidery, midrash and myth does not mean they are worthless. Rather it recognises that the writers were calling on their whole literary and imaginative repertoire to convey the central truth that mattered to them - that in Jesus could be glimpsed the ultimate meaning and mystery of life. All they understood of God shone through him. Saying he was born of a virgin through the power of the Holy Spirit was a graphic way of expressing that.



Ian Harris

REFLECTION ON HUMAN RIGHTS DAY, DECEMBER 10TH

Churches witness with human rights victims in Philippines

By Rev Kyoung Gyun Han, Asian ministries coordinator, Presbyterian Church of Aotearoa New Zealand.

When I was based in the Union Theological Seminary (UTS) in the Philippines, local villagers who resisted mining operations and militarisation were forcibly displaced from their communities.

The seminary served as sanctuary for the refugees, despite the threat of harassment by state security forces. Their theological training encouraged the students to be aware of the plight of the poor and the victims of human rights atrocities.

I believe the UTS support for the refugees is a good example of church solidarity with the victims of injustice. Walking and working with the poor is not optional. It is a

sacred duty of the church.

During my ministry in the Philippines I met some of the clergy and lay people whose lives were brutally taken because they were outspoken critics of government corruption and human rights abuses.

One of them was the Most Rev Alberto Ramento, Bishop of the Philippine Independent Church, an active supporter of striking sugar workers. He was not only a bishop of the Church, he was a beloved bishop of the Poor. In 2006 assassins broke into the rectory where Bishop Ramento was staying in Tarlac City and stabbed him to death.

Bishop Ramento was added to the long list of peasants and land reform advocates who were brutally silenced by people determined to maintain excessive wealth at the expense of the poor.

When hundreds of Filipinos became victims of extra-judicial killings and enforced disappearances during the Gloria Arroyo administration, my co-workers in the Presbyterian Church of Korea (PCK) and others in the World Council of Churches (WCC) expressed indignation over the human rights crisis.

Last July, as current Asian ministries coordinator for the Presbyterian Church of Aotearoa, I was invited to attend the International Conference for Human Rights and Peace in the Philippines (ICHRPP). It was held in Manila and I was very happy to return to my second home, where I spent more than seven years of ministry in Southern Luzon.

The conference drew more than 200 people from around the globe. It is such an honour to be part of a global network including churches actively supporting the Filipino people's quest for justice and peace.

The ICHRPP deplored the fact that far from his 2010 election promise to deliver justice for human rights victims, President Benigno Aquino's administration achieved zero convictions of human rights abusers and added more victims. The numbers speak: 142 extra-judicial killings, 540 illegal arrests, 76 cases of torture, 30,678 forced evacuations, and 31,417 cases of harassment and intimidation.

The International Coalition for Human Rights in the Philippines (ICHRP) was born out of the conference that I attended in Manila.

I pledged to keep watch on the Philippine situation, engage in solidarity action and strengthen migrants' ministry particularly in Auckland and Christchurch, where hundreds of Filipinos are coming to work.

In support of the goals of the ICHRPP, I vow to hold the Filipino people always in our prayers, and hope to engage more New Zealanders in global ecumenical solidarity actions for justice and peace in the Philippines.

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Respond positively to the unexpected

As we enter the season of advent our lectionary readings help us prepare for celebrating the birth of Jesus on Christmas Day.

Since the 3rd century, most Christian communities have celebrated the birth of Jesus on December 25th. We know that this was not the actual day of his birth. Messianic Jews and others remind us that Jesus was most likely born during the Jewish festival of Succoth (Tabernacles) in September.

Matthew's gospel encourages us to prepare our hearts for the coming of the Son of Man at an unexpected hour (Mat 24:44). God's activity often breaks into our midst at times when we least expect it.

In the lead up to Christmas and on into the future we will all experience many unexpected events so during Advent let's

be open to responding positively to the unexpected, knowing that through them, God is at work in our lives bringing surprise, novelty, renewal, hope and healing.

The birth of Jesus was unexpected by Mary and Joseph, and yet this precious birth is now affirmed, over 2000 years later, to be a great gift. I know that in my ministry it is often through being willing to respond positively to unexpected, unplanned events and challenges that I am able to care for others, even when my initial response to such interruptions is one of annoyance, shock, horror or fear.

Joseph was not expecting the dream in which an angel of the Lord appeared to him saying "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to

name him Jesus, for he will save his people from their sins," (Mat 1 20-21).

When unexpected things happen in our lives, the challenge for us, as for Joseph is not to freak out (for too long!) or be afraid. When we respond creatively rather than fearfully to the unexpected, we can become more consciously aware that we are participants in the unfolding of God's way. As we respond to the promise of new life during this Advent season, may we do so with joy.

After the birth of Jesus, Luke shares with us about an unexpected appearance of an angel of the Lord to some shepherds, keeping watch over their flock by night. "Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified," (Luke 2:9).

In the midst of their surprise and shock

they were encouraged not to be afraid. The angel conveyed news of great joy for all people "for to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger," (Luke 2: 10-12).

During this advent and Christmas season may we, like the shepherds, be open to having our many fears overshadowed and ultimately dealt with, so that we might live creative and joyful lives as humble followers of Jesus Christ. For Jesus, the Messiah, is the one who can bring us to our senses, the one who can inspire and enable us to return to God and make a fresh start each and every day.

GREG HUGHSON REFLECTS ON ADVENT



The last dumpling

A few nights ago my wife and I enjoyed the privilege of sharing a Chinese meal at home with friends. The meal consisted of chicken and corn soup, sweet and sour pork, chicken and vegetables, and my favourite - fried pork dumplings.

We each had three dumplings, leaving one solitary dumpling on the plate. The dumplings disappeared in minutes. As we looked around at each other and then at the solitary dumpling remaining on the plate, the \$64 question quickly came to the fore: who gets the last dumpling?

There was a brief moment of silence as we all looked at each other. After a few seconds of contemplation all eyes focused on me, "Jim gets the last dumpling," one friend said. The others quickly agreed. When I asked, "Why me?" in a moment of modesty, they laughed and replied, "Because you need it most!" And so, humbled and gratified I ate the last

dumpling - and boy did it taste good.

Looking back on that meal, I am still not sure why I got the last dumpling. I hadn't done anything to deserve it. My wife later said, "because that is what friends do."

Since then that last dumpling evening has become more than just a time of good friendship. For me it has become a profound metaphor of what Christmas might mean for all of us in our busy, mad world. It was a shared meal and the food was enjoyed by all. Everyone was included.

We gathered together in the spirit of hospitality around a single table enjoying each other's company. It was a simple meal of takeaway food that did not cost an arm and a leg, that tasted good and nourished us all. And I was the lucky one who received a gift from the whole group - the last dumpling.

The world we live in today is deeply divided. It does not take any more than a quick look at the newspaper to work this out - whether local or global - the same pattern emerges. The tragedy unfolding in Syria has grabbed our attention but it seems impossible for those with the power to do something about it, to agree on joint action to dampen the flames. The killing and suffering continue.

The same thing is happening in national politics as the government sells our national assets at fire sale prices. It is more concerned about trade agreements than human rights or ending poverty. People compete for limited resources, and the winner takes all. There is no debate. When 29 men are killed at Pike River, the shareholders wash their hands. Greed is too often clad in words like 'maximising return' or 'more bang for buck'.

The last dumpling story is a Christmas

story where the power relations are reversed. It is a story of possibility - where everyone sits at the same table, enjoys enough food, appreciates the friendship of one another, and the last dumpling goes to the one who needs it most. In my story no one goes hungry and everyone is welcome. It turns the current economics on its head - just as Jesus did in his time.

For me, God came among us "to give salvation to the people, forgiveness of their sins,... to give light to those who sit in darkness and the in the shadow of death... to guide their feet in the way of peace," (Luke 1:77-79).

May the peace and possibility of Christmas be with you all. And if perchance, you are enjoying dumplings, share them joyfully and save the last one for whoever needs it most!

CONNECTIONS

By Jim Stuart

Note of thanks to priceless volunteers

By Robyn Daniels - UCANZ administrator

I would like to say a big thank you to all the volunteers in our churches, especially to the local church secretaries, treasurers and administrators.

You are the people who make our organisations run smoothly and see that all the jobs get done. Most of your work probably goes unnoticed unless something goes wrong.

My job is to ensure that the Uniting Congregations office runs smoothly and parishes provide all necessary information and payments so they can be distributed as our rules provide. To do this I need an up-to-date database so letters sent to local churches go to the person who will act on the information.

Therefore please ensure that a letter requesting updated information for a directory is acted on even if your church does not require a directory. Most of the information you received from the UCANZ office is to do with finance, so it is really important that the address I have for the financial contact is the person who deals with day-to-day finances.

The usual information and requests that come from this office are as follows:

January - Request for updated contact information for UCANZ Directory.

April - Request to confirm a target for the Partner Support Fund. (The Partner Support Fund is the fund that is paid to this office and distributed to four of the five Partners' national offices to help run their national organisations. The Partners are Christian Churches, Congregational Union, Methodist and Presbyterian. The Anglican Church does not belong to this fund.)

May - Request for statistics. Members attending worship are to be counted in June and forms returned at the beginning of August. The statistics forms have been designed to fit with the Internal Affairs' charities returns, so that if the statistic returns are completed the charities return is easy.

For those treasurers who have not already done so, it is worth spending a bit of time ensuring that parish accounts line up with the information requested, then it is easy to complete all the returns.

Other functions that happen from this office are administration of the Cooperative Ventures Removal Fund, sending quarterly financial statements of the Partner Support Fund and the

Removal Fund, and organization of Standing Committee meetings every March, July and November.

With a lot of help from an organising committee we also organise biennial Forums to elect new Standing Committee members. This year the Forum was held at St Francis Community Church Hillcrest Hamilton where a new Standing Committee was elected. More information on all these topics is available on the Uniting

Congregations website www.ucanz.org.nz.

I finish with this thought that is often quoted at Lions Clubs events. "Volunteers are not paid because they are worthless. They are not paid because they are priceless."

Executive officer Rev Peter MacKenzie joins with me in wishing you and your families a very happy Christmas and many blessings in the New Year.



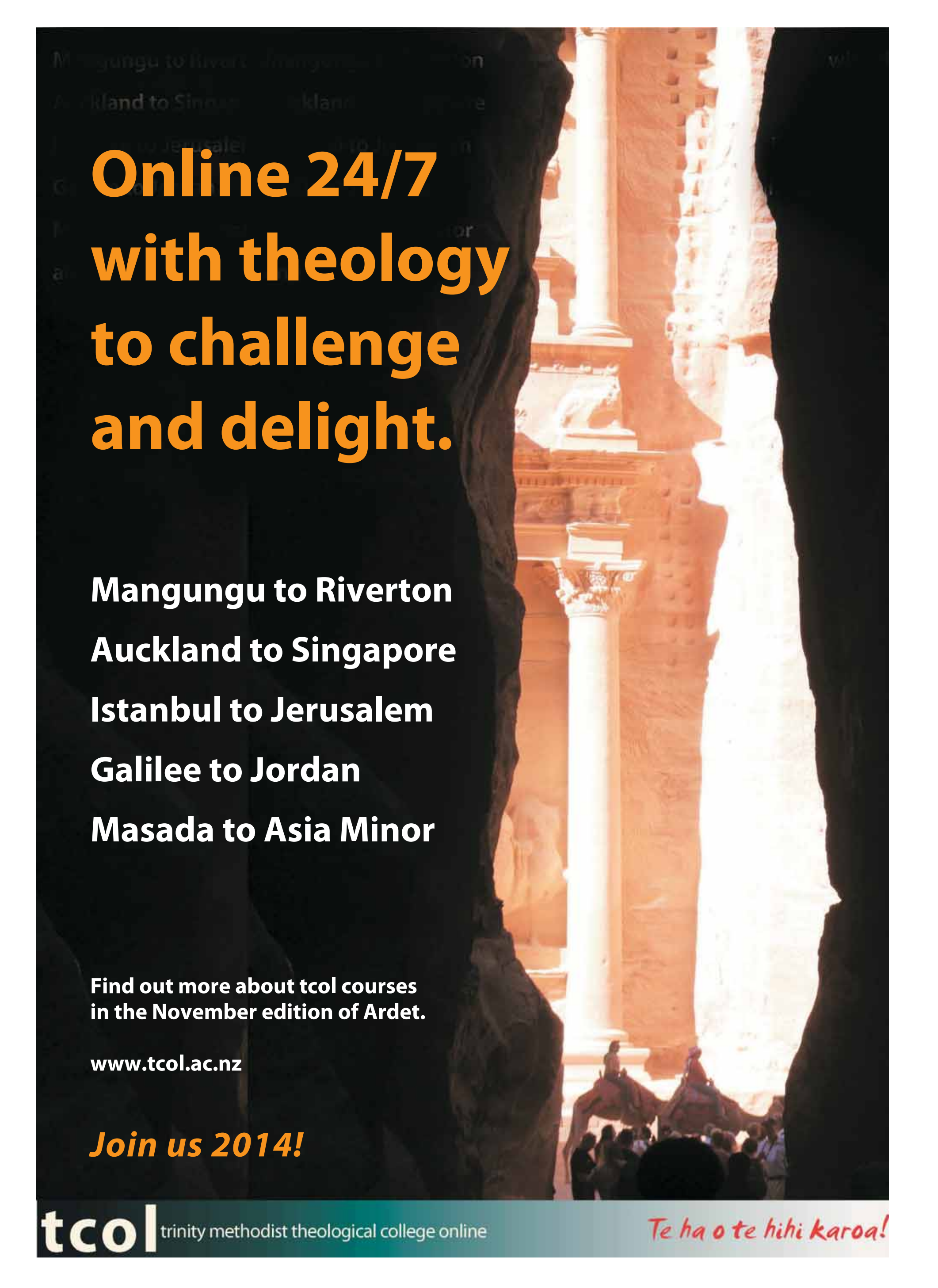
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H₂O God's Gift for All

Whether it is watering the garden or planning the next trip to the beach or pool, water is never far from the thoughts of a typical New Zealander in summer.

Farmers worry about rain on their hay and water for stock. Children are anxious for the next swim. Some worry about cyclones and others drought. In places like southwest Uganda, small farmers are deeply worried about changing weather patterns that are bringing life-threatening droughts and large scale agriculture that is diverting their water. They are not alone.

The need for water justice is the focus of this year's Christian World Service Christmas Appeal: Share Water, Share Life.

Who Gets the Water?

Water may get short in parts of Aotearoa New Zealand, but the outlook for some countries is bleak. Countries including Cyprus, Pakistan and Yemen are likely to run out of water. The UN is predicting that by 2016 Gaza's water will be undrinkable.

Water-poor countries with money are preparing for shortages. With the climate changing and increasing demand they are banking up land so they can produce food somewhere else. Rivers are drying up, underground water reserves sucked dry and ground water contaminated. As the demand for water increases, there are predictions of water wars.

Corporations and countries keen to protect their own interests are in the market for water and land. Water grabbing is when powerful interests take control over water sources, creating water shortages for local farmers and communities. National boundaries are no barrier. Food can be grown more cheaply in poor countries and exported home leaving local people worse off. In some countries investors are given unrestricted access to water or build substantive irrigation systems in

return for water rights. China and the Gulf states, for example, are actively investing in foreign land in order to access water. Once self-sufficient in wheat, Saudi Arabia is phasing out wheat production by 2016 because of the huge drain on non-renewable fossil water. The marked increase in agrofuels diverts water from food production to ethanol production. One litre of ethanol is produced from 12 kilograms of sugarcane which in turn requires 7,000 litres of water to make it grow.

Small farmers are missing out everywhere. The need to look at water management is urgent but who will make sure that poor people have their share?

- 783 million people do not have access to clean water.
- 1.2 billion people live in areas where the physical supply of water is scarce.
- Almost 2.5 billion do not have access to adequate sanitation.
- Every year, more people die from unsafe water than from all forms of violence, including war.
- By 2025, 1.8 billion people will be living in countries or regions with absolute water scarcity, and two-thirds of the world's population could be living under water stressed conditions.

Doing the Best We Can in a Disaster

A year ago, Cyclone Evan hit Samoa and Fiji. The waters raged, trees collapsed and people lost their homes and some their lives. Many hours were spent clearing debris, repairing homes and helping people recover. Thanks to your gifts CWS was able to respond with practical assistance and care through the Family Centre.

Eleven months later super typhoon Haiyan sliced through large parts of the Philippines that are not usually hit by epic scale weather events. The destruction was unparalleled - everything was smashed and flattened. Filipinos were deep in water and feared for their lives. Thousands did not make it. Days after the typhoon had blown past, hungry people and thirsty were desperate for help.

Where they could, local churches opened their facilities and provided food and water. The scale of the disaster over a number of islands meant that outside relief efforts took time to mobilise. Damage to communications made information gathering more difficult. In advance of the typhoon the National Council of Philippines (NCCP) and other ACT Alliance members in the region began to prepare. Once reports of unprecedented damage started to come in, NCCP coordinated a team of local volunteers who worked into the early hours of the morning preparing the first shipment of emergency supplies. Less than a week after the typhoon struck,

three truckloads carrying 5,000 food parcels containing rice, beans, sardines, dried fish, biscuits, oil, sugar and salt travelled by road and ferry to the Samar province to families in the greatest need. More followed.

While the volunteers packed food in Manila, the six member agencies collected information and prepared the ACT Alliance appeal for US\$14 million for food, water, blankets, construction material, cooking and cleaning supplies, seeds and psycho-social help. The appeal will be expanded as they find out what people need to rebuild their lives.

It took a few days for CWS's International Programmes Coordinator Trish Murray to reach Tet Naraval, director of the Developers Foundation in Aklan province. The magnitude of the

typhoon was a challenge to a group which had disaster preparedness plans in place. Tet told CWS, "This is worse than ever before. We have lost everything: houses, roofs, palm trees (used for building) and fishing boats. We don't know how we are going to start again." But they did.

Responding to an international disaster is what CWS knows how to do. Decades of experience and a strong network of expert partners including through the ACT Alliance network, mean it is effective and appropriate. The combined effort of churches internationally, locally and through their agencies means help is given to vulnerable people in a way that leaves their dignity intact. People are helped over the long haul even when the conflict lasts for generations.



Volunteers measure out rice for emergency food parcels. Photo ACT/SandraCox



Lu'isa in front of her water tank.

Sharing Valuable Skills

Tonga is concerned about water. Higher tides and rising sea levels are affecting coastal families. Changing weather patterns bring more rain and flooding as well as rising temperatures.

Cyclones are likely to be more intense but less frequent. Tsunamis are also a threat to low lying areas. Preparing for disaster by protecting the coasts and planning what to do if disaster strikes are two ways Tongans are getting ready. CWS partner Ama Takilao has been working with government, NGOs and other groups on disaster preparedness. They are also teaching families how to grow more food and repair water tanks so they have their own supply.

Lu'isa is a leader in her local Popua community, outside of Nuku'alofa. She has a business and a van plus her own water tank. When she moved to Popua it was a swamp except for the place where she and her husband built their first home. Now the swamp has been drained, there are roads and water that were not there when they arrived.

Lu'isa has been the local Ama Takilao committee treasurer from the beginning. She received funding to help build a water tank, but when it broke down there was no-one to fix it. Support from CWS has funded its repair and taught her how to maintain a good water supply. She has water that lasts the year and enough to share with neighbours if needed or disaster strikes. The Tonga Water Board has also installed tap water to her home. She likes to learn new skills and through Ama Takilao has learned to grow a variety of vegetables so her family eats more healthily.

Wake Up to the Weather

Typhoon Haiyan signalled the beginning of another round of United Nations climate change talks on November 11 in Poland. While climate change has its doubters, they are not among CWS partners.

A common thread is concern about how changes in weather patterns are affecting rural people who are struggling to survive. Farmers like 23-year old Luis Rubles in Nicaragua have benefitted from training provided by the Council of Protestant Churches of Nicaragua (CEPAD) in the last year.

"Because of the disordered climate, the drought this year was long and hard," Luis said. "We had enough clean water to drink, but we didn't have enough water to cultivate. So, it was amazing when CEPAD brought the riego (water pump) and trained us how to use it." Christmas Appeal contributions help small farmers improve their incomes so they can feed their families and keep their dignity no matter what.

Charles Rwabambari is the coordinator of the Centre for Community Solidarity (CCS) helping



Pauline McKay

families of orphaned and vulnerable children build water tanks and grow better gardens in dry southwest Uganda. He reports, "The majority of rural people are very poor and derive their livelihood from agriculture which has been adversely affected by climate change. This negative climate change has made them more desperate as the future becomes uncertain and confusing."

Giving people skills to face an uncertain future is only a part solution when there is the constant threat of climate change that will destroy livelihoods. Local community action is vital but unless there is joint action to deal with the causes, the threats on the future for poor people will only mount.

In the wake of the super typhoon Filipinos are joining people in countries like Tuvalu, threatened with the loss of their islands, in demanding more action. Political leaders, partly because of pressure from key corporate players, are reluctant to make the necessary commitments to cut emissions.

But as John Nduna General

Secretary of the ACT Alliance pointed out on the eve of the talks,

"Recurring climate-driven disasters are creating chaos in the lives of millions. The countries that have contributed least to global warming are now in greatest danger of it."

CWS is part of advocacy networks that make the case to those who have the power to make political decisions that will affect the majority of the world's people. On the eve of the climate change talks the ACT Alliance released a report, An Ounce of Prevention, to highlight the value of disaster risk reduction in promoting the resilience of people in disaster-prone areas, improving their living standards, and arguing that disaster risk reduction methods are considerably cheaper than cleaning up after the event.

There are no substitutes for water - we all need it. What are we doing with the gift that God gives us to share? I do hope you will pick up the challenge to share water, share life and donate again to this year's Christmas appeal. Your support makes a difference to our partners. Please give what you can. Thank you.

Pauline McKay, National Director



A new irrigation system means that Luis Rubles has water for crops and can cope with the changing climate. Photo CEPAD.

Worrying About Water

Jane Tumwebaze's life turned a corner when the Centre for Community Solidarity (CCS) came to her village in the Isingiro District of Southwest Uganda. The widowed mother of six children including her orphaned niece was finding life extremely hard. She had little food and no money for school fees. The children were often thirsty and seldom clean.

As part of the newly formed Mabuna Orphans Caretakers Association, Jane has gained more than clean water and food. Instead of being an outsider, people now come to her for advice. The Association helped her build one of the first rainwater tanks in 2008. Instead of walking about 5km to fetch water from the dirty Kagera River through hilly terrain or waiting in a queue for heavily mineralised water, she now turns on a tap.

"Today, I am a very happy woman! My rainwater tank keeps water throughout the year.... My family diet has improved because with a backyard garden and drip irrigation I have managed to raise a good number of fruit trees like oranges and jackfruit. Growing fruits in this very dry place is very difficult you see." As well as fruit she has pigs and chickens, and now knows how to make the most of her small plot of land and the limited water - thanks to CCS.

CCS is one of five partners featured in this year's Christmas Appeal. Since 2008 when CWS began supporting CCS, they have worked with local communities where many like Jane's children had lost parents to HIV and AIDS. By the end of 2012 they have built 495 water tanks for 530 group members and helped 1742 children.



Jane feeds the piglet given to her by CCS with water from her tank.

"My message to New Zealand is that first and foremost I unreservedly thank them all for their generosity, love and commitment to improve my life, to support my family and my colleagues in the Mabuna Orphans Caretakers Association."

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CWS ACTION AGAINST POVERTY

MEMBER OF THE actalliance

Pasifika churches join government to boost education

By Sophie Parish.

Auckland Plan sets out a vision to become the world's most liveable city but to achieve this it will have to overcome the problem of youth unemployment.

Youth unemployment in Auckland is significantly higher in Maori and Pacific communities, and churches are helping run educational initiatives to address the problem.

The unemployment rate for Aucklanders aged 15-24 is 34 percent, and there are many reasons why young people have a hard time finding work. Auckland University associate professor of Pacific Studies Dr Damon Salesa grew up in Glenn Innes and has spent his professional life researching historical and socio-economic aspects of Pasifika peoples.

Damon says there are generally fewer jobs for young people in Auckland at the same time as the cost of living increases. High numbers of Pacific youth are 'not in employment, education or training' (or NEET).

Pasifika and Maori children face unequal opportunities and unequal education from the time they start day care. Because Pakeha and Pacific people tend to live in different parts of Auckland, they do not go to the same schools or have the same opportunities.

Ministry of Education (MOE) figures show that in 2011 74.3 percent of 18 year olds in New Zealand had an NCEA level 2 qualification, while for Pasifika it was 65.5 percent.



Education Minister Hekia Parata presents a Power Up pack to student Nathan Api.

MOE acting deputy secretary for parents, families and whanau Te Rina Leonard says, "There is still much work to be done to reach the government's goal of having 85 percent of 18 year olds gaining a NCEA Level 2 qualification or equivalent by 2017." The MOE currently has five 'vocational pathways' that show students how their school work is relevant for future training and employment. The vocational pathways are in primary industries, construction and infrastructure, manufacturing and technology, service industries, and social and community services. A sixth is being developed for creative industries. In 2011 the MOE and Pacific Island Affairs, created the Pasifika Power Up programme to

help students, parents and their families prepare for NCEA exams.

It uses libraries, schools and churches to create 'power station' study hubs in Auckland and Wellington. There student can take part in two hour sessions each week for eight weeks during the school term to learn study tips, time management, and how to prepare for assessment.

Porirua mother of two Silefagamali'i Asi is very happy with Pasifika Power Up. "The sessions have been informative, helpful and an enjoyable experience where families can learn and grown in confidence together," she says. More than 1600 Pasifika students, parents and family members signed up for

Pasifika Power UP programme that ran in Auckland and Wellington September to November.

Te Rina says the positive energy and students confirms they have set up a good foundation for next year and a willing group of community and parent advocates to drive Power Up in 2014. Damon Salesa says Pacific churches have historically played an important role promoting and providing education to their communities, and they continue to do so in New Zealand. In 2009 Tongan Methodist layperson Valeti Finau created the Laulotaha mentoring programme in Wellington for Pasifika young people. 'Laulotaha' means excellence, and the programme provides one-on-one mentoring to help develop study skills, understanding of subject content and positive attitudes.

Valeti says students with mentors have achieved a 100 percent pass rate for the NCEA level 1 and an 85 percent pass rate for NCEA level 2. Volunteers mentor about 50 students.

This year Northcote College on

Auckland's North Shore launched a Laulotaha pilot programme for its Pasifika students. Sinoti Samoa presbyter Rev Fatu Tufuga says there is great need in his Manurewa community for better learning and education. Fatu plans to gather Samoan ministers together to address the issue, exchange ideas and make a plan to help the young people.

"Church is a place where people meet each week and we would like to find a space and a time to start a homework group for the Manurewa youth," Fatu says.

Damon says 25 percent of babies born in Auckland today are of Pacific Island descent, 25 percent are of Asian descent and 20 percent are Maori. It is vital for New Zealand that all of these children complete high school or other forms of training and churches can help.

"I would like to see more Maori and Pacific leaders in government work with churches to access the community to make this happen. This is the way of the future," he says.



Scripture Union's outdoor camps challenge young people and build leadership skills

Methodist support for youth camp on the edge

Methodist PAC has agreed to help Scripture Union NZ (SUNZ) build on last year's pilot for a camping experience known as E3.

E3 is a new ministry aimed at building the leadership capacity of young people as they complete their secondary education and begin to discover how faith fits for them within all pressures they will face as they move from home into the complex world of an undergraduate student.

SUNZ celebrates the outdoors and sees it as part of God's provision for the growth journey of many Kiwi young people. The SUNZ South Island camps facilitator, Ben Necklen, uses outdoor experiences to extend young people physically, mentally and spiritually.

This summer, Ben is leading 15 young people on a stunning wilderness experience. Starting near Lewis Pass the group will tramp and mountain bike to the Clarence River then raft the river to Kaikoura. For 10 days, this back country journey will test these young people during the day whilst the night camps will provide time to reflect together on being young Christian leaders in the early 21st century.

E3 stands for equipping, exploring and empowering. The trip is being run as a partnership with churches from Christchurch

and the Adventures Specialties Trust.

Ben sees E3 camps as a great way to walk with young people on their next step towards a life long journey with Christ. In 2002, as a Year 13 student, Ben was heading off to architecture school. Before university life began, he had an opportunity to take part in an outdoor expedition camp called 'Exodus'.

He remembers hoisting his pack on his back, as the helicopter left nine students and two teachers in Aspiring National Park. They took days of adventure to get back to Queenstown walking, biking and rafting.

After the trip he realized that God had used the wilderness to challenge and shape the team, turning it into a pivotal time for his faith and changing his direction in life.

Being removed from everyday life and having a chance to talk through the big questions developed his faith.

E3 focuses on Year 12-13 age group, the time of life that young people are asking big questions and getting ready for the next stage of life.

SUNZ is grateful to the help it has received from Methodist PAC to cover Ben's costs for the project. SUNZ believes in working in partnership with Churches and this project is part of that journey.

A place to call Home

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

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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

Young People

The calm beneath the whirlwind

By Filo Tu

Central South Island (CSI) Synod has been pushing through some minor miracles over the past year - programmes for the development of youth ministry in the Canterbury region.

The Connexion might not have noticed the various Facebook Invitations but it has been hard not to jump on the next plane and head south for the winter.

Like most things, when something good is happening there is the hard working individual or group behind the scene and in this case it is CSI youth ministries co-ordinator Siu ki holeva Lavinia Williams-Lemi.

Currently worshipping at Beckenham Methodist Church, Siu is better known as a mum, a cleaner, a cook, and a wifey! With a mixed heritage comprising of Tongan, Maori, Chinese and Tahitian, Siu is definitely a 'melting pot' of traditions, customs and practices. Being married to a Samoan doesn't make it any easier but Siu rises to the occasion.

She is passionate about sharing the Gospel, painting, playing the saxophone, and singing in and outside of Church. At the top of her priority list are her three handsome boys (which include her hubby!).

In addition to this, Siu's favourite foods are lu and 'ufi, 'otai, fried chicken and Whittaker's peanut butter chocolate. Her favourite television shows are Shortland Street, Devious Maids and 20/20. If Siu was an animal she would be a turtle, because they "got a cool as shell, are chilled out, take their time and are so cute when they eat" she says.

Siu comes from a family of superheroes, so when asked "Who's your hero?" it was no real surprise that her response was "Definitely my parents!"

There is nothing better than to make a connection, to know that there are opportunities to be a part of the youth ministry movement, and a face that can be a point of contact.

The CSI Synod youth ministry team



A fun fair was one of the activities the CSI youth ministries team organised this year.



Central South Island synod youth ministries coordinator Siu Williams-Lemi (right) with Jessica Schnell.

has been exploring new and creative ways to implement their youth services and activities. These are just some of the activities over the past year that have led to a successful development and growth of youth ministry in the region:

- District Youth Service: 'Take the Lead', Beckenham Methodist Church;
- District Youth Service: 'The Story of Joseph', St. David's Union Church, Ashburton;
- Talent Night 2013: Addington Primary School Hall;
- District Youth Service: 'Shout It Out',

- Beckenham Methodist Church;
- District Youth Service: 'A New Commandment', St. Mark's Church;
- Queen's Birthday Weekend Camp 2013;
- District Youth Service: 'One Faith, Different Journeys', Upper Riccarton.

There is always something happening in Central South Island, so if you're ever in town or curious to know more visit their Facebook Page: facebook.com/csiyouth or get in touch with Siu via email csisyouth@gmail.com or by phone 022 632 6140.

Kidz Korna!

WELCOME TO THE CORNER FOR DECEMBER!

I can hardly believe that it is almost Christmas. The first Sunday of December is the start of Advent - a time when we start to prepare for the coming of Jesus.

At my church we have already started to practice for our nativity play and everyone is getting really excited. I'd love to hear from you about what you are doing (or did) to celebrate Christmas. Then in the February Kidz Korna we can share our celebrations.

This month we hear from Bunnythorpe, a small town near Palmerston North and from Rangiora in the South Island.

Have a wonderful Christmas and remember that Jesus is always with us, not only on December 25th.

THUMPING TO MUSIC in BUNNYTHORPE!

What do you know about Mainly Music? A group of pre-schoolers meets in the town of Bunnythorpe every week.

They have lots of fun singing songs, playing games and just being together. The ladies from the Methodist Women's Fellowship at the church provide morning tea with lots of home baked goodies.



It is mainly fun when Mainly Music meets in Bunnythorpe

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

Birds of a feather flock together in Rangiora

Trinity Methodist Church in Rangiora has a number of outreach programmes at their church.

Recently more than 50 people from Mainly Music, Trinity Kids and the Girls' and Boys' Brigades met together and enjoyed a Mainly Music session with the theme 'Birds'. Afterwards the children enjoyed sausages and chips (the adults had soup!), followed by ice cream.

The children made birdfeeders with pine cones and smeared them with peanut butter. Great fun!

The evening ended with games. What next? The team are planning a Christmas Cringle Celebration evening.

Fun and food was the order of the day when kids had a 'Birds' day at Rangiora Methodist Church.



ADVENT WORDSEARCH

When you have found all the words in the Wordsearch the remaining letters will send you a Christmas message.

Advent, angels, beginning, celebrate, coming, Good News, hope, Joseph, joy, Mary, prepare, season, waiting.

J	I	M	A	R	Y	T	G	G	B
R	O	I	N	G	N	O	N	C	Y
A	O	Y	U	E	O	I	E	P	G
N	L	A	V	D	N	L	N	R	W
G	D	D	N	N	E	O	C	E	A
E	A	E	I	B	S	H	O	P	I
L	W	G	R	A	T	O	M	A	T
S	E	A	E	I	D	P	I	R	I
B	T	S	I	N	G	E	N	E	N
E	H	P	E	S	O	J	G	S	G

ON SCREEN

GRAVITY

'Gravity' is a shooting star in the cinematic universe. From the opening sounds of silence, to the beauty possible when planet earth becomes a visual backdrop, the movie blazes across our screens, a reminder of the immersive potential possible when sounds and visuals collide.

A medical researcher (Sandra Bullock as Ryan Stone) and an astronaut (George Clooney as Matt Kowalski) find themselves adrift in space, their routine mission torn apart by exploding debris. Alone, radio contact lost, they traverse space's inky weightlessness, from shuttle to station to re-entry rocket, seeking life.

While 'Gravity' is undoubtedly enhanced by the star power that is Sandra Bullock and George Clooney, it is the five year search for perfection from director Alfonso Cuarón that makes Gravity the movie of the year, if not the

decade.

To make the film Cuarón had to remaster the laws of physics. The behind the scenes technological innovations are breath-taking. They include a camera fitted with 4,096 LED lights, all separately controllable, to capture the divergent sources of light in space. Further, a guitar was submerged in water to capture the vibrations emitted by a breathing body as it panics, trapped in plastic space suit. Actors were rotated like puppets, hanging in a wire rig, to capture the out of control spin generated by a space disaster.

Together these innovations make possible the long, complex, tracking shots, a signature motif of Alfonso Cuarón. The Mexican director has sought previously, in movies like 'Children of Men' and 'Harry Potter and the Prisoner of Azkaban' to generate elaborate continuous sequences

over large and shifting distances. In Gravity such techniques are enhanced and elongated. We spiral with Bullock as she spins out of control through a weightless space, slowly drawn ever closer to the terror scrolling across her face. As an audience we find ourselves immersed, transformed by technical innovation from observer to participant.

Space has always invited divine pondering. Perhaps it is the primal human impulse to experience mystery in the starward gaze. Or the medieval notion that God is up. Whatever the impulse, something prompted Yuri Gagarin, the first astronaut in space, to reputedly make note of his inability to find God beyond the pull of earth's gravity.

In concert with Gagarin, some have claimed that Gravity is thus the perfect movie for a godless age, offering an empty universe in which the only hope

is our human salvation.

Intriguingly, it is in space that Ryan Stone utters her first prayer. Her words lack a religious beginning and a holy Amen. Nevertheless, they stand as her honest, albeit stumbling, cry to the unknown. They mark a turning point. Like all prayer should, they galvanise her into a determined demand for life and ignite her re-entry.

It is a heaven to earthbound trajectory that evokes Incarnation, God grounded with us. Viewed in this light, Stone's final words, her heartfelt 'Thank you' becomes a benediction. It is an affirmation of life. Through space, from the heavens above, she has learnt to pray, learnt to walk, learnt to say 'Thank you' for life.

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.

A film review by Steve Taylor



St Luke's Christmas Story

The story of the couple travelling to Bethlehem, the full inn, birth, manger, shepherds and angels, is possibly the best known and best loved of all the world's stories. It is found only in the Gospel of Luke. For many the familiar verses resonate best from the Authorised Version. This 'challenge' is a chance to test your memory of the old poetic words.

All words are from Chapter Two of Luke, Authorized / King James Version. Word 1) comes from Verse 1, word 2) from Verse 2, and so on.

Bible Challenge

- | | | |
|--|-------|---------|
| 1) There went out a decree from Caesar ____ | _____ | S _____ |
| 2) This ____ was first made when Cyrenius was governor | _____ | T _____ |
| 3) And ____ went to be taxed, everyone into his own city | _____ | L _____ |
| 4) And Joseph went out of Nazareth ... into ____ | _____ | U _____ |
| 5) Mary ____ these things and pondered them in her heart (v. 19) | _____ | K _____ |
| 6) ...while they were there ... that she should be ____ | _____ | E _____ |
| 7) ...and wrapped him in ____ clothes | _____ | S _____ |
| 8) ...keeping watch over their ____ by night | _____ | C _____ |
| 9) ... and the glory of the Lord ____ round about them | _____ | H _____ |
| 10) And the angel said unto them ____ not, for behold... | _____ | R _____ |
| 11) For unto you is born this day in the city of ____ | _____ | I _____ |
| 12) And this shall be a ____ unto you; ye shall find... | _____ | S _____ |
| 13) And suddenly there was ... a ____ of the heavenly host | _____ | T _____ |
| 14) ...on earth peace and goodwill to ____ | _____ | M _____ |
| 15) The shepherds said one to ____ Let us now go... | _____ | A _____ |
| 16) And they came with ____ and found Mary and Joseph... | _____ | S _____ |
| 17) They made known abroad the ____ which was told them | _____ | S _____ |
| 18) ...wondered at those ____ that were told them by the shepherds | _____ | T _____ |
| 19) But Mary kept all these things and ____ them in her heart | _____ | O _____ |
| 20) and the shepherds returned ____ and praising God | _____ | R _____ |
| 21) When 8 ____ were accomplished was called Jesus | _____ | Y _____ |

Answers: Augustus, taxing; all, Judea, kept, delivered, swaddling; flocks, she, shone, fear, David, sign, multitude, men, another, haste, saying, things, pondered, glorifying, days

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The Fijian Methodist Church is raising funds to restore historic Baker Hall.

Fijian Methodist landmark set for restoration

When Methodist Church of NZ vice president Jan Tasker attended the Fijian Methodist Conference in August she visited Baker Hall in Davuilevu.

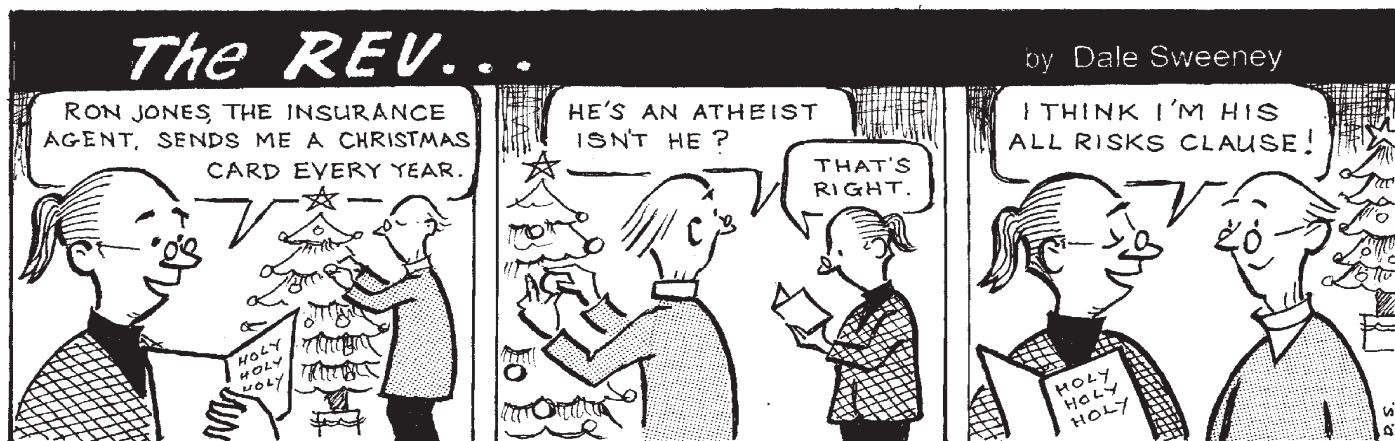
Baker Hall was the first teaching school in Fiji and the first technical college. It is one of the Methodist Church's historical buildings that need urgent repairs.

Jan says Baker Hall is among the most imposing building in Fiji. It is a large building with a tower standing on a great hall and has been a landmark for the church and the Nausori township.

"The building turned 103 years old in October, and will for the first time undergo extensive renovations to its internal structure. Since it was completed 1910, no major renovations have been done on the building and any repairs or renovations have been patchwork," she says.

"Funding for the restoration will come from overseas donors and internally from the remnant giving concept launched at the conference. Methodist Church of Fiji president Rev Tuikilakila Waqairata says this idea of giving is looking at the most committed members of the church, not burdening everybody but finding those that are willing to commit in supporting the project."

Once the money is raised the repair work will start and it is hoped to open the renovated church in October 2014.



Sophia & Daughters - Reflections on 29 Wise Women from the Bible

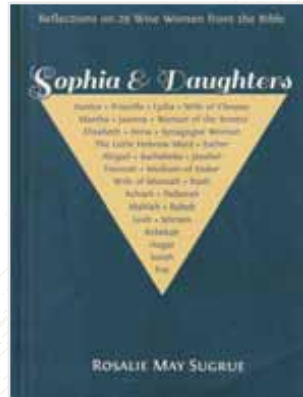
By Rosalie Sugrue,
2013, Steele Roberts, 122 pages
Reviewer: John Meredith

Some years ago, when giving a talk about overcoming obstacles in life, I sought to illustrate by drawing on examples from history.

When I had finished speaking I was asked why I had told only stories featuring men. This made me think. Men tend to be more visible than women in history, possibly because much history has been written by men. I had not thought to question this or to look deeper.

It is also true that the Bible has been written largely by men. As Sharon Ringe states in *The Women's Bible Commentary*, women's perspectives or the consequences for women's lives were not the primary concern of the biblical authors. Yet, as British theologian Ann Loades remarks, a feminist interpretation may benefit everyone. It may restore the dignity and worth of women, not only in socially acceptable roles, but in their own right as persons.

Rosalie Sugrue offers readers a very thoughtful feminist



interpretation in *Sophia & Daughters*. The cover states that this contains reflections on 29 wise women from the Bible.

Some of these reflections are expressed in dialogue form. Some of the women - Eve, Sarah, Hannah, Jezebel, Esther, Ruth, Martha and Lydia - are reasonably well known. Others - Mahlah, Achsah, the wife of Manoah, the little Hebrew maid, the woman of the streets, Joanna, the wife of Cleopas and Eunice - are largely buried in the biblical text.

Some are not even named but, as Rosalie comments, nameless women have stories too. Working often with sparse facts, Rosalie has used her imagination to bring these characters alive. Across the distance of time and culture she gives women a voice to speak to us and address real concerns in the life of our day.

On the back cover it is stated that many of the stories are tailored for sharing through the liturgical year and on

special Sundays. For example: Harvest Festival - Ruth, Palm Sunday - a woman of the streets, Mother's Day - Hagar and Hannah, Bible Sunday - Eunice, Disability Sunday - woman at the synagogue. There are also suggestions for Advent, Easter, Peace Sunday and Queen's Birthday.

The book includes a rich resource of prayers for a range of ages and circumstances, all expressed with a freshness of language such as 'Forgive us for our flat sight, help us round our vision and understand the more'.

These prayers will find a place in individual devotion and public worship. There are also suggestions as to how the book could be used for group study and reflection.

Underlying Rosalie's work is a profound theological conviction that life and faith need to be freed from images and values defined by men and a male God. Throughout the book she makes a number of insightful and incisive comments. The entire book is a challenge to think.

Sophia & Daughters is a gift from Rosalie's own creative thought and compassionate insight. It holds potential for the spiritual enrichment of individual readers and congregations gathered for worship. Get a copy today.

Creation, Power and Truth - The gospel in a world of cultural confusion

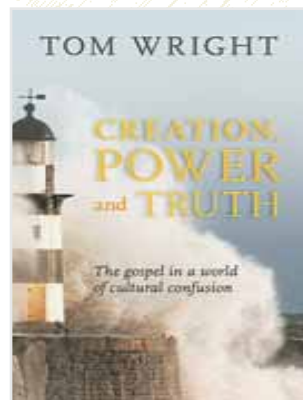
By Tom Wright
2013, SPCK, 144 pages
Reviewer: Peter Taylor

In this book of three chapters Tom Wright critiques modern society and shares a Christian perspective. Whilst it is written by a Christian for Christians, much of his critique would be shared by many a thinking atheist.

Tom declares that this world is intrinsically good, created by a good God who works within creation to heal the wrongs in it.

In contrast, our modern society is riddled with two neo-Gnostic errors that treat this world as intrinsically bad. The first is a belief that there are multiple conspiracies to keep true knowledge from us. The second is this world is so bad that God needs to sort out our ills from outside creation - even Armageddon would be welcomed and in the meantime religion is a means to escape this nasty world, which it does not matter if we ecologically lay waste.

(Note the popularity respectively of *The Da Vinci Code*, and the *Left Behind* series among the Christian right.)



We are reminded that the powerful use power to retain it. They do this firstly by making us believe that our vote every few years is all the power we need. Thus democracy is deemed vital even though in reality a good dictatorship can be better than a corrupt democracy.

Secondly they state that, because religion and politics do not mix, Christians need not call the powerful to account.

But Wright notes this is God's world, all of it, and Jesus is Lord, not just for personal salvation but for all creation, and his Lordship is not just about how things

are but also about how things will be in God's Kingdom. Finally we note the postmodern challenge to life, where all truth and power is suspect and relative. In society truth is often seen as the other side of the coin from power, so power is wielded to determine what is true, even to the extent of ignoring, opposing or destroying other views.

In contrast Christ's power is love at work and is more about yielding than wielding. It is a demonstration of what God is doing - judging the world, not in order to condemn it but to redeem it.

To quote from the book: "My hope and prayer is that this book will help stir up the vocations of many readers to engage with God's world, and with our confusing culture, to live the gospel as well as to preach it, to make it happen on earth as in heaven." This has always been the church's task and it is our calling today here in Aotearoa New Zealand.

My only critique of the book is that it would have helped to have some examples to illustrate how I could ground all the theory into what I could do personally. That said, this is a book that simply ought to be read. Like all the best books it is all common sense and obvious, and you wish that you had got round to writing it. Thankfully Tom Wright did.

For Every Child

Text adapted by Caroline Castle
2001, UNICEF, 35 pages
Reviewer: Morven Sidal

Appreciation to Epworth Books for a large display at Methodist Conference this year! Strategically placed in the corridor leading to the morning/afternoon tea venue, the titles caught the attention of a lot of browsers and buyers.

One that found its way to our home was *For Every Child*. The foreword by Archbishop Desmond Tutu is compelling reading and it just gets better as the pages turn.

The subject matter is a selection of the Articles of The UN Convention on the Rights of the Child, presented in words and pictures. The text is written as children speaking to adults in language suitable to read to children and with only one or two lines of text for each page and each Article.

The text asks the adult reader to "Pick us up if we fall down ... always do your best for us whenever we are in your care," as interpreting Article 1 "... the best interests of the child shall be a primary consideration."

Article 30 states that a child should be allowed to "enjoy



his or her own culture, [and] to profess and practice his or her own religion..."

In the book it reads: "Allow us to say our own prayers in our own words, whether in churches or temples, synagogues or mosques, chapels or shrines or any other place a prayer may be said."

The book's 14 illustrators are from England, France, USA, Japan, Ireland, Chile, Germany, Zimbabwe and Taipei, reflecting the United Nations family. Their drawings are beautiful and keep one looking at each page long after the text is read.

Particularly haunting is Shirley Hughes' illustration for Article No. 38, "In times of war do not make us part of any battle but shelter us and protect us from all harm," (Persons who have not attained the age of 15 years do not take a direct part in hostility").

In his foreword Archbishop Desmond Tutu contrasts the book's many pictures of children as they should be ...

"happy, healthy, laughing, learning, holding securely to adults they could trust," to what is reality for some children.

He reminds us of photos flashed around the world ... "of a young Vietnamese girl running and screaming, naked and ablaze, the target of napalm bombing." He reminds us of "a black young man and a black young woman carrying the limp body of a small black boy who had been shot by the South African police as young blacks revolted against the oppression and injustice of apartheid in the Soweto uprising of 16 June 1976."

Bishop Tutu says we each can make a difference if we are vigilant to create a new kind of society, more compassionate, more caring, more sharing where human rights, where children's rights are respected and protected.

The appendix is the 'adult' text of the selected Articles of the Convention, making this wonderful little children's book a resource for pulpit ministry and Bible study groups as our Methodist Church engages in a decade of 'Let the Children Live,' confronting child abuse, child poverty and teen suicide.

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Epworth
BOOKS

Epworth Avenue a footnote on the journey of Methodist theological education

METHODIST ARCHIVES

'What's in a name?' wrote Shakespeare, and just as family historians follow the trail of personal names, so tracing the story of street names can reveal forgotten episodes in local history.

Epworth Avenue in the Auckland suburb of Royal Oak has no apparent involvement with anything Methodist, yet for many it immediately brings John Wesley to mind. Born in Epworth Rectory, John as a young child was rescued from a house fire there in 1709 - a 'brand plucked from the burning'.

In his book 'Street Names of Auckland', John Davenport links Epworth Avenue with others in the former Borough of Mount Roskill. He states that it is "a reminder of the close association this district had with the Wesleyans. The father of John Wesley was the rector of Epworth Parish in England. See Aldersgate, Hames, Simmonds and Wesley".

But, until becoming part of greater Auckland in 1989, Mount Roskill was known as New Zealand's largest borough, and Epworth Avenue was several kilometres away from Simmonds Avenue and still further from the cluster of Aldersgate, Hames and Wesley Streets.

All of these latter names, including Simmonds, relate to the

Fitzroy Grant of land for a Wesleyan Native Institution at Three Kings. That land was subsequently developed by the Wesley College Trust Board, and includes James Tyler Crescent, Stanton Terrace, William Donnelly Terrace and George Laurenson Lane - all street names with Methodist associations.

The naming of Epworth Avenue, however, relates to plans for Methodist theological education. According to Susan Thompson, "the closure of Prince Albert College in 1907 left the institutional preparation of Pakeha candidates without a home...the theology students were accommodated first in a boarding house called Pukekawa on Grafton Road and from 1911 in rented premises in Ponsonby. In 1912 the college was relocated again to a property called Dunholme in Remuera."

Dunholme was bought and rented to the Methodist Church at extremely favourable terms by Andrew Clarke Caughey, a founder of Auckland department store Smith & Caughey, who had trained for the Methodist ministry in 1880-82. He was an active, generous layman who served on many committees, including that set up by Conference in 1910 to consider "better training of our students for the ministry...in a



Rev Charles Garland was the first full-time principal of Methodist Theological College in Auckland.

building not shared by other tenants".

In 1911, to inaugurate the 1913 celebration of the forthcoming independence of the New Zealand Conference, a further committee was charged with fund-raising for a theological training college. Andrew Caughey, Stephen Ambury and James Gunson were among its Auckland members.

James Gunson later served as Mayor of Auckland. He had already purchased a section from William

Greenwood's estate in 1910, for a Methodist church to be built at Epsom. The triangle of Greenwood farmland, stretching from Epsom to Royal Oak, was bounded by Pah, Manukau and Mount Albert Roads.

With the extension of the electric tram route along Manukau Road through Epsom and Royal Oak to Onehunga in 1903, and with Sir John Logan Campbell's donation of Cornwall Park to the city in 1901, Epsom was developing at a great rate. The committee moved promptly to invest in a 10.5 acre block of Greenwood land on which a future theological college could be built.

But World War I saw a drop in the number of young men in theological training, and for most of 1917 and 1918 Dunholme was closed. At that time it was reported to Conference that the land at Royal Oak was rented but income was not meeting expenses.

There were also questions about the site of Auckland University College, not finalised in Princes Street until 1919. By 1920, Royal Oak was considered too far away for students to travel to lectures, and university study was increasingly considered an important part of theological education, so Conference "heartily approved" the sale of the land, and discussions were underway with the

Board of Wesley Training College about sections on Grafton Road. By 1922, the Auckland Education Board had purchased four-and-a-half acres for the Royal Oak Primary School, opened in 1924. The remaining six acres were subdivided into 23 residential sections and two roads constructed, Epworth and Garland Avenues.

The latter was named after Rev Charles Garland, the first full-time principal of the Theological College, who had died suddenly in 1918. In 1940, Garland Avenue was renamed Ambury Avenue in a major removal of duplication in Auckland street names, for there was another Garland Road in nearby Greenlane. Ambury also had Methodist connections, for Stephen Ambury was a noted Auckland manufacturer and Methodist layman.

Trinity Theological College was opened on its Grafton Road setting in 1929. After the College's move to the St John the Evangelist College at Meadowbank in 1973, the Grafton Rd building was occupied by the Whitecliffe Art School, and is currently owned by the Church of Scientology. But 'Epworth Avenue' in Royal Oak remains as a witness to a long-forgotten step on the journey of Methodist theological education.

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FA'ASOA MAI LE SEA O LE SINOTI SAMOA

Fai mai nisi o fuaitau po'o muagagana masani a le atunu'u, Ua lologo Pulotu ina ua mapuea le tamaloa nai Salafai. Ae o le fesili, na mapuea aisea? Ioe, o le tali, na mapuea ona o le fia maua o se mapusaga atoa fo'i ma le fiaola. E talitonu la le taofi ua fa'apena la tatou malaga faifaipea a le Sinoti Samoa lea ua tatou toe laulua fesilifai'i ai fo'i i lenei lomiga i le silsili'ese o le alofa o le Atua soifua.

O le alofa, o le tali mai a le Atua i la tatou fa'atauanau, fa'atauanau pea ia te ia i aso uma lava e ala ia tatou talosaga ina ia tulu'i le soifua ma so matou ola e soifua ma matou ola ai i luga o lenei fogaeleele.

Ona manatu ai lea o le tautalaga a le auauna, ia fo'i ia la i le Atua soifua lona lava vi'iga ma lona mamalu ma le fa'ane'etaga, ona o ia e to'atasi lea ua toe maua ai lenei feiloa'iga e ala i nei tusitusiga.

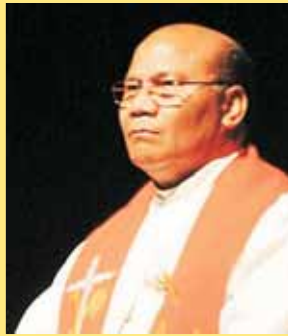
Ae o le a fagatonu ia le malama nai Saua ma fagatonu le ifi a Maina ma su'i le ta fa'solo ma se'i fofola ma fa'aleo se lagona o le auauna e fa'apea ai se fa'amatalaga:

E talitonu le manatu ua logo 'i logo 'a le fa'afofoga'aga ma le silafia o le Sinoti Samoa i ona tulaga fa'alupe i tualumaga ua aga'i atu iai le aiuaunaga i lenei fo'i vataimi. Ua nofo fale fo'i sa Tui ia Ma'a, ma e le o se tulaga e toe tau fa'ailoina fa'ai'ugafono ma le filafiliga a le Ekalesia Metotisi pei ona

faia i le Konferenisi o lenei tausaga, ua filifilia ai lo'u tagata i le tofi o le Peresitene fa'aagaga o le Ekalesia mo le isi nofoa'iga i le lua tausaga o lumana'i ai.

Ona manatu ai lea o le auauna, e avea ia lenei laolao ma lenei avanoa, e fa'aleo ai le agaga o le fa'afetai ma le fa'amalo i le pa'ia maua'uga o le Sinoti Samoa i ona tulaga fa'alupelupeina, ona o la outou lagolago ma la outou tapua'iga ma le fai tatalo, a'o alofaiva le Ekalesia i ana filifiliga pei ona mua'i ta'ua. Lea la ua fai le finagalo o le Atua e ala i fa'ai'uga faia a le Ekalesia Metotisi i Niu Sila nei ma ua vala'auina ai lo'u tagata i tofiga pei lava ona mua'i fa'ailo atu.

Ua le po fo'i se lilo, ua le gata i lo'u tagata, ae fa'apea fo'i ona le utuva ona fa'aogaina ma vala'auina pea e le Atua nisi o le Sinoti Samoa, e avea ma ta'ita'i o nisi itutino o le Ekalesia o tatou o galulue ma auauna atu ai i le Atua i lenei atunuu o soifua ma matou ola ai. Ua le gata i le Mafutaga Aoa o Tama'ita'i, o Matagaluega eseese o le Ekalesia, o nisi o Komiti ae fa'apea fo'i Tupulaga faiaa'e o le Ekalesia.



Tovia Aumua

Ona ou manatua ai lea o nisi o fesili o i le Tusi Sa, O ai ea le tagata ua e manatu mai ai? [O ai ea le Sinoti? Ae o le a fo'i se amioga ua tonu po'o se galuega ua sa'o o lo'o silasila mai ai pea le Atua i le Sinoti.] Pau o lea, fai mai sa'afi'afiga a le nu'u o le Atua i le Salamo e 115:1, "Aua ne'i ia te'i matou le Ali'i e, aua lava ne'i ia te'i matou, a ia tuuina atu le vi'iga i lou suafa, ona o lou alofa ma lou fa'amaoni."

Ae ou te manatua lava upu a le susuga ia John Salmon le sa avea fo'i ma Peresitene o le Ekalesia i lana lauga i le lotu na fa'au'uina ai lo'u tagata e ta'ita'ia le Sinoti i le Fonotaga sa usuia i Hastings i le 2006 - na saunoa John e fa'apea lona fa'a Samoaia, "O le tofi e tofia ai le tagata, e le'o se tofi e saili ai ni mamalu po'o ni tulaga o se tagata, ae o tofi e auauna ma galue ai le tagata mo le Atua.

Le pa'ia e, o le Sinoti, o le agaga fo'i lena o le auauna ma le galue ai i totonu o la tatou galuega ae fa'apea fo'i la tatou Ekalesia. O le agaga maua'uga, o le a se malosi o le a fo'i se iloa e auauna ai i le Atua e ala i tofiga a le Ekalesia, e le o se mamalu po'o ni vi'iga fa'ale tagata ae mo se vi'iga o le ou le vala'au

ma le galuega.

Ae talitonu lava le taofi, o le a le motusia le lagolago ma le fesoasoani mai e tusa ai ma tofiga ua tofifiina ai i le galuega a le Atua. O upu a le Atunuu - A sese Tai fa'atonu Uta. A sese fo'i Uta e fa'atonu Tai. E tatalo atu ai ma le agaga maua'uga lava, e mana'omia e la outou auauna la outou tatalo ona e le faigofie le alofaiva mo le tauaveina o tofiga mo lena tausaga o lumana'i ai. O le fa'amoemoe, o le se malosi o le a fo'i se mafai, e fa'atinoina ai tofiga, o le a tu'u atoa iai le malosi ma se iloa a'o se agava'a fo'i.

O se fa'asoa atu lea a la outou auauna e ala i lenei fo'i auala ua mafai ai ona fa'asoa atu i lenei vaitau o tatou o iai. Ae tau ia la ia manuteleina fuafuaga uma ma galuega fa'atino o le malo o le Atua o tatou o palefagagai ai i Matagaluega/Aulotu ta'itasi, ae maise ai o le Misiona a le Atua o tauatina'eina i totonu o galuega fai a le Sinoti Samoa. Ia alofagia e le Atua lo tatou aga atu mo galuega fa'ai'ui'u o lenei tausaga. Ia momoli atu iai lo outou soifua ma so matou ola, tatou aulia ma le manu'a lena masina i le alofa ma le fa'atasi mai pei o lo tatou matai sili i le lagi.

Soifua. Tovia Aumua

Itulau a Tamaiti

Faatatola atu ia te outou le fanau, manatu o loo manu'a mai outou uma i le alofa o le Atua. O le tatou tala foi lenei aua le tatou nusipepa o le toe masina o le nei tausaga. O le tatou tala ua faaulutalaina faapea: O LE LEO O LE PESE - The Sound of the Song.

I aso ua leva na iai se nuu e nonofo ai tagata e lei faalogo lava i le musika. A talanoa nei tagata o le leotetele ia. E amata talanoaga o feololo o latou leo ae i'u lava ina matua le lagona e le isi tagata le leo o le isi tagata ona ua matua maua'uga lava le talanoa, peiseai ua fe'i. Ua latou taumafai e lagona mai e isi le talanoa a le isi tagata. Ua avea lenei lava amio ma ala ua fe'i ai tagata poo ai o latou e lagonaina talanoaga o loo faia. Ma ua iloa nei o I latou o le nu'u pito sili atu ona pisapisao.

I totonu o lenei nu'u e nonofo ai ma tagata e toatolu e le tautatala. O I latou ua ta'ua o gugugu. E le mafai ona latou fesootai ma isi tagata o le nu'u ona e le mafai ona tautatala I latou, ma ua lei lava foi se tagata e fai fua ia I latou. O nei tagata e feiloa'i lava latou i tafataga o le vaitafe latalata ane I le mea e nonofo ai. O le leo o le tafe o

le vaitafe ua fai lea ma fiafiaga mo I latou.

I se tasi aso na latou iloa ai le mea o loo faia e le vaitafe ia I latou o loo latou fiafia ai - o le tautala atu lea o le vaitafe ia I latou I se auala faapitoa, e aunoa ma ni upu ae maise o le ee atu ia I latou. O le leo o le tafe o le vaitafe o loo pese ia I latou ma pa'i atu I o latou loto. Ona o lenei mea manaia o loo latou faalogo iai, o lea ua latou taumafai e hum le leo o le pese a le vaitafe. O I na latou iloa ua mafai ona latou fesootai o le tasi I le isi.

Na tutumu I latou I le fiafia ua latou tamomo'e atu nei I le nuu pisapisao ma hum atu le latou fati malie. Ua faalogo mai tagata o le nuu ona tupu lea o lo latou ofo tele ma ua filifilemu, aua latou te lei faalogo lava I se musika muamua.

Mai lena lava taimi o se mea pito I sili lava ona matagofie ua tupu. Mai tala atu o le mauga ua sau ai le malosi o le leo; ua le o le fe'i, ao le leo o le tagata ua ia aumaia le filemu I le pese. E lei se isi na iloa poo le leo o ai, ae o le matagofie ia. Ao faaauau pea le hum o nei tagata gugugu e toatolu, ua taitoatasi tagata o le nu'u ma pepese mai ai I le fati.

O upu na latou pepese ai e le

tutusa, e oo foi I o latou leo, ao le fati na aumaia faatasi I latou e lalagaina se aufaipese sili ona matagofie. Na toe pisapisao le nuu, peitai o le taimi lea ua faia ma le filemu ma le mautinoa ae ua lei se toe fe'i. O le taimi foi lea ua faalologo tagata uma.

O le tatou tala lena tamaiti ia aumaia e lenei tala se aoaoga mo outou le fanau ae maise o I matou tagata matutua I le taua o le tautala fesootai, tautala faalogologo I le isi tagata. Aua nei maua'uga lau tautala ma iu ina e'e ai I le isi ou uso poo le tuafafine poo le tuagane, ae talanoa faalelei ia lagona mai se mea o loo e fai atu ai.

Aua o le fesootai lelei o le maua foi lena o le faalofani I totonu o o tatou aiga, ae maise o le va o outou fanau. Ia lelei foi lau faalogo I le isi tamaititi poo le teineititi pe a outou talanoa. Ia alofa le Atua ma faamanuia atu ia te outou le fanau I le faaiuga o lenei tausaga ua lalata mai.

Tama ma teine lelei usitai I matua, toaga I le lotu, ma alofa ia Iesu. Momoli atu o'u alofa'aga ia te outou uma lava mo le Kirisimasi ma le Tausaga Fou, ia outou maua ia taimi faapitoa ma le taua. Soifua o la outou auauna Suiva'aia Te'o.

Methodist Youth Conference (Myc) 2013 - Take the Lead

By Filo Tu & Lynley Tai
"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" - 1 Timothy 4:12

"Aua ne'i ino'ino se tasi i lou laulealea, a ia fai oe ma faaa'oa'o i e ua faatuatua, i le upu, ma le amio, ma le alofa, ma le loto, ma le faatuatua, ma le amio mama" - 1 Timoteo 4:12

MYC o se fa'amoemoe sa fa'atinoina, ma le auga lava e tasi: Ina ia fa'aupegaina tupulaga talavou ina ia lava tapena ai mo tofiga i totonu le Konferenisi i Niu Sila nei. O lenei la tausaga, sa tepa taula'i le va'ai a Ta'ita'i o le MYC (o lea sa Konvina ai le Susuga ia Filo Tu) ina ia fa'amautu lenei fa'amoemoe i le autu po'o le sini: "Take the Lead" - 1 Timoteo 4:12

E sili atu ma le 78 tupulaga talavou mai Auckland, Hamilton, Waikato, Rotorua, New Plymouth, Palmerston North, Wellington and Christchurch sa auai, mai le Aso Gafua 30th Setema i le Aso Tofi 3rd Oketopa, lea sa host e le aoga o Wesley

College.

O lea la sa taunu'u ai ma le manu'a le Polokalama lea na saunia mo Tupulaga mo le MYC2013. O le mea sili ma le taua mo lenei fa'amoemoe, ina ia mafai e tupulaga ona galulue fa'atasi, tu'ufa'atasia finagalo ma manatu e tusa ai mo le lumana'i, o mana'oga a vaega ta'itasi, o avanoa e tu'ufa'atasia ai, ma le tagataga'i i le taua o tu ma agaifanua, e le na'o i totonu o Sinoti Samoa, fa'apea fo'i i totonu o Metotisi ao'ao i Niu Sila nei.

A recommendation from NYLO to all Sinoti Samoa Tupulaga for the next MYC, take the lead as this is such a great opportunity to learn as well as share your Leadership skills. With everyone coming together it showed potential, unity as well as a glimpse of what our future will look like as youth of today, leaders of tomorrow.

"Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can" - John Wesley.



Aufagaluega Manaku & faletua, ma le tina malolo-manumalo ia Kueni ina ua mae'a le lotu fa'ai'u a le Itumalo Manukau i Mangere Central.



Mafutaga Papakura o lo'o fa'afiafia i le Breakup MTIM.



Scotland marching girls a Mangere East Breakup MTIM.

PECELIEMA: NA VALE NI MADRAI

(Vakarautaka ko Rev Dr Ilaitia S. Tuwera)

“Ni sa sucu ko Jisu mai Peceliema e Jutia, ena gauna sa tui kina ko Eroti...” (Maciu 2: 1).

“Ia ni sa lako tani vei ira ko ira na agilosu ki lomalagi, era sa kaya vaka ira na ivakatawa ni sipi, Me datou mai lako ki Peceliema, me raica na ka oqo sa qai yaco, o koya sa vakatakila mai vei kedatou na Turaga” (Luke 2: 15).

“A sa kaya vei ira ko Jisu, Koi au na madrai ni bula: ko koya sa lako mai vei au, ena sega ni via kana; ia ko koya sa vakabauti au, ena sega ni via gunu tale” (Joni 6: 35).

Eda sa yacova tale mai na iotioti ni vula ena yabaki oqo 2013, na vula ko Tiseba. Na vula eda dau marautaka kina na Siga ni Sucu nona na Gone Turaga ko Jisu Karisito. Vula ka ra vakatoka na noda qase mai Viti me vula 'iNuqa Lailai'. Eda marau ka vakavinavinaka vua na Kalou ni da yacova mai na vula oqo ena nona veimaroroi na Turaga.

Rau mai sema vinaka na koro e rua: ko Nasareci ena yasayasa va-Kaleli, kei Peceliema ena yasayasa vaka-Jutia. Yasayasa vaka-Jutia na nodra yasana na turaga kei na marama rogo ka kilai. Ko Kaleli na nodra yasayasa na lewe ni vanua lalai. Ka mai sema vinaka na koro e rua oqo ena nona bula kei na nona cakacaka na Turaga ko Jisu Karisito. Nona Siga ni Sucu eda na vakananuma ka marautaka ena vica ga na macawa mai oqo. Au vinakata meu cavuta e vica na ka me baleta na koro ko Peceliema ena iVaqa vakayalo



Rev Dr IS Tuwera

ni vula oqo ko Tiseba. Na yaca “Peceliema” e kena ibalebale na “vale-ni-madrai” ena vosa vaka-Iperiu. Se “vale ni kakana” ena vosa vaka-Arapea. Rauta ni 15,000 na lewena ena gauna koya, ka 5 na maile kina cevaira kei Jeruisalemi.

Sa cokovata edaidai kei Jeruisalemi - se “Jerusalem-Bethlehem conurbation” ena kena sereki vaka-avalagi. Ki na vualiku kei Peceliema e koto kina na ibulubulu kei Reijieli na ikarua ni wati Jekope, ka tinadrau o Josefa kei Penijamini (Vakatekivu 35:19; 48:7). Rogo talega o Peceliema ena italanoa kei Ruci, na nona 'bubu' vakarua o Tevita (Ruci 1; 2:4; 4:11).

Rogo levu talega o Peceliema ena vukui Tevita na Tui - nona koro ka dau taleitaka (1 Samuela 16:1; 17:12). A lumuti me tui ko Tevita mai Peceliema (1 Samuela 16:4-13). Ni karamaca ko Tevita ena nona vaka tiko, a tagica na lomana me dua mada ga me vagunuvi koya ena ikeli-wai mai Peceliema na nona koro dina (2 Samuela 23: 15). Ia sa rogo levu sara ko Peceliema ni sa ikoya na koro ka sucu kina na iVakabula, Tui ni Tui ka Turaga ni Turaga ko Jisu na Karisito.

Sa vale dina ni madrai se kakana ko Peceliema

Meda marau ka vakavinavinaka ni sema vinaka tu na noda lotu kei na kena vakabauta kina itukutuku ni dua na vanua se koro ka kilai ni “vale ni madrai se kakana”. Kaya kina na kena itaukei; kena Turaga ka kena Tui - “Koi au na madrai

ni Bula”. Segi ni ka vakacalaka na nona vola ko Joni ena nona ivola na vosa ni Turaga ena wase ni nona ivola ka koto kina na italanoa ni nona vakani ira na lewe lima na udolu na lewenivanua ko Jisu ena ibuli madrai e 5 kei na 2 na ika. Era kana ka vo ka sinai tale e 12 na isu.

Sa mai soqoni vei Jisu na ibalebale taucoko ni yaca “Peceliema” - 'vale ni madrai se vale ni kakana'. Ka mai sota vinaka koto na Siga ni Sucu kei na Siga ni Mate ena ibalebale ni yaca ni koro oqo ko Peceliema vei Jisu na Turaga.

Madrai ni Bula

Na madrai sa ivakaoti se ivakacava ni dua na sala ka muria na Kalou me tukuna kina ni o Jisu na luvena sa “madrai ni bula”. Tekivu na kena raici na madrai oqo mai na “witi” - na witi e basika se kadre mai na qele. Sa ka bibi na qele kei na kena vakayagataki ena noda vakabauta vakalotu. Na kena samaki na loga ni witi me laki yacova sara na kena tamusuki. Na cakacaka kecega ka qaravi kina na bula ena veisiga e bibi. Na kena vuki me “falawa” na witi e cakacaka balavu ka bibi. Na kena vakau yani ki na veivanua e vuravura na falawa oqo. Na kena buli na madrai mai vei ira na kena dau. Ka dusia tiko ni cakacaka se veiqaravi mai 'valenikuro' e cakacaka va-Kalou talega. Na kena vakadewataki na madrai oqo kina veisitoa me volitaki...Na sala balavu kece oqori e muria na “madrai” oqo ka mai cavuta koto na Turaga ena nona vosa - “Sai au na madrai ni Bula”.

Na Siga ni Sucu

Ni vaka tu oya na sala ka muria na

kakana oqo ena kena qaravi, me tekivu mai na 'qele' - raici na witi ka tarava na falawa ka laki vakabutari na falawa sa qaravi oti mai na ligadra na kena dau, ena kena lovo ka basika na madrai. Sa raica vinaka tu yani na Turaga na sala balavu ka muria mai oqo na madrai. Sa soqona vata na veika kece sara eda raica kina ena nona kaya - “Koi au na madrai ni Bula”. Ni vaka tu oya na kena ibulibuli se na kena irairai, sa dodonu ga meda vakavinavinaka. Meda veiqaravi tikoga ena vakavinavinaka kei na marau ka kakua ni gu ce kina. Kakua ni vuturi vakarawarawa ena dua na itavi yaga ko qarava ena nomu bula. Sa vukica na Turaga na “valenimanumanu” - beci ka vakaloloma ko Peceliema me vale dokai ka rokovi me “vale ni madrai” se “vale ni kakana”.

Eda sa sureti taucoko ena Siga ni Sucu ena yabaki oqo meda yaga. Sa rawa duadua meda yaga ni da vakayagataki mai vua na noda Turaga. Meda vakayagataki me rawa ni da idewadewa ni 'madrai' se kakana. Se me vukici se saumaki na noda bula mai na Peceliema makawa ni vale-ni-manumanu ki na 'vale-ni-madrai' se kakana. Oqo na veisureti ka da sureti tiko kina ki na Siga ni Sucu nona na Turaga ena yabaki oqo. Eda yadua taucoko na ivola ni veisureti. Segi ni dua e vota lutu kina.

Me nomuni na kalougata kei na marau ni Siga ni Sucu nona na gone mai Peceliema ena yabaki oqo.

Koniferedi ni Lotu Wesele e Niu Siladi 2013

E na vula o Okotova ni yabaki oqo 2013, a vakayacori ena koronivuli ni lotu na Wesley College mai Pukekohe na Koniferedi ni Lotu Wesele e Niu Siladi. A tekivu ena siga Vakaraubuka nai ka 4 ni Okotova ka qai laki cava tiko ena siga Vukeleulu nai ka 9 ni Okotova.

E ra a tiko ena koniferedi oqo o nai Talatala Qase ni Wasewase kei ira na nodai talatala ni veitabacacaka, kei ira talega na mata mai na noda Wasewase ko Viti kei Rotuma. E laurai ni sa toso cake tikoga na kedrai wiliwili na noda mata ka sa dusia tiko na tubu ni lotu ena loma ni Wasewase.

E na mataka ni siga Vakarauwai, era a qarava na lotu masumasu ko ira na tabagone ka kena ulutaga “Na cava nai rairai ni Lotu kevaka e ra vakadamuri iko”. E dua na taro ka bolea kina noda bula na tamata Lotu Wesele e Niu Siladi. Ena siga vata koya e ra mai talaci ko ira era sa cegu mai na nodra i leilesi ka vaka kina na vakananumi ni nodra bula ko ira era sa kacivi yani.

E ra soli tukutuku talega kina nai Soqosoqo ni Veitokani ni Marama ni Lotu Wesele e Niu Siladi ka marautaki talega kina nai

ka 50 ni yabaki ni kena cici tiko mai. E ra sa lesia talega nodra peresitidi vou ka vukevuke ni peresitidi vakacegu o Olive Tanielu (Sinoti Samoa). A soli talega na ganua ni kena veitalanoataki e so na ulutaga lelevu me vaka na veiliutaki ena loma ni sinoti (Lay Superintendency), na veika me baleti ira na gonelalai/ kei tabagone ka vaka kina na veika me baleti ira nai vavakoso ni pasifika era lotu tiko ena loma ni tabacacaka se vavakoso vakavavalagi.

Ena mataka ni Sigatabu a qaravi kina na lotu bibi ni nodra vakatabui ko ira nai talatala ki na i tutu vaka talatala yaco ni Lotu Wesele e Niu Siladi. Era vakaitavi nai vavakoso cokovata mai Okaladi ena kena lagati na sere ni curu mai “Mo ni Toro Mai”. E na yakavi koya era a sureti ko ira na mata ni Wasewase kina dua na vakayakavi ka ra vakarautaka na i vavakoso ni Viti mai Pukekohe (vavakoso ni Tabacacaka o Viti e Okaladi).

Mai na siga Moniti kina siga Vukelulu, oqo na siga era vakasavui tukutuku kina na tabana ni lotu eso me vaka na Taha Maori (Maori), Tauivi (Vavalag, Viti,

Tonga, Samoa), Mission Resourcing, Lay Preachers, NZ Methodist Trust, Communications, PAC, Trinity College, Faith and Order, Public Issues Network, Interchurch Bioethic Council,

Wesley College kei na Methodist Mission Aotearoa Social Services.

E sa mai digitaki talega o Nai Talatala Tovia Aumua (Sinoti Samoa) me Peresitidi vou ni Lotu Wesele e Niu Siladi kei Vuniwai

Arapera(Bella)Ngahia me nonai vukevuke ka na qai tekivu tiko nodrau veiqaravi ena Koniferedi ni yabaki mai oqo 2014, ka na vakayacori tiko mai Hamilton.



Ko ira na lewe ni matasere cokovata mai Okaladi.



Ka Kilisimasi



Kaveinga: Ofongi 'e he Maama: Kuo Tangata 'a e 'Otua! Sione 1:4e, 5.

[P]ea kō e mo'ui kō ia 'a e maama 'a e tangata. Pea 'oku ulō 'i he po'uli; pea na'e 'ikāi lava 'i ia 'e he po'uli.

(1) Ko 'etau lea Kilisimasi, 'oku fa'u 'aki 'a e lea 'e ua: Kalaisi mo e misa (misa - kai pē feohi). Ko hono 'uuni 'o e ongo lea ni 'oku ma'u ai 'a e 'uhinga ko e "misa mo Kalaisi", "feohi mo Kalaisi", pē "kātoanga mo Kalaisi". Ko Kalaisi ko e uho ia 'o e Kilisimasi.

(2) Ka ko hai koā 'a e Kalaisi 'o e Kilisimasi?

Ne vakai mama'o mai 'a e kau palōfita 'o e Fuakava Motu'á ki he toko taha ko ia ko e Foha, Fakafo-'ene-fale'i, Helo-'Otua, Tamai Ta'engata, mo e 'Eiki 'o e Melino. Ko e vakai ia 'a e palōfita ko 'Aiseá mei he senituli 'e 8 kimu'a 'i he 'alo'i 'o Sīsū Kalaisi. Toki toe fakamo'oni ki he palōfisai ko iá 'a e ngaahi Kōsipeli.

'Oku lea 'a Mātiu ki he Kalaisi 'o e Kilisimasi ko e toko Taha na'e polo'i pea ne tu'itu'ia 'i he Laumālie Mā'oni'oní, ke ne hoko ko e fakamo'ui, ko e Misaia, pea ko e Tu'i foki 'o māmani (hangē ko e lea ne fai 'e he kau Makí kia Hēlota).

'Oku toe lea foki mo Luke kia Sīsū ko e 'Alo 'o e 'Eiki Taupotu, ko e 'Alo 'o e 'Otua, ko e Tu'i foki 'e lauikuonga, pea ko e 'Eiki Misaia. Ko hono talanoa 'i 'e Matiu mo Luke 'a e 'alo'í, 'oku fai 'o fakatatau ki he ngaahi me'a ne hoko 'i he hisitōlia.

(3) Ka ko Sione, 'i he talanoa 'o e ongo veesi ko eni, 'oku ne fokotu'u ha 'tala-mālie' (teolosia) 'o e hisitōlia ko ia 'oku lea ki ai 'a Mātiu mo Luké. Ko e toko taha kuo 'alo'i 'oku 'ikai ko e 'Alo pē 'o e 'Otua, pe ko e Misaia pē 'a e 'Otua: **kā ko e 'Ai-kakano ia 'o e Folofola 'a e 'Otua,** pea ko e Maama ia ma'a e fa'ahinga 'o e tangatá ke ne teke 'a e po'uli. [P]ea ko e mo'ui ko ia 'a e maama 'a e tangata. Pea 'oku ulō 'i he po'uli; pea na'e 'ikai lava 'i ia 'e he po'uli.

Ko e Maama eni na'a ne hulungia 'a e fakatupu me'a 'a e 'Otua 'i he kamata'anga. Lolotonga 'a e fuofuonoa mo lala 'a e funga 'o e lolotó, pea te'eki ha

la'ā, kuo malama 'a e Maama 'a e 'Otua ke ne teke 'a e po'uli kae fokotu'u 'a e mo'ui.

Ko e Maama ai pe ko iá ne hikihihi tēniti mo 'Isileli 'i toafá - lolotonga 'a e hangē ka mole 'a e 'amanakí, ne fotu mo mahiki 'a e Sikainá ke ne taki 'a e fonongá ki he fonua 'o e tala'ofá, pea 'omi 'a e 'amanaki lelei ki he kakai kuo fili.

Lolotonga 'a e tailiili 'a e kainga Siuta nofo popula 'i Pāpiloné (hangē 'oku lea ki ai 'a 'Aiseá), kuo hopo 'a e La'ā 'o e fakatu'amelié mo e tala, "Kuo toe Tu'i ho 'Otua!" pea kuo ne tokonaki fakamo'ui ma'a hono kakai.

(4) Ko e Kalaisi 'o e Kilisimasi, ko e 'ai-kakano 'a Folofola - ko e tali 'a e 'Otua ki he to'e 'a e tangatá.

Na'e 'ikai te ne 'omai ha kaati mo ha tohi fie kaungā-mamahi.

Na'e 'ikai te ne fakamoimoi mai ha fakahinohino ki he me'a totonu ke faí, he na'e 'ikai ke tau fiema'u fakamatala.

Na'e 'ikai ke ne 'omi ha toko taha pisinisi, he na'e 'ikai ke tau fiema'u pa'anga.

Ka na'a ne hifo mai 'e Ia 'i ha 'Alo, ko Kalaisi - ke ne 'omi mo'ui he na'e taau ke tau mate; ke 'omi 'amanaki, he na'e 'ikai ha 'amanaki; ke 'omi maama he na'a tau po'ulia; 'io, ke Ne fale 'iate kitautolu, ke ne 'ilo ai 'etau mamahi mo e ongosiá, kae lava hotau veteangé mo fakatau'atāina.

(5) 'Oku 'i ai 'a e kātoanga 'a e kau Siú 'oku 'iloa ko e Hanuka, ko e kātoanga mo ia 'o e Maamá ('oku fakahoko he uike 2 pe 3 'o e māhina Tisema). Lolotonga hono pule'i 'e Kalisi 'a e konga lahi 'o māmani, kau ai mo Palesitane, ko e taha 'i he ngaahi fekau mamafa tahá ko e pau ke faka-Kalisi 'a e me'a hono kotoa pē: 'a e lea, 'a e tō'onga, mo e lotú foki. Ne mata ngofua ki he kainga Siú 'a e me'a hono kotoa pē, ka ko e me'a ki he lotú na'e kataki'i ngata'a ke tukulolo 'enau tuí ki he lotu faka-Kalisi. Ne nau tu'u ke tau'i 'enau tau'atāina, pea ne faifai 'o

foaki e ngofua ke nau tauhi 'enau lotú. Ko e fuofua me'a ne nau fakahoko ko 'enau fakataha ke fakama'a 'a e tempalé, mo toe momoi hili ia hono 'uli'i 'e he kau Kalisi 'aki 'enau feilaulau 'i ha puaka (hufanga he fakatapu) 'i he 'olita feilaulau kia Sihova. Ne kamata mei ai 'a hono ma'alali 'o e Hanuka 'i he 'uhinga lalahi 'e ua: (i) ke fakamanatu hono toe momoi mo fakatāpui 'o e tempale, pea mo e (ii) ke kei toka 'a e fakatu'amelié ki he 'Otua mo 'ene fai fakamo'ui. 'Oku lele 'a e Hanuka 'i ha pō 'e 8, pea 'oku tutu 'a e maama 'e taha 'i he tu'unga maama (menola) 'a e kau Siú 'i he pō kotoa pē. 'I he Hanuka 'oku hoko 'a e maamá ko e taipe ia 'o e tau'atāina, fakatāpui mo e 'amanaki lelei.

(6) Ka neongo ia, 'oku mahulu atu 'a e Kilisimasi 'i he Hanuká. 'Oku 'ikai ko e ma'alali pē 'o ha tau'atāina, fakatāpui mo e 'amanaki lelei. Ko 'etau ma'alali 'a e mana fakaofo taha he hisitōlia 'o e tangatá - 'a e "hopo 'iate kitautolu" 'a e "Maama 'o 'Itāniti" - 'a e hoko 'o tangata 'a e 'Otua.

(7) Ka ko e hā e fekau 'oku ha'u mo e koloa 'o e Maama? 'Oku talanoa 'a Sione kia Sione Papitaiso ko e toko taha ne fekau'i mai 'e he 'Otua mo e taumu'a:

• ke ne fakahā'i 'a e Maama koe'uhi ke tui 'a e kakai kotoa pē 'iate Ia,

• ke ne hoko ko e le'o ke kalanga ke fakamo'oni ki he "Folofola 'ai-kakano" 'oku hoko mai.

(8) 'I he 'ai-kakano 'a e Maama Mo'onia, kuo fili ai 'a e 'Otua ke nonofo mo ia 'oku kehe meiate Ia:

ke feohi 'a e mā'oni'oni mo e angahalá, 'a e ta'engatá mo e me'a 'auhá, 'a e māfimafi mo e vaipaló, 'io, 'a 'Itāniti mo taimi.

Ko e Kilisimasi ko e taimi ke tau ako ke feohi, 'o 'ikai mo e kakai pē 'oku tau kāingá, ka mo kinautolu 'oku tau lau ko e 'kehe' 'i he 'etau nonofo - 'a e muli mo e 'āunofo, 'a e uitou mo e tamaimate, 'a e masiva mo e

tukuhāusia, 'io, mo kinautolu kuo tau fekolo'aki, ko hotau ngafá ke 'ahi'ahi nofo he potu 'oku nau nofo ai - ke tau ongo'i 'a e me'a 'oku nau ongo'í, ke tau ofi ai ki he laumālie 'o e Kilisimasi.

Ko e Kilisimasi ko e fakamatala taupotu 'o e hifo 'a e 'Otua!

(9) 'Oku 'ikai ha taimi 'e ongo taha ai 'a e masivá ki he tokolahi ka ko e Kilisimasi - koe'uhi 'oku tau fakamatala 'a e Kilisimasi 'aki 'a e lahi pe si'i 'o e koloa 'oku tau ma'ú. Ka ko e me'afua hala ia ke fua'aki 'a e Kilisimasi mo hono 'uhingá. Ko e me'afua 'oku laú, 'oku 'ikai ko hono 'eke: Ko e hā e me'a kuo u ma'u? Ka ko hono 'eke: 'Ko hai 'oku tau ma'u?' Ko e toki masiva vivili taha ka ko e masiva Maama. Ka ko e me'a'ofa fungani taha 'oku ala ma'u 'e ha taha 'i he Kilisimasi, ko e Maama kuo foaki mai 'e he 'Otua: ko Kalaisi.

(10) Ko hotau fatongia 'oku hangē ko Sione Papitaisó, ke tau fakamo'oni ki he Maamá, 'i he 'etau mo'ui, tō'onga, lea mo e ngāue. Ko hono taaú, ke tau foaki kitautolu ko e me'a'ofa ma'a Kalaisi, 'o hangē kuo ne foaki 'e ia Ia ma'a kitaua. **Ko e pole 'o e Kilisimasi 2013:** Tali 'a e Maama Mo'onia ke ne hulungia 'etau mo'ui; pea tuku ke ulō atu 'a e Maama ko iá mei he 'etau mo'ui, kae 'ilo 'e māmani 'a e Kalaisi 'o e Kilisimasi 'iate kitautolu. Ko 'etau lotu ē 'oku lea ki ai 'a e punake (Himi 642):

Ka ko hoku loto eni
Ke ke hū 'o toka ai
Pea hoko 'o hēvani
Si'oku 'ai'angakai

Tauange ke tau Maamangia kotoa pe 'i he tāpuaki 'o e 'aho! He kuo tangata 'a e 'Otua! Tau fiefia kotoa 'i he 'Eiki kuo 'Ai-Kakano ma'a kitauá, pea fakatauange ke toka mai 'a e Melino Faka-Langi ki he ngaahi fāмили kotoa 'o e Vahefonua Tonga mo e Siasi. 'Emeni.

Faifekau Dr Nāsili Vaka'uta.

FAKALOTOFALE 'IA

Ko e Fakalotofale'ia 'o e mahina ni 'oku tokanga pē ki he 'etau teu laka atu ki he Ta'u Fo'ou 2014, ke fakalekesi 'i he Taha 'i he 'etau Kehekehe (*Harmony in Diversity*) 'ia Sīsū Kalaisi. Pea ke tauhi 'a e ma'uma'uluta 'a kitaua Vahefonua mo e Siasí 'i he Finangalo 'o e 'Otua

Mou Lamasi Kimoutolu: Ngaue 20:28; Himi: 485:1

Na'e 'i ai 'a e tangata fatu talanoa 'i 'Iulope na'e pekia. Hili hono telió, ne omi 'a e fāmili ke fakamaau 'a e mohenga ne ne toka aí, na'a nau ma'u ai 'ene pepa fatu talanoa, kuo 'osi hiki ki ai 'a e konga talanoa ko eni: "Na'e 'i ai ha fāmili fetu'usi mo fekainaki na'e taha pē 'enau koloá, 'a ia ko e fale na'a nau nofo aí. Ka neongo 'enau fekainaki, na'e taha pē 'a e me'a ke ala fai: na'e pau ke nau ako ke nau nofo fakataha 'i he fale pe ko iá, he ka 'ikai, te nau maumau 'i 'a e fale na'a nau fakamalumu ai."

Ko e Siasí ko e tākanga pē 'e taha 'a e 'Otua kuo ne ui, pea kuopau kiate kitautolu kotoa 'a e kau mēmipa 'o e Siasí, neongo 'etau kehekehé, ke tau ako ke mo'ui ke hoa mo e kakai kuo ui 'e he 'Otua.

'Oku 'ikai puli ki ha taha 'a e faingata'a kuo fononga mai mo e kāinga Tonga 'i he ngaahi Siasí 'i he fonua ni. Kuo fokotu'u ha ngaahi fai'angalotu fo'ou. Kuo tau

langa kau'a ke malu'i 'a e ngaahi me'a 'oku tau tui ki ai. Kuo tau fakahingoa kitautolu: "Metotisi," pe ko e "SUTT," mo e hā fua. Ko e me'a 'oku fakaloloma 'a 'eni: ko hono vahevahe kitautolu 'e he lotu na'e taumu'a ke ne fai hotau fakamā'opo'opo. Ko hono fakalea mahino: kapau 'oku hanga 'e he 'etau lotú 'o tu'utu'u kitautolu mei he 'etau fekau'akí mo nofo melinó, pea tā 'oku palopalema 'etau fakahoko e lotu lelei 'a e 'Eiki. 'Oku 'i ai 'a e alanga fokoutua 'oku taau ke faito'o.

Ko e Siasí ko e fale pē 'e taha kuo langa 'e he 'Otua ma'a e kakai kuo ne huhu'i 'ia Sīsū Kalaisi. Ko e fale 'oku 'ikai fa'unga 'akau, ka 'oku fa'unga tangata pea tokomea'aki 'a e Finangalo 'o e 'Otua. Ko e "tokomea" 'o e fale faka-Tongá, ko e ongo 'akau 'oku fakatākoto mei he to'ofufu ki he 'āpai – tataui ki he tā mu'a mo e tā mui. Ko e me'afua ia 'o e fale 'oku lelei. Ka 'osi leva hono



Faifekau Nasili Vaka'uta.

langa e falé, pea 'oku toki lī atu e tokomea ki hono tokoto'anga. Ka tō lelei, pea ko hono lea: "oku ma'uma'uluta," pea ka 'ikai tō lelei, 'oku pehē leva 'a e toko taha langá: 'oku "ulu toki 'a e falé." 'Oku "ma'uma'uluta" 'a e Siasí 'i hono tokomea'aki 'a e Finangalo 'o e 'Otua. Ko e Siasí 'oku hiki mei he Finangalo 'o e 'Otua ko e "fale ulutoki ia."

Vakai ki he akonaki mālie 'oku fai 'e Luke 'i he Tohi

Ngāué 'o kau ki he kau taki 'o e Siasí. **Mou lamasi kimoutolu** mo e fanga sipi kuo fakanofa kimoutolu 'e he Laumālie Mā'oni'oni ke mou tauhi, he ko e Siasí ia 'o e 'Otua. He ka 'ikai ke lamasi, 'e keina 'a e tākanga 'e he fanga ulofi fekai 'oku 'ikai ha'anau mamae ki he mo'ui 'a e fanga sipi 'a e 'Otua. Na'a mo e kau taki 'o e Siasí, 'oku malava ke tupu mei ai ha ni'ihi 'oku ako'aki ha ngaahi me'a kehe 'oku mama'o mei he Finangalo 'o e 'Otua, ke tohoaki ha kakai ke muimui kia kinautolu. **Ko e Siasí ko e koloa ia 'a e 'Otua. Ko hono fekaú: ke tauhi ia 'o fakatatau ki he Finangalo mo e Mo'oni 'o e 'Otua.** 'Io 'a e 'Otua na'a ne fai hono huhu'i 'aki 'a e ta'ata'a 'o Sīsū Kalaisi.

'Oku toki mānava 'aki 'e Mātiu 28:18-20 'a e leatuku 'o e Hā'ele Haké mo fekau: *Ke ngaohi kakai ma'a e 'Otua, pea papitaiso kinautolu 'i hono huafa.* 'Oku 'ikai ko e huafa 'o e Faifekau

Seá, pe Faifekau Pulé, pe ko hai ha taki lotu. 'Oku 'ikai ha tangata 'e langa Siasí. Ko hotau ngafá ko e tauhi pē 'a e Siasí kuo langa 'e he 'Otua. Ko hono funaní ko e tala'ofa 'oku ha'u mo ia: "te u 'iate kimoutolu 'o a'u ki he ngata'anga 'o māmani."

Ko e Siasí 'oku 'ikai ko ha feohi'anga faka-sōsiale, faka-matakali, faka-fāmili, pe faka-kengi. Ko e faingamālie mo'o kitaua ke ta kaungā-feohi mo e 'Otua 'ia Sīsū Kalaisi. Neongo 'etau kehekehé, 'i he 'atamai mo e 'ulungaanga, 'oku 'ikai ha'atau laiseni pē ngofua ke tātāpuni 'a e vaha'angatae 'o e Siasí. 'Oku taau ke tau ako ke poto he feohi koe kakai pē 'e taha na'e huhu'i 'aki 'a e ta'ata'a 'o Kalaisi. Tau lotua ke pehē 'a hotau Siasí 'i he Ta'u Fo'ou 2014 'oku tau hanga atu ki ai 'o tau nofo ma'uma'uluta mo melino. 'Emeni.

Faifekau Nāsili Vaka'uta.

OKOOKO 'A SIOPAU TŌ E KELESI, IVI FUNGANI 'O E 'OTUA MĀFIMAFI

'I he faka'eke'eke 'e Siopau 'a e kau taki Vahefonua Tongá, kuo ma'u ai 'a e talanoa fungani atu: **Kuo tō e Kelesi 'a e 'Otua ki si'i Kāinga Lotu Tonga 'i Palmerston North.** Ko e toki me'a fakafiefia mo'oni ki he si'i kāinga ni, 'a hono fokotu'u atu kenau hoko ko e Vāhenga Ngāue (*Parish*) fo'ou taha 'a e Vahefonua Tonga O Aotearoa. Ne kole foki 'e he Vahefonua Tongá, 'o fakafou 'i he Kōmiti Palani mo e Fehikitaki Tauiwí, ki he Konifelenisi Kakato 2013, 'i Kolisi Uēsili, ke hoko 'a e ki'i

Fai'anga Lotu Tonga ko eni ko e Vāhenga Ngāue. Pea na'e tali lelei ia 'e he Konifelenisi 'o 'oange ai pē honau fika Faka-Vāhenga Ngāue – Fika 7760.

Ko ia ne folau atu ai, 'i he ngaahi uike toki maliu atu, 'a e Faifekau Sea 'o e Vahefonua Tongá, Faifekau Setaita K Veikune, (*kae si'i li'aki pē 'a Siopau*) ke fai ha fakataha mo e Kāinga Lotú, ke fakahoko kiate kinautolu 'a e tu'utu'uni 'a e Konifelenisi, pea ke fakamahino mai pē tenau tali 'a e tu'utu'uni

ko ia. Ko e toki me'a fakafiefia mo'oni hono tali 107% 'e he si'i Kāinga ni, kae 'amu atu ko e toe tō 'a e Kelesi 'a e 'Otua ma'a kinautolu.

Ne tō ai pē mei he Faifekau Seá honau Koloa Hingoa Faka-Vāhenga Ngāue ko: KELESI. Toe fakamahino foki lolotonga 'oku kei kumi ha'anau Faifekau Pulé, tenau Faifekau Pule 'aki pē 'a e Faifekau Sea 'o e Vahefonua Tonga. 'E fai honau Fakatāpui 'i he 'aho 8 Tisema 2013 pea fakafiefia kuo 'osi ma'u 'a e fakaafe ki ai 'a Siopau.

Ne lava ai pē mo hono fili 'enau kau ma'u lakanga fo'ou, pea mo hono fakama'ala'ala 'e he Tauhi Pa'anga 'a e Vahefonua Tongá, 'a e ngaahi me'a faka-Lao fekau'aki mo e fakalele 'o e Vāhenga Ngāue pea mo hono tokanga'i 'o e 'enau ngaahi koloá, kau ai mo e pa'anga. Ko e ngaahi 'īmisi tā ena kemou me'a ki ai – kā 'oua na'a mou tukuaki'i 'a Siopau ki honau tu'unga hā atu.

Teu Toki Hoko Atu. Siopau.



Ko e fakamāmālohi 'a e Faifekau Sea kae toki hoko atu ki he Fakataha mo e Vāhenga Ngāue fo'ou taha 'a e Vahefonua Tonga O Aotearoa.

(To'ohema ki to'omatau): Pasivulangi Vunipola, Paula Taumoepeau, Sione Pilisē Taufa, Faifekau Setaita Kinahoi Veikune, Malia Fia, Fetuli Vaipulu, mo Salote Fonua.



Fānau Potungāue Talavou ai pe ena mo e Fakahaka Saame.