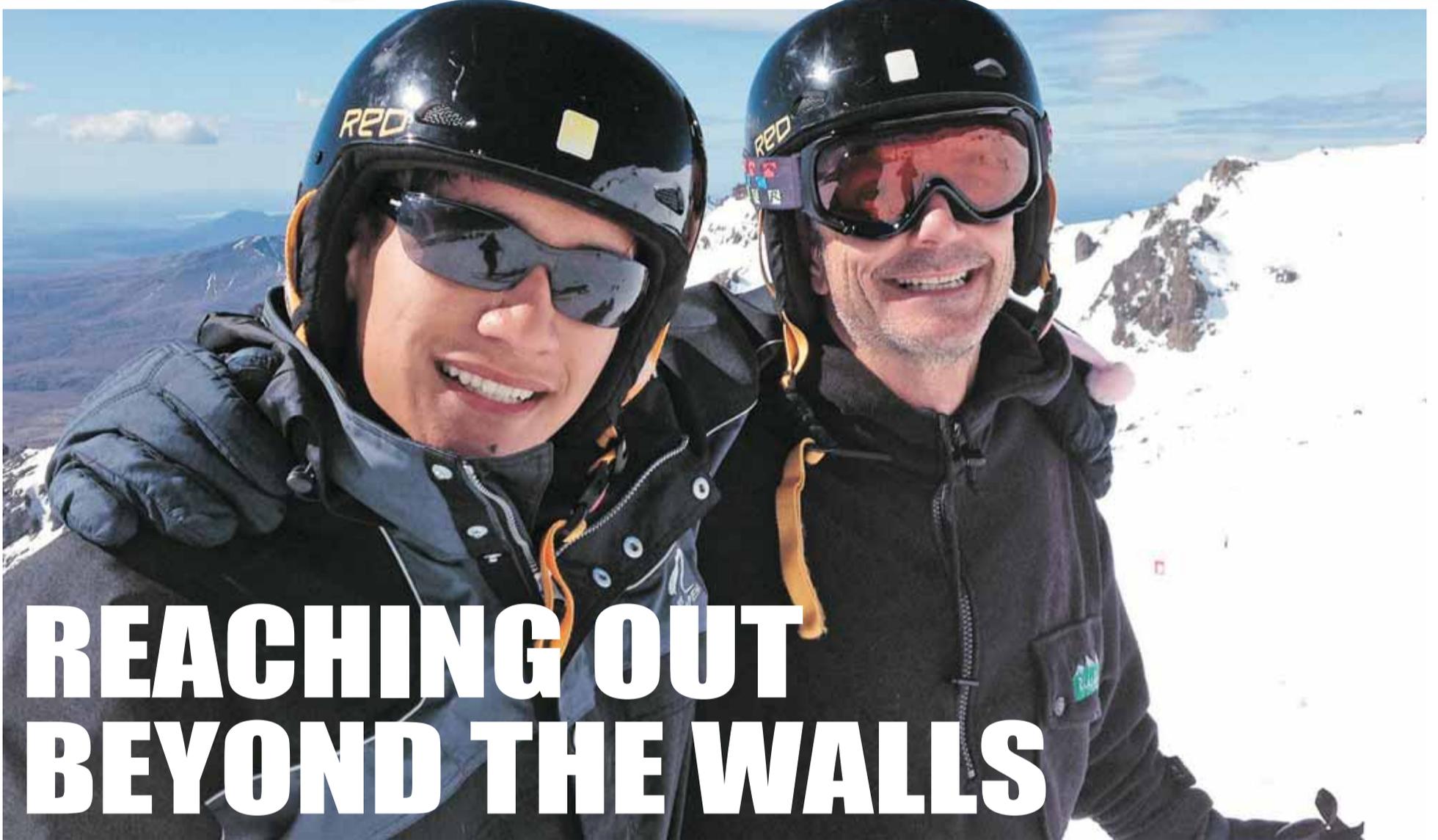


TOUCHSTONE

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



REACHING OUT BEYOND THE WALLS

Rev Iain Gow (right) and friends have created a dynamic faith community in Whangarei.

For years Rev Iain Gow wanted to create a sanctuary for strangers or, as he thinks of them, friends in need.

Three years ago Iain joined with others to establish Without Walls, an outreach effort in Whangarei that offers accommodation, healthcare and ministry for young people.

Without Walls (WoW) offers long-term support along with professional therapy and spiritual direction.

It is a faith community that began in 2012 as a collaboration of Iain, his wife Linda, Drs Cheryl and Malcolm Bollen, Adrian and Janine Whale and several other committed couples.

WoW goes beyond just a daytime charity. It follows a modern Christian

approach and operates from Tiki House, previously the Tikipunga Children's home.

WoW has opened the doors of Tiki House, which can accommodate up to 15 people at a time. They live there for as little as a month or as long as a year.

Residents are referred through word of mouth.

"If you really want to practice faith, live in community," says Iain. "We have had a real mix of young and older live with us. The youth and the elderly can learn from each other," he says.

All residents agree to be part of daily prayer and service.

"It's about discovering worship and how to serve others. We encourage everyone to discover a sense of holiness and wholeness for themselves and for our community," says Iain.

Social worker Gini Shepherd is part of the Seeds of Hope ministry that Without Walls provides.



Without Walls took a group of the young people it supports to Whakapapa ski field.

Many of the people in Whangarei are Maori, and Gini works with families and helps them find the healing and belonging that comes when children and youth learn about their whakapapa and cultural heritage.

"It is about personal identity, cultural identity, whanau, hapu and community, and iwi - who we are, where we are from and why am I here? We want people to know about their marae and their people."

See Page 9

INSIDE

RELIGION IN SCHOOLS CHALLENGE - PAGE 3



MOTUEKA CHURCH STRENGTHENED - PAGE 9

FAREWELL FILO - PAGE 13



Old Girls mark 30 years at Wesley College

By Sophie Parish

Each year there is a celebration for the old girls and boys of Wesley College.

Last month, this year's celebrations also marked 30 years of girls attending the college. Some 60 young women participated, including current and former students.

The weekend-long event kicked off with a televised First 15 rugby match between Wesley and Manurewa College. One thousand people showed up in the rain to support the match which Wesley College won 17-13.

"There was a lot of hype preceding the game, since Sky Sports was filming it live. It was a very intense game, there were a lot of emotions beneath the surface," says Wesley College principal Steve Hargreaves.

That night the Old Girls Association held a dinner and had a chance to say prayers and reminisce about their time at Wesley College.

Wesley Old Girls Association president Andrea Sikuea was involved in the preparations for the 30th anniversary.

"We wanted to make it special



Last month Wesley College celebrated its girl students.

for the old girls. We put a big emphasis on the 1985 girls, we had 12 of the original 22 girls attend the event," Andrea says.

The organising committee used

Facebook to invite the old girls to attend.

"Hearts were set on fire by the 30th anniversary and our committee is now planning to

implement a mentoring program for current girls and the old girls for additional support through their time at Wesley College," Andrea says.

She said the boys would also benefit from a mentoring program so all students have the opportunity to discuss their direction, goals and student life at Wesley.

The festivities included the male students as well, which is part of continuing to build community and unity with the boys and girls at Wesley College. Steve says the two words most described about Wesley College by the old girls are 'home and family'.

"We want to keep all the girls united, especially as new girls come into the College," says Andrea.

On Sunday the celebrations continued with a chapel service and a gathering of the 1985 girls at the girls' hostel Te Paea Hall.

"We are now looking into hosting an annual event for the Old Girls Association," says Andrea.

For more information about the Old Girls Association email Andrea at asikuea@icloud.com.

Journey to the Interior Castle

Last month the members of the Christchurch Carmelite monastery celebrated the 500th birthday of their founder, St Theresa of Avila.

In the first week of June following evening prayers Professor Ben Gibbs and Carmelite friar Father Greg led the Sisters and the congregation that worships at the monastery with talks on the spirituality of St Theresa. This included references to her devotional work *The Interior Castle*.

Christchurch hymn writer Bill Wallace's work *That of God Within Us All* was also performed during two of the services because it is based on *The Interior Castle*.

Bill's hymn follows the sequence of the spiritual journey that Theresa describes. It moves from entering the door of one's interior castle to befriending and transforming one's interior monsters of hate and fear.

One is then challenged to eliminate systemic wrongs and to experience the supreme mystery, which is God.

Bill says the prioress, Sister Dorothea told him the hymn reflects a deep interest

in and love for the mystics and things of the spirit.

In the photo of the sisters, they are behind a grill because they belong to an enclosed order and they practise their spirituality in relative seclusion.



Carmelite Sisters at their Christchurch monastery with (front row, from left) Father Greg, Bill Wallace, and Ben Gibbs.

According to Wikipedia, Theresa of Avila (1515-1582) was a Spanish mystic who reformed the Carmelite Order. She wrote during the Counter Reformation and her books were prominent in the Spanish Renaissance and Christian mysticism.

US Presbyterians approve same-sex marriage

Last month changes to rules governing the Presbyterian Church (USA) that allow its ministers to conduct same-sex marriages came into effect.

In June, 2014 the 221st General Assembly of the largest Presbyterian Church in the USA voted to permit its ministers to perform same-sex marriages in jurisdictions where it is legal.

The decision had to be approved by a majority of the PC (USA)'s presbyteries. This was done in March, 2015 when the Palisades Presbytery in New Jersey became the 86th presbytery to approve the amendment to the Church's Book of Order.

The new language changes the Church's definition of marriage from "between a man and a woman" to "between two people, traditionally between a man and a woman".

The new language reads "Marriage is a gift God has given to all humankind for the wellbeing of the entire human family. Marriage involves a unique commitment between two people, to love and support each other for the rest of their lives. The sacrificial love that unites the couple sustains them as faithful and responsible members of the church and the wider community."

The General Assembly's decision also included a clear understanding that no minister or congregation can be forced to conduct a same-sex marriage ceremony if they do not believe it is appropriate.

The decisions came after decades of discernment and marriage studies within the PC (USA).

Reaction to the decision was mixed. Supporters were jubilant and said it confirmed that mainline Protestants support gay marriage. Opponents thought it would lead many people to leave the Church because it went against the authority of the Bible.



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Saturday dinner at 6pm, \$25 each.
Sunday church service with lunch.

CONTACT:

Church office 09 4371601 or
Raewyn Snowdon 09 4375440
Email: raewynsnowdon@hotmail.com

Churches promote wellbeing in post-quake Canterbury

The earthquakes destroyed many of Christchurch's beautiful church buildings but the latest All Right? survey shows churches and other faith networks are integral to the wellbeing of many Cantabrians.

The All Right? campaign is a Healthy Christchurch project led by the Mental Health Foundation and the Canterbury District Health Board that aims help Cantabrians recover from the 2010/2011 earthquakes and their aftermath.

Each year All Right? conducts surveys to monitor how people are recovering. The latest survey shows 41 percent of Cantabrians say their religion or faith has helped them to deal with the last four years of aftershocks, road works and damaged houses.

Canterbury District Health Board public health specialist Dr Lucy D'Aeth says faith can be a major driver of a person's wellbeing.

"One fact from the latest All Right? survey that has really stood out for me is the number of people who say that they feel connected to church, worship, prayer or karakia. This has risen slightly over the four years since the earthquakes," Lucy says.

"The All Right? research shows many Cantabrians, particularly men, have a relatively limited number of people around them who they feel really close to. Communities like churches can provide vital



connections for people who feel isolated.

"We know that many people find church communities have been pillars of support by being safe places with people available to listen and share."

Religious faith promotes a sense of meaning and purpose, which is an important factor for good wellbeing. Being associated with formal religion gives people an opportunity to practice the '5 Ways to

Wellbeing' - connect, give, take notice, learn and be active.

"Churches and other faith communities can be wonderful social hubs, as they often offer multiple opportunities to connect with friends and family during the week. Churches may hold study or home groups, or provide social services like exercise classes, health clinics, and arts & crafts groups."

Many of these activities incorporate one or more of the 5 Ways to Wellbeing. For example, churches provide places for people to volunteer their time or donate money, which can be rewarding.

"It could be as simple as giving your time to listen to a friend, or giving your neighbour a lift to the arts & crafts group. Giving can help you feel linked to your community and create connections with those around you."

Other ways to achieve well-being are to take notice and admire beauty in the little things all around us. Singing together is very good for physical and mental wellbeing.

"Church is the community, not the building. We learned this in Canterbury when we lost so many church buildings but communities of faith continued to meet in school halls, workplaces, wherever they could find."

Lucy says the All Right? campaign encourages people to practice the 5 Ways because there's so much evidence that it will help people. "We share much in common with what religious communities have been supporting their communities to do for centuries."

For more information on All Right? and the 5 Ways to Wellbeing, visit our website allright.org.nz

Legal challenges to Bible in Schools

Is Christian education appropriate in state schools in today's multi-cultural New Zealand?

Many congregations around New Zealand participate in Bible in Schools classes in their local schools but the programme is now under the spotlight with some parents and church people asking if this is best forum to teach children about Christianity.

Two legal challenges to the way religion is taught in our have been launched this year. The one that has had the most publicity is led by Jeff McClintock, the parent of a child at Red Beach School north of Auckland.

Jeff wants the High Court to rule that the school failed to give his daughter the best possible education because of an evangelical Christian programme being

held during classroom time. He wants the Court to rule that Section 78 of the Education Act 1964 (which permits these classes) is inconsistent with the Bill of Rights Act.

"It seems Bible in School is quite inappropriate for non-Christian children because it proceeds from the assumption all children believe in the Christian God," Jeff says.

The Secular Education Network (SEN) is supporting Jeff's case and it is also behind another suit against the Bible in Schools programme. The second case is an appeal to the Ministry of Education and it is being mediated by the Human Rights Commission.

Methodist lay preacher David Hines is a member of SEN and active in the two challenges to Bible in Schools. David

says SEN wants to stop Christian-dominated groups from running programmes that are unfriendly to non-Christian children in state schools.

"Our goals are to stop evangelism in schools and to strengthen the role of neutral teaching about world religions and non-religious philosophies as part of the regular school programme," David says.

"We are opposed to Bible instruction that tries to hook children into becoming Christians but we are not opposed to teaching about religion as part of social studies, art and history lessons led by professional teachers."

Christchurch parent Tanya Jacob is working with David on the negotiations with the Ministry of Education.

David says the Ministry has a policy

of including neutral education about religion as part of a secular education, and it has a huge database of material about religious and non-religious beliefs for teachers to work with.

"The Ministry told us its policy is to encourage children to express their beliefs and to study with empathy the beliefs of others. But its religious teaching material doesn't necessarily get used. It depends on local school boards and the Ministry doesn't have the legal power to monitor it.

"Tanya and I want to see law changes to ensure the Ministry and the Education Review Office have the power to monitor religion in schools, whether it is part of the school programme or done by volunteers."

Teaching religion vs teaching about religion

As part of its legal appeals against the Bible in Schools programme, the Secular Education Network asked Victoria University professor of Religious Studies Dr Paul Morris to review two books used to teach the subject.

The teaching guides are 'Launch I' and 'Life Choices' available through the Churches Education Commission (CEC).

Paul says academics distinguish between 'teaching religion', which amounts to faith formation or instruction within a faith, and 'teaching about religion', which explains the beliefs and practices of different religions from a neutral perspective.

He supports teaching about religion as part of the New Zealand curriculum.

"My view is that knowledge of Christian traditions and churches in New Zealand is essential for appreciating our artistic, musical, legal, moral and political traditions," Paul says.

"Equally important is knowledge of different religions that will enhance our understanding of geopolitics, the Asia-Pacific region, and the increasing number of non-Christian New Zealanders."

According to Paul, the CEC texts say that "while all sessions are unashamedly Christian the teaching is open, non-judgemental and very appropriate for non-Christian children in a school environment". But his review of the texts and teachers' manuals suggests this is not so.

The Launch I course is designed for students in their first year of school (4 to 6 year olds). Paul says the course teaches the foundational truths of the Christian faith - that there is a God, that God loves us, and that Jesus is



Paul Morris

God's son. Teachers are encouraged to pray with the students and prayers are suggested to end each session.

He says the two courses give prominence to scriptures, heroes and practices identified explicitly as Christian. Students

are encouraged to bring Jesus into their daily lives in ways that are potentially compatible and conducive to subsequent conversion.

He does not think the two courses are suitable for non-Christian, non-evangelical students, and he does not think that they clearly or honestly reflect minority viewpoints.

CEC spokesperson Debra Hunt says its programmes teach basic Christian beliefs and values and it is open with schools and parents about

this as part of its informed consent policy.

"Our focus is on delivering quality programmes to the hundreds of schools that invite us into their classrooms on a weekly basis.

"We have not seen Dr Morris' review and therefore we cannot comment on it in any detail. We do question its relevance though, as Launch 1 is being replaced and will not be used in any CEC programme from 2016, and Life Choices 1 has undergone significant changes recently as part of our regular revision process.

"A brand new curriculum - Life Animated - is being rolled out over 2015-2016. This New Zealand made resource is a topical, Bible-based series created for Kiwi kids. It covers topics like being a good friend, caring for the environment, resilience, showing love, leadership, and caring for our global neighbours."

Science and mystery

To the editor,

I was captivated to read the contribution by Ian Harris in the May edition of Touchstone. His comments are very relevant to the continuing discussion on God-creation-evolution and the role of science and theology.

It reminded me of the stimulus the priest-palaeontologist Teilhard de Chardin gave to the exploration of this fascinating subject a century ago, and the way much of the Church rejected his writings because it did not fit comfortably into current theology.

The world of physics and sub-atomic particles is difficult for a layman like me to fully appreciate but there are two keywords which I have found particularly helpful. One is 'energy', which relates to the heart of the sub-atomic world described in Ian's article. It also relates

to the concept of the Spirit of God throughout the scriptures.

The second is 'mystery', which reminds us in all humility that however far we go, there is that which defies our human reasoning. Mystery may be a challenge to us in reading detective novels but remains a teasing, provocative and stimulating concept in both science and religion.

Alexander Pope's poetic expression comes to mind: "The increasing prospect tires our wandering eyes, Hills peep o'er hills, and alps upon alps arise."

There are many facets of this world waiting to be appreciated. We so rightly arrive finally, as Ian has indicated, at the realisation of love, which is transcendent and shall we say inexplicable? The exploration goes on!

Len Schroeder, Hamilton

Roundup claims misleading

To the editor,

I was disappointed to read the Public Issues Network's column on Roundup and its active ingredient glyphosate in the June edition of Touchstone. The column was so inaccurate and misleading that I could not let it pass without comment.

I am a food scientist at Massey; I deal with the scientific literature on a daily basis. Scientific opinion reaches a consensus on the basis of many different studies by many different research groups, and it is misleading to 'cherry pick' results from individual studies or researchers.

The Public Issues column referred to work by Gilles-Eric Seralini but failed to mention that the study in question was retracted by the journal that originally published it after it became apparent that Seralini's statistical methods were flawed and his group's conclusions were unsupported.

The column referred to information from Physicians and Scientists for Global Responsibility and its NZ subsidiary. These are ideologically-motivated lobby groups that consistently cherry pick and distort the scientific literature. They certainly do not represent scientific or medical professions.

The column alleged that glyphosate "binds to soil" and contaminates waterways, but failed to mention that soil bacteria rapidly break down bound glyphosate under normal circumstances.

Research by NIWA suggests that correct use of Roundup would lead to miniscule glyphosate concentrations in rivers - well below toxic levels (DoC Conservation Advisory Science Notes No. 21).

The column claimed that Roundup is "linked to" a range of illnesses. It is technically correct to say "water consumption is linked to death by hyponatremia" and therefore "water is toxic," but an unrealistically high intake is required for a toxic effect. Similarly, exposing laboratory animals or cell cultures to high levels of agricultural chemicals invariably causes negative effects but such simplistic studies shed very little light on how normal exposure levels affect our health.

The column's statement that "glyphosate inhibits aromatic amino synthesis and in turn does not allow people to smell what they're eating" is half right. Glyphosate kills weeds by interfering with their ability to chemically synthesise aromatic amino acids but the claim that these ring-shaped molecules influence our sense of smell has no basis in fact.

I respect the Public Issues Network's intention to protect people and the environment but promulgating misleading statements and factually incorrect information does the cause no favours.

Dr Simon Loveday, Palmerston North

Cross-cultural ministry beyond walled cities

To the editor,

In the May edition of Touchstone, Derick White's letter English the Way Forward in Aotearoa questions the place of Pasifika language churches.

Elsewhere in Touchstone Rev David Bush poses questions about the "Palangi part of the church rediscovering its Wesleyan DNA".

Most Palangi parishes in New Zealand are in fact multi-ethnic, even if English is the common language. As someone in a cross-cultural family I see issues of cross-cultural ministry as fundamental to the issue of whether our children will have faith.

June's Touchstone celebrates Pasifika presbyters flourishing in diverse parishes from the deep south to the north. These are ministries that act as bridges between cultures and different groups in the community.

Many of these presbyters have also ministered or been nurtured within our Pasifika synods. Pasifika languages remain a vital connection to faith, and for children they are an inheritance of identity that should be nurtured alongside English.

Cross-cultural families make up more than

a fifth of our population. We need cultural centres of energy but with inclusive edges for cross-cultural families and others who still need to be connected to both worlds.

Too often we seem to get a federation of walled cities where people are forced to choose and where the worldview outside the wall is portrayed as hostile. In this context, issues of who controls the city, its size, status and branding and finances can become prominent. Pity those outside the city walls.

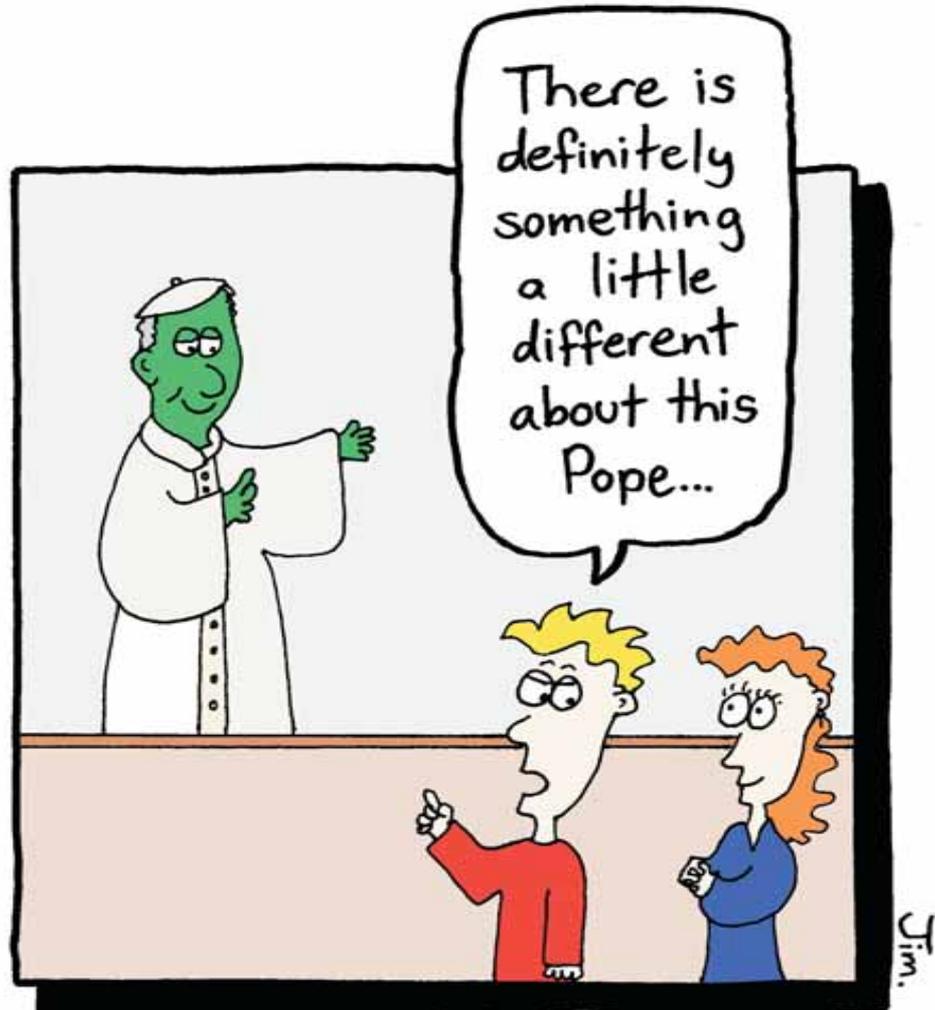
The attitude seems to be 'We can stick to the known, safe way and not reach out beyond the walls because we have numbers to burn'.

This was an easy assumption to make in the 1940s and 1950s by full Palangi churches. But the unnoticed empty back pew became a lost generation.

Inclusion and a living faith - not walls, exclusion, or force of social habit - keep churches alive.

Our current lectionary readings from Mark show Jesus ministering mainly outside the walled cities of his day. In Christ we need respectful bridges not fearful walls.

Richard Small, Lower Hutt



The Ageing Experience By Jan Fogg

Asking the questions

Rev Jan Fogg is working toward a post-graduate certificate on ageing, spirituality and pastoral care through the Charles Sturt University, Canberra. This is the first of a series of articles in which she will present her thoughts on ageing and what it means to individuals and to our church.

Western societies have built up many negative stereotypes about ageing. While this is less true for Maori and other Pacific peoples, it seems that these negative attitudes are becoming more pervasive.

In the media and popular culture there is a heavy focus on how our bodies age and the limitations and pathologies that occur as a natural consequence of a long life. As a result, ageing has become overly medicalized.

There is an irony here because people now live longer thanks to the advances in medicine that prolong life.

This medical thinking is related to our obsession with economic success because it leads to the question: How much do older people cost the economy? An exclusive focus on cost ignores the benefits that older people have to offer to their community.

As Church people, should we absorb the prevailing values of our culture, or can we have a different take on ageing? Could it be that ageing is an adventure of grace, as it was for Sarah and Abraham?

Certainly the ageing process presents vital issues that most people must address in some way but perhaps there is a spiritual response which

may positively shape how we face such issues.

We must keep in mind that ageing is not simply physical. It occurs in a social context that includes spiritual values. Our bodies, our minds and the spiritual values we hold have all developed over time. Today these are likely quite different from the way they were 50 years ago.

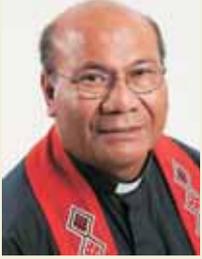
Some questions of life become more urgent and closer to our heart as we become older: How do we understand our own life and its ending? How do we address loss and suffering? Can we affirm life's journey and ascribe meaning or do we despair of our life?

Some older people struggle with loneliness and lack of meaning in their life. For a few this can lead down a path of gambling, alcohol dependence, or depression. What pastoral skills do we have that might help change direction for such folk?

We find meaning as we live life by giving our whole self to the present moment. In older age, I am who I have become through the living of my life. It has now brought me to this place and time.

Can I bring my failures and successes together, along with the many ordinary times I have experienced, and accept them as me? Can I look with courage and hope as I take another step into the future?

Jan thanks Methodist Travel and Study, the Smethurst Trust Fund and Waikato Waiariki Synod for the financial support they have provided for her studies.



President
Rev Tovia Aumua



Vice-President
Dr Arapera Ngaha

The Gregorian calendar, which is the way of marking time internationally, notes the beginning of the New Year as January 1st. Matariki is the name of the time phase which begins the Maori year and it falls towards the end of May and into June.

This is when the cluster of stars known as Matariki, (or the Pleiades or the Seven Sisters) rises in the north-eastern horizon of the night sky just before dawn. Unlike the months in the Gregorian calendar Matariki's arrival does not coincide with any solar activity, and this is why there is no calendar month called Matariki.

In earlier times the names of the months in Maori were transliterations of the English terms. For example, January - Hanuere, February - Pepuere, November

Matariki - a time of new beginnings

- Noema. Today the Maori calendar reflects those star clusters that appear on the horizon during each calendar month. For example, January signals the arrival of Kohitetea on the horizon in the night sky, February marks the arrival of Hui Tanguru and November signals the arrival of Whiringa-a-rangi.

Matariki signals new beginnings. The arrival of Matariki heralds that all the harvests have been completed and it is time to prepare the ground for new crops and to repair fishing nets and all the tools used for hunting, fishing and planting.

There are a number of stories around how Matariki got its name and they influence how it is interpreted.

Some suggest Matariki is derived from Mata Ariki - meaning the eyes of God - a reflection of the story of how the god of the winds and weather Tawhirimatea was angered at the separation of his parents Ranginui (the Sky) and Papatuanuku (the Earth). So angry was he that he plucked out his eyes and flung them into the heavens, where they will be for all time, visible as the New Year begins.

Matariki may also be considered as Mata ririki, or Mata rikiriki, which means several small eyes. The stars in this cluster are seven and they shine just like small eyes.

Whichever interpretation, Matariki was a time to renew and to prepare for new beginnings and all over the country activities take place to engage with this celebration. Take a look in your community and see what celebratory events have taken place during the Matariki season.

Arapera was reminded recently of something that happened at times during karakia at her home marae in the Hokianga, when she was a child. Her grandfather was a home missionary and probably played a similar role as kaikarakia play in Te Taha Maori today.

He was renowned for challenging ministers during their sermons. It was not unusual for the service to take far more than the traditional hour and to include challenges on points of theology and in-depth discussions. This was seen as absolutely appropriate. The local elders relished that kind of debate. This attitude

is summarised in the whakatauki or proverbial saying: "Ko te kai a te rangatira, he korero" - Talk (debate or discussion) is the food of chiefs.

In this day and age a church service is not generally considered the time or place for such challenges and discussions. But if not, where does theological debate and discussion take place? Should it be limited to an audience of just a few?

Every occasion we meet should also be an opportunity to engage in theological debate and discussion. Online forums are becoming more popular as discussion platforms, and the pages of publications such as Touchstone are also useful forums for expanding our horizons.

There has been some considerable debate in recent issues of Touchstone that have been both challenging and thought provoking. Long may this continue.

While we are not as comfortable with social media, for those more technologically adept, it may well be appropriate. Every opportunity to share is an opportunity to grow our understandings and strengthen our relationships.

Freedom and responsibility

By Laurie Michie

In January two brothers entered the Paris office of the satirical magazine Charlie Hebdo and shot dead 12 staff. The brothers claimed their actions were revenge for cartoons published by that magazine ridiculing the Prophet Muhammed.

Three and a half million people from across Europe marched in France to protest. Justifiable protests against that hideous act reverberated throughout Western nations.

One of the themes in those protests was the right to freedom of expression. This theme was particularly prominent in the protests in our own cities half a world away from Paris.

From my limited exposure to the media, not once did I see a reference to the need to exercise responsibility along with our freedom of speech.

More than catch-phrases are needed to shed light on the event in the offices of Charlie Hebdo. The nature of freedom itself underlies any claim to freedom of speech.

Freedom gives power and therefore freedom used without responsibility risks becoming destructive to others. On the other hand, freedom with responsibility respects other people and groups with an awareness of the effect that speaking or writing may have on those who are different, vulnerable or disadvantaged.

In our global world this includes respecting cultural

differences.

Satire is about ridiculing individuals or groups for the entertainment of an inside-audience. When that inside-group understands satire as amusing they classify it as humour.

But the exercise of humour can be a delicate art. Stand-up comedians know this, especially when they realise they are on the wrong track with a particular audience.

My own blundering attempts at humour have led me to realise that using Australasian-style irony can bamboozle an American and confuse an English person.

I am not an authority on what is considered funny in the diverse Muslim communities around the world. But I do know that devout Muslims are unlikely to ridicule Jesus of Nazareth who is regarded as a prophet by Islam.

What I have learned from that January Paris event is that we need to be aware of the dangers of egoism - habitually valuing everything only by reference to our own experience, interests and culture.

In France today, when Muslims are often discriminated against as an outside-group, ignorant expressions of monoculturalism cannot contribute to the unity and peace of that nation.

Responsibility in all relationships is a sign of maturity. We ourselves need to take ownership of that as individuals, communities and as a nation.

Christian-Hindu dialogues

Part 2 of Shadrack David's reflection on Indian and African theology

A key consideration in the minds of Indian thinkers and theologians who wanted to assimilate Christian and Hindu beliefs was the need to frame aspects of Christian theology within the paradigm of Eastern philosophy and understanding.

An example of this was the approach developed by Brahmabandhav Upadhyay (1861-1907). It was based on his analysis of the relationship of Christianity as it related to Indian philosophical systems.

He argued that in a similar way Thomas Aquinas (12th century) used Aristotelianism, a pagan philosophy, to postulate his understanding of Christian doctrine. After all, did not Paul frame his Christology by liberally using his understanding of Greco-Roman philosophy and culture?

Is it not also true that Justin Martyr, the Christian apologist in the 2nd century CE said that the seeds of divine truth and wisdom are universal and can be found in Greek and Roman pagan culture? Similarly, Augustine of Hippo, whose views were generally accepted by the early church, argued for a critical appropriation of all truth and wisdom to serve the 'higher purpose' of the Gospel.

Many centuries later, elements of such thinking were evident in John Wesley's sermon on 'The Catholic Spirit'.

Clear parallels may be drawn

between Hinduism and a Christian understanding of God. Cosmologically both Christianity and Hinduism make use of supernatural myths, metaphorical language and allegories to expostulate a deeper understanding about 'god', reality and the nature of being.

Aquinas used Greek logic, geometry and argument to demonstrate his understanding of 'god' and such a connection may be drawn similarly in the understanding of Indian thinkers and theologians.

Why should Indian Christians not draw upon Indian philosophical systems to better understand the relationship between Christianity and Hinduism? Why shouldn't Vedanta (Hindu philosophy) be used in the expression of Christian theology or the Vedas (Hindu scriptures) be regarded as the Indian Old Testament?

This dialogue between Christianity and Hinduism should be seen in the broader efforts of Indians to achieve political and cultural independence from Britain.

Theological and political self-determination were seen as linked. However, the move towards independence saw Christianity in India becoming embroiled in a rivalry with two powerful ideologies, Gandhism and Marxism.

MM Thomas, born in 1916, became an important participant in this debate. He came from a

Marthoma Christian background and came to be recognised as an authentic voice in the development of modern Indian Christian theology.

Exploring the relationship between Christianity and Hinduism is likely to remain a feature of Indian Christian theology for some time.

For example, the relation between the Christian doctrine of incarnation and the Hindu notion of avatar is a significant debate in Indian theology. At least five ways of approaching this question may be discerned within contemporary Indian Christian thought:

1. The cosmic Christ included various religious experiences, including Hinduism and other Indian religious belief systems.

2. Christ is the ultimate goal of Hinduism. This means that 'christ' is a state of being or consciousness and not just a historical figure.

3. Hinduism is related to Christianity as its Old Testament scriptures and thus plays a role similar to Judaism.

4. Christianity is totally incompatible with Hinduism because the differences outnumber the similarities.

5. The Hindu context gives rise to a specifically Indian form of Christianity.

(Recommended readings: 'The Unknown Christ of Hinduism: Towards an Ecumenical Christophany' by Raymond Panikkar, and 'The Pagan Christ' by Tom Harper)

HONEST TO GOD

Persecuted Christians

Religion doesn't do power well. When allied with the coercive power of the state, too often it becomes repressive.

That was true of Christianity in Europe until secularisation clipped its wings, and it is true today of Hindu-fuelled nationalism in parts of India, Buddhist-fuelled nationalism in Myanmar and Sri Lanka, and doubly true of militant versions of Islam in much of the Muslim world.

The result is persecution of minority faiths on a disturbingly wide scale - it is happening in two-thirds of the world's countries. Christians are everywhere the main targets. And Islamic extremists are by far the worst offenders.

Indeed, it is just 100 years ago that the rulers of Ottoman Turkey launched the first mass purge of a religious and ethnic minority of the 20th century. The purge became a massacre, and the massacre became a genocide. The term was coined to describe this atrocity.

Their prey was the three million Armenian Christians living in the east of the country. Over the next seven years around 1.5 million Armenians were executed or died of starvation, drowning,



disease, and exhaustion in forced marches across the desert. Scores of thousands fled to sanctuary abroad.

Most historians accept that this was a state-sanctioned campaign to exterminate a whole race, though Turkey remains in denial to this day. It also had a religious motivation, targeting Greek and Assyrian Christians as well.

Today the plague of persecution is again virulent. In too many countries, and in varying degrees, minorities live under constant threat of harassment or oppression solely because of their faith. Where the minority is ethnic as well as religious, as with Myanmar's Karen Christians and Rohingya Muslims, it is doubly disadvantaged.

In the Middle East, anyone who stands apart from the dominant political, racial or religious power can come under pressure - Baha'is, Jews, Yezidis, Christians or Muslims outside the national mainstream. Pressures range all the way from petty curbs on meeting or building to the torching of churches and homes, forced conversions, confiscation of property, torture, rape, imprisonment and murder.

In the vanguard of current campaigns

of religious cleansing are Muslim extremists who repudiate the tolerance of the golden age of Islam. In recent months Boko Haram has kidnapped and forced the conversion and marriage of Christian girls in Nigeria.

In Kenya, al-Shabab cold-bloodedly murdered 148 mainly Christian university students. In Libya, militias affiliated with Islamic State beheaded or shot 21 Coptic Christians from Egypt and 30 Ethiopian Christians.

For people claiming to draw their inspiration from Allah, the Merciful, the Compassionate, these fanatics are a sickening distortion of what at its best is a noble faith, and do it immense disservice. The Grand Mufti of Saudi Arabia acknowledged this by denouncing IS as "enemy number one of Islam".

For most of the past 1800 years there has been a benign, generally tolerated Christian presence in Turkey, Syria, Iran and Iraq. During the past century the number of Christians has plummeted. Their proportion in Turkey's population has dropped from around 32 per cent to 0.2, Syria's from 40 to 10, Iran's from 15 to 2, Iraq's from 35 to 5. Many have fled to pursue their faith in freedom elsewhere.

Meanwhile Muslims in the secular West are quick to take advantage of every freedom those societies offer, and rightly

so. As the Universal Declaration of Human Rights affirms: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief; and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Some Muslim states reject this as a Western concept of freedom, so in 1990 a conference in Cairo drew up an alternative, making all human rights subject to Islamic law. Freedom to change one's religion disappeared. Saudi Arabia allows no churches and bans the Bible outright. The last church in Afghanistan was demolished in 2010.

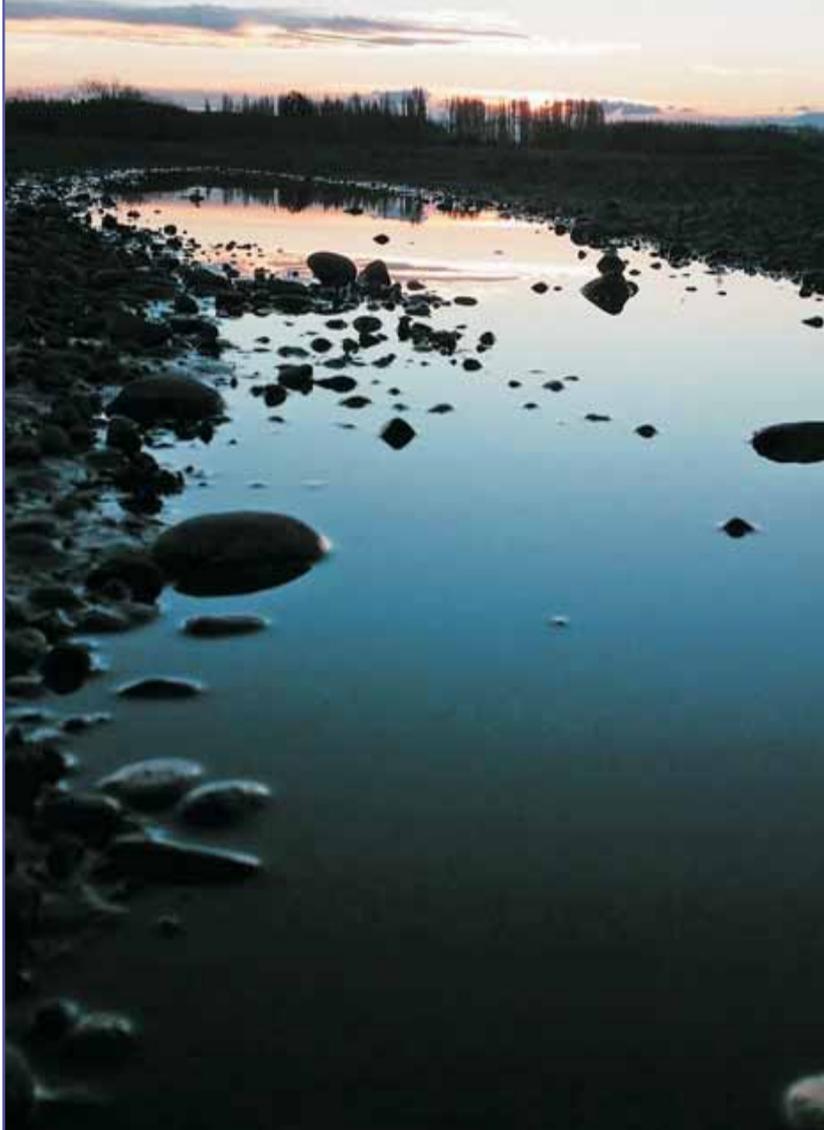
Egypt and Pakistan had a hand in drafting the Human Rights Declaration, and wrote religious freedom into their constitutions. Today they often negate it in practice. Pakistan has a draconian blasphemy law which is used - and abused - to oppress. A Christian woman who touched the Qur'an "with unclean hands" was jailed for 25 years.

Words of Jesus, for Muslims one of Muhammad's great precursors, come to mind: "By their fruits you shall know them." What do the fruits tell us about the state of Islam - and, indeed, of Christianity - today?

PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator.

*Earth is our home,
water is our sister,
air is our brother*



Theologically speaking, our role as a 'keeper' of creation is tied to three interwoven relationships: with God, with our neighbours and with earth.

Creation includes humanity because we are part of creation, whereas the term 'nature' is associated with the environment which is seen as separate from us, and is therefore prone to being objectified.

The early biblical understanding of a covenant between God and humankind has gone through changes in theological emphasis in response to evolving thought about creation and justice.

The notion of dominion has changed as we face the catastrophic consequences of the industrial project and of the separation in Western philosophy of nature and culture.

The recent encyclical from Pope Francis eloquently speaks of human responsibility for earth as our home, the divine quality in all of creation, and the interdependence among all forms of life.

St Francis celebrated the sun and the moon, plants and creatures, water and oceans and earth as brothers and sisters. In our inter-related universe, the climate is the underlying life support system that sustains life.

The theological move from dominion (and the right to exploitation) to stewardship or custodianship, with an inherent understanding of responsibility. Spirituality that sees human life as part of all of creation

changes the idea of caring for creation to working with creation.

The idea of a woven universe comes from a Maori world view, with close correspondence in Pacific societies. In Aotearoa we have a unique opportunity to integrate this thinking into the church's approach to climate responsibility.

The economy of exploitation, pollution and waste needs to be transformed to an oeconomie, the recovery of stewardship of the earth in a spirit of generosity, sharing and restraint in our shared home.

This implies a deep transformation of industrial economies, a transformation that is at heart a new way of loving. Our response to the changing climate is the great challenge of the 21st century.

The recent government consultation on New Zealand's climate target and our commitment to bring to the table for the Paris climate negotiations in December 2015 (COP21) was an opportunity for Public Issues to engage.

We brought together groups we work with on a range of issues to share ideas, information and strategies to prepare our submission.

We made the point that New Zealand should put in place a law for climate responsibility (as have the UK and Denmark). We should develop a plan to reduce emissions with a target of 90 percent reduction by 2050.

The ultimate goal is for a zero carbon economy. Some

analysts recommend a price on carbon to provide a market signal to reduce the use of fossil fuels. Others argue for taxing carbon at the source of production.

At present New Zealand excludes agriculture from our emissions calculations, yet 47 percent of our emissions are from agriculture, mostly in the form of methane.

CO2 is the most dangerous greenhouse gas because it takes thousands of years to disintegrate. Methane disintegrates faster but is very toxic to the atmosphere.

Our dairy farming conversions are at the expense of forestry. New Zealand did rely on forestry offsets to hide our very poor commitment to policies that would protect the climate.

Forestry plantations are due to be harvested in the next few years, and there are no incentives to replant them or restrain dairy conversions. Indeed the economic growth strategy is to increase irrigation and double agricultural productivity by 2020.

There were about 10,000 submissions on the climate consultation, a remarkable response from New Zealand citizens who want action to turn around our shameful irresponsibility.

Public Issues' submission highlighted the need for solidarity with Pacific nations on climate action. This can be done by designing policies consistent with our leadership as a developed nation in the Pacific and the extreme vulnerability of Pacific peoples and the ocean that is our home.



Scholar to explore how Bible read in Oceania

Australia-based academic Rev Dr Jione Havea will be the first scholar in residence to stay in Trinity College's renovated Buddle House centre.

Jione is lecturer in Biblical Studies at Charles Sturt University, Sydney and United Theological College. He has been commissioned to write a book on Pacific hermeneutics and will spend a year in residence at Trinity College while he does so.

Trinity College principal Rev Dr Nasili Vaka'uta has collaborated with Jione on writing projects in the past and he says it will be good to have him in Auckland.



Rev Dr Jione Havea will be scholar in residence at Trinity College.

"Hermeneutics is the study of the ideas that shape how we read texts. Jione is interested in how the Bible is read from a Pacific standpoint.

"While he is in residence he will teach two block courses for Trinity College students. His first course will be taught in October and it is called Reading the Bible in Oceania," Nasili says.

During some of his stay Jione will be joined by his wife Dr Monica Melanchthon, who is professor of Old Testament Studies at University of Divinity in Melbourne.



Saofetalai Te'o (left) and Ryuichi Morioka in Trinity College's newly renovated student centre.

Trinity students take the initiative

At the beginning of the year Trinity students approached the administrators of the College with three requests.

They wanted to form a students' association, they wanted a study centre where they could meet together, and they wanted to design their own uniform so they would be recognised at public events.

They have already accomplished the first and are now completing the second and third.

When the students formed their association, they chose one of their eldest members, Moi Kaufononga, to be their leader. Moi is supported by co-leader Kimberley Chiwona.

The new association has 'put its money where its mouth is' when it has come to establishing their

student centre. They have been instrumental in renovating Buddle House.

"We thought we needed a place to be together and study or have discussions and luckily the College had the house. We held a cultural night at Lotofale'ia Mangere Tongan Church to raise money for the upgrades," Moi says.

"We are happy to raise the money because it not only helps us but it will also benefit future students and is good for the College."

Moi says one of the reasons the Trinity College students want a uniform is that a group of them will attend the 2015 Conference of the Free Wesleyan Church in Tonga.

Ministry training caps long service to Church

After decades of service to Vahefonua Tonga o Aotearoa Moi Kaufononga was selected in May to be a candidate for Methodist ministry at Trinity College.

Born in Tonga in 1949, Moi first came to New Zealand in 1975 to receive training in relation to his work at the Tongan power board. He immigrated here for good in 1979.

Moi worked in the private sector in Auckland and was self-employed for many years and he has constantly been active in the Church.

"At first I attended the Tongan Methodist Church in Glen Innes but in 1983 I bought a property in Mangere. David Lange was a lay preacher in Mangere at that time and when we needed land to build a church, we went to him.

"He owned the section at Orly Avenue, and we



Trinity College Students' Association leader Moi Kaufononga.

bought it from him to build Lotofale'ia Church. David was Prime Minister when the Church was finished in 1988 and he attended the opening along with King of Tonga Tupou IV," Moi says.

Moi served as steward of Lotofale'ia Church from 1989 to 2003, and in 1998 he took on the paid position of managing the congregation's early childhood education centre.

The ASB Community Trust provided a scholarship that enabled him to attend Unitec where he obtained a diploma and a graduate diploma in management.

He has taken some classes through Trinity College and will now complete eight block courses to fulfil the requirements to become a candidate for Methodist ministry in Vahefonua Tonga.

New student centre takes shape

Trinity College is preparing a new administrative and student centre as it re-establishes its presence at the Anglican Church's College of St John the Evangelist in Meadowbank.

Trinity College principal Rev Dr Nasili Vaka'uta says Trinity and St Johns want to strengthen their partnership, build closer ties and move toward more shared courses.

As they do so, the new centre - Buddle House - will provide a place for Trinity students to gather near the campus. It will also provide accommodation for out-of-town students, visiting scholars, and other members of the Connexion.

"The idea is to restore a sense of community at St Johns," Nasili says.

"Our students are dispersed most of the time, and the new centre will offer them a space to study and socialise. The building has wi-fi so people can use their computers and it has three big screen TVs so students can take part in our on-line courses."

Trinity College manager Nicola Grundy will also have an office at Buddle House. Nicola says the College owns the property and until recently it was used as flats.

"It has fantastic views of Rangitoto Island and Bucklands Beach. There are three bedrooms upstairs that can sleep up to five people, a bathroom and a

kitchen. My office is downstairs, where there is also a kitchen, a lounge and a separate one-bedroom flat," she says.

"Our new students association has raised \$15,000 to help furnish the centre. The money has been used to install Internet cabling, and buy new furnishings, including a dish washer, good quality beds, and a coffee machine...which is particularly important to me."

Trinity students from Hastings and Hamilton have already the accommodation while attending courses. Other members of the Church are welcome to stay there while attending church meetings. The first booking has been made for Te Taha Maori caucus of Council of Conference.

The first long-term resident of the flat will be Dr Jione Havea from Charles Sturt University, who will be in residence at Trinity College from July, 2015 to June, 2016.

Nasili and Trinity College Maori Studies lecturer Te Aroha Rountree have offices at St Johns College. Nasili says St Johns and Trinity students already share Holy Communion together and the two Colleges are working toward more shared courses.

With Trinity College now providing all its classes at the St Johns campus, it is in the process of selling its Wellspring property at Waiake, Northshore.

College Snippets

PREACHING AND TEACHING

Block course 13th July to 17th July, Trinity St John's College, Meadowbank, Auckland.

TR201 - AN INTRODUCTION TO 'WORD AND DEED' IN METHODIST THINKING

17th - 21st August, Trinity St Johns College, Meadowbank. This course introduces you to the working of the Missions in providing social services throughout New Zealand. You are challenged to think about the theological imperative of 'word and deed', the Methodist context, the relationship between social services and parish life and Downtown Ministries.

PT512 - LIVING OUR FAITH IN AOTEAROA AND OCEANIA

13th - 17th September, Trinity St Johns College, Meadowbank. This course is an exploration of the development of Te Haahi Weteriana o Aotearoa with a particular focus on the establishment of the Bi-cultural Journey, Connexionism and Agents of change.

COLLEGE WORSHIP

12th July, Trinity at Waiake

If you would like to attend any of these block courses, please email trinity@tcol.ac.nz.

With open hands and heart

MOTEKIAI FAKATOU
REFLECTS ON FEEDING THE MULTITUDE

During the season after Pentecost we are reminded how much we can accomplish when we are empowered by God to acknowledge human fragility.

This allows us to discover that we can be restored, strengthened and multiplied through God's grace and Jesus' love as they bring people together despite their differences.

Included in the lectionary readings for this month are the familiar stories from John 6:1-21. The accounts of Jesus feeding the 5000 and walking on the water mirror God's deliverance of the Israelites through the Red Sea and the provision of manna to them in the wilderness but with a twist.

This time God's deliverance and abundant provisions come through a

willing contribution from an unexpected source. The gift of food sparked unimaginable abundance through the power of sharing among community.

The gospel writer emphasises how much it would cost to feed the multitude. Philip responds to Jesus in verse 7, "Six months wages would not buy enough bread for each of them to get a little."

But a young chap's willingness to share his food stirred another disciple. Andrew told Jesus of the boy who had five barley loaves and two fish. Yet Andrew could not see how God's bounty could come from such a small offering. He asked Jesus, "What are they among so many people?"

The story demonstrates that the openness of one person to Jesus' call is

enough to make the impossible possible. In the eyes of the disciples it is an insurmountable task but the cooperation of the community leads to the most generous picnic ever told, the feeding of the multitude.

Every day we are bombarded with issues and concerns on many different levels. Sometimes we give up on a problem before we try to deal with it because we think it is too much to bear or too costly. There are always good reasons that stop us from engaging.

The story shows the energy and power that can come through a small gift from an unforeseen donor. The first step to overcome an overwhelming obstacle is to be like the boy - committed with open

hands and heart.

In our Wellington parish we have supported the Living Wage movement and opposed problem gambling with written and oral submissions to the local government. This is a small contribution that the parish could offer to address major issues that burden low income families in our community.

On the other hand, we can appreciate the dilemma of the disciples and their inability to take hold of the opportunity or trust Jesus to feed so many people. Perhaps their doubts were justified but their biggest obstacle was their closed hands and hearts.

The young boy's legacy continues to remind us much we can accomplish when God empowers us to discover our ability to restore and strengthen one another.

Not done with Church yet

CONNECTIONS

By Jim Stuart



Over the years I have had conversations with people who have stopped going to church.

Many remain deeply interested in religious matters and Christian in orientation. When pushed as to why, I am none the wiser. Something has happened or maybe nothing has happened. They have simply drifted away.

A review of a book caught my eye recently. American sociologist Josh Packard has published a new book, *Church Refugees: Sociologists Reveal why People Are Done with the Church but Not with Their Faith*. It seeks to explain why a growing number of North Americans are leaving the church and comes up with some thought provoking conclusions.

In his book Packard persuasively argues (according to the reviewer) that the

exodus from the church is not driven solely by people losing their faith. These are the people who no longer believe in God, and Packard calls the "Nones".

But there are also a growing number of people who have decided that their spiritual lives are better off lived outside organised religion. Packard calls them the "Dones".

The distinction between the Nones and the Dones is important. It raises all sorts of questions about the new shape of Christianity for the future. For example, how much will it be driven by the institutional church and how much by seemingly 'free spirits' - people creating their own faith journey outside its walls.

The Dones are not leaving because of a loss of faith. On the contrary, they feel that the present church is getting in the way of faith.

Many churches are stifling people's ability to engage with each other and their community. The people most essential for the church's health and outreach yearn for

systemic change.

Packard identifies a number of reasons for the exodus of the Dones. Some leave because they are tired of bureaucratic methods of church organisation. In other words church procedures get in the way.

As Packard describes it: "Many of the Dones wanted to build the Christian community but were only offered opportunities to build someone else's church empire." The Dones also say they joined the church because they longed for community but instead encountered "an individual and collective judgemental posture which assaulted their longing communal experience."

Again some of the Dones reported that they left the church because they wanted to find their own way to God through dialogue and personal struggle not through "pre-packaged lectures" and the conclusions of their church leaders.

Finally the Dones said they left the church because morality was reduced to sexuality while systemic issues like

inequality, poverty, unjust economics and climate change were ignored.

I recognise that Packard has undertaken a "sociological research project" in a North American context but his conclusions point to an understanding that is not new: the church is increasingly getting in the way of the Gospel it proclaims.

The distinction between the Nones and the Dones identifies real challenges: Does the church exist only for itself? Or does it exist for God's purposes to love, heal, serve, reconcile, proclaim justice and build community in the world?

The evidence is clear here too. Church as we do it Sunday by Sunday does not work for everyone. The challenge is to extend our way of doing church to create spaces where people can connect, discuss ideas and concerns, share in purposeful activity and draw on the richness of our faith tradition.

The reification fallacy

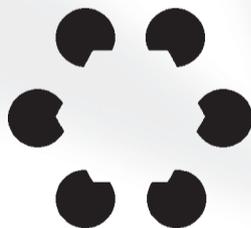
By Peter MacKenzie, UCANZ executive officer.

A term that I have encountered in my studies is reification (from Latin res - thing and facere - to make). Reification occurs when people take as real something that is abstract.

We can see this happen in the illustration of 'Pac-Man'. A single Pac-Man draws our attention to a circle with a wedge taken out.



When we align six Pac-Men our attention is drawn to a hexagon in the centre. But does the hexagon really exist? We see it, it's there but we create it in our mind by extrapolating the lines between the Pac-Men.



Using the image above, this is what we do with "church". The gathering of a group of individuals creates a shape that we call church.

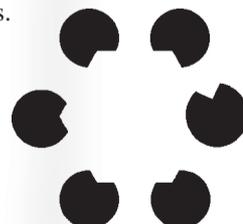
The process is totally natural. It is how we establish groups and identity. But the reification fallacy emerges when we begin to think that the group, called church, is an actual thing.

I hear this in the language we use all the time. "The Church believes...", "the Church loves...", "the Church welcomes..." These are positive but the negative side is "the Church condemns...", "the Church ignores...", "the Church doesn't

care..."

In these statements we assume that the Church is form of physical entity, at least in our language.

The problem with reification is that it oversimplifies a complex organisation and leads to bias and prejudice. There is a tendency to have stricter parameters of who is in and who is out. Consider the Pac-Men again - one seems to be out of place, even though it is no different to the others.



We create the shape in our minds, and then might ostracise the one that doesn't fit our created shape. We create a sense of church in our heads, and then exclude those who do not

conform.

So often when I read in the media a statement that begins "the Church..." I want to respond and say "that's not the church I know." I want to break down society's reification of the church into some sort of monolithic monster and defend it.

Then I am reminded that we need to do the same thing within the church. We need to break down the exclusive boundaries that we create in our mind that define the church and allow God's kingdom to reach further than we can dare imagine.

Ironically, the oneness of Christ's body, the church, will not be found in a singularity, but in the diversity of all those who call upon his name. The kingdom of God has no borders, the house of God has no walls, and the people of God are diverse - and that's okay.

Without Walls - healing, faith and community

From Page 1

Seeds of Hope works with children and young people throughout the year. During school breaks it joins with Holy Ground Christian Camp to provide holiday programs and camping opportunities.

Gini says teens enjoy being outdoors having fun and learning life skills. It is important to develop trust with the youth and their parents, so she can provide ongoing support for them.

With the help of the Bobby

Stafford Bush foundation WoW took a group of young people to Whakapapa ski field last year. Iain's wife Linda, who is a child and adolescent psychologist, says it was the first time many of these young people had seen the snow.

"They had the opportunity to ski and it was such a wonderful experience. Another trip has been funded to take two Maori boys on a famous Spanish pilgrimage this year."

Linda provides support and supervision for Gini's work, and

she also runs parenting groups. The parenting programme, Building Awesome Whanau, was designed by The Parenting Place in Auckland, for Maori youth and their families.

Iain says at times the work of WoW and Tiki House become very challenging but his faith and belief in changing individuals' lives helps him carry on. He says the efforts are creating change within families and the community.

WoW is able to carry on its work thanks in part to the

generosity of local people, who donate money and food parcels, and the Anglican and Methodist Churches.

Currently they are establishing a vegetable garden on their two hectare property and hope to build two cabins on it to offer retreats and other services.

This year Without Walls is fundraising to meet the costs of Tiki House and the services they provide. As part of that effort, Iain and artist Nat Tate, who lives at Tiki House, have published the

book *Be Still*, a collection of images, reflections and prayers.

"We have run Without Walls purely on faith. Somehow it has been three years and we've had some incredible moments of redemption," says Iain.

To find out more or to provide support to WoW email gow.iain@yahoo.com. *Be Still* is available through Castle Publishing or can be purchased from Iain Gow.

(See Page 15 of this publication for a review of *Be Still*.)



Christmas at Tiki House.

Without Walls a welcoming community says Sam

By Sophie Parish

Sam Morley's first year at university proved to be a difficult transition. After he failed his classes at Auckland University of Technology, he slipped into depression.

"I was not sure if it was uni that caused the depression or failing the classes," he says.

Sam has known Rev Iain Gow for many years and looked to him as a role model and friend. "Iain invited me to stay at Tiki House and I stayed for six months," he says.

Living in a community was different for Sam. "Everyone was very welcoming, and there was no expectation. It was like 'come as you are'."

The relaxed environment helped him recover. "There was a rhythm at Tiki House. At 7:30 a.m. they had morning prayers," he says.

Sam sometimes mowed the lawns or helped in other ways to be of service.

Dinner at Tiki House was served to all residents and often people from the community would come over for a meal. "Every night we had different people come over, even people from the streets, something I quickly got used to."

Sam says all kinds of people lived at the house: an artist, a lady from the Philippines and even some young people who wanted to break the cycle of living in families associated with gang violence.

"I saw a massive change in everyone living there. Iain has a gift for taking people under his wing and doing life with people."

Sam said it was healing to be around other people who were going through similar struggles. "I started reading again, which I find helpful and relaxing, and I also went to counselling and spoke to Iain often. I'm now committed to finishing my degree in Sport and Recreation."

Now 22, Sam is in his second year of university studying to be a PE teacher and he says he is in a much better space these days.

"I went back to visit Iain and the community recently and it was great to catch up. Without Walls does not judge people who walk through their doors. The way they care for everyone is simple but effective," he says.



St Andrews Parish has spent nearly \$650,000 strengthening its century-old church.

While the congregation of St Andrews Uniting Church in Motueka has spent thousands and thousands of dollars bringing its church building up to seismic code, from the outside you will hardly notice the difference.

The beautifully proportioned concrete edifice has graced Motueka's main street since 1917 and has a Category 2 listing from Heritage New Zealand.

To strengthen the building, its roof is being raised 300mm, and its walls levelled and reinforced. The original timber floor is being replaced with a concrete floor.

St Andrew's Parish clerk Catherine Dunkley says the building will soon be back in use.

"There was a great deal of sadness when the church was ordered to close in July 2012. After the Canterbury earthquakes it was deemed to be an earthquake risk to anyone inside or nearby."

Catherine says no-one wanted to see it go. 'It's been there all my life.' 'Pull it down over my dead body!' were among the smattering of comments people made after

the closure was announced.

"Parishioners and friends of the church wondered what the future held. The Parish had some money from previous property sales and thanks to the generosity of parishioners and supporters of Love Gift Sunday, the Building Fund, and a Givealittle Campaign most of the \$650,000 needed for the work has been raised. We only have \$37,000 to go."

The strengthening work will bring the church building up to 67 percent of the current building code, which meets the requirements of the national church.

When the church was built nearly a century ago, concrete was poured around reinforcing steel to create the walls and then the roof was added. Today carbon fibre is being used to strengthen the walls and the roof is being more firmly attached.

"Once it's complete the painting will begin. We hope the upgrade will last another century," Catherine says.

"Scaffolding still covers the

building and no one can get near it. We had to make it even more inaccessible after sightseers were spotted on scaffolding recently. Now a combination lock keeps everyone except for the workers away."

While the church itself has been closed, the St Andrews congregation has worshipped in the hall. Catherine says the hall also needs attention and this work will be done while the tradesmen and equipment are all on site.

Many community groups have used the hall, including Tai Chi, a Thursday walking group, an old time dance group and children's dance classes. The sprung floor was a real attraction.

Catherine says on-going donations are vital to complete the work.

Donations can be sent to the parish treasurer, June Vincent at PO Box 265, Motueka 7143.

Or they can be made on-line through Givealittle. Visit the Givealittle website and search 'Motueka Uniting Church'.

All donations are tax deductible.

New Peace Studies chair brings world of experience to role

By Hilaire Campbell

If Christian theology was more willing to listen and less ready to talk Dr David Tombs believes it might be better placed to tackle some of the world's issues.

As the newly appointed director of the Centre for Theology and Public Issues at the University of Otago this is one of the challenges David is ready to face.

He says the Centre's role is to bring together Christian faith and theology with significant public issues of the day. It does this by promoting conversation and making a contribution of faith values, spirituality and theological analysis.

"That's not to say Christianity has all the answers," David says. "It's about broadening debate about life, human dignity, social justice and our purpose in the world."

Through speakers, panel discussions and public events, the Centre has explored such diverse issues as the Syrian refugee crisis, the distribution of wealth, and the Charlie Hebdo affair. A future issue could be assisted suicide.

"We try to present a range of views to the widest possible audience," David says. He stresses that you don't have to be a church member to be involved.

The response to the Centre's public offerings has been good but David would like to see more people challenging themselves to practical action.

"When World Vision director Chris Clarke talked to us about meeting refugees in Lebanon and Iraq, he was asked, 'What can we do?' He was able to tell us about practical actions we can all take."

As well as a teacher and academic, David is a

public theology and reconciliation researcher known for his work in Northern Ireland. His research has taken him to El Salvador, Sri Lanka and other countries. His current research focusses on gender violence and torture.

As one of the Otago University's Leading Thinkers, David has a role in research, writing and presentations on theology, public issues and social justice.

One of David's areas of expertise is post-conflict justice and finding ways to deal with destructive legacies.

"Avoiding responsibility is something we all find easy. Supporting people to embrace more responsibility needs a careful and sustained approach."

David says his journey has been shaped by his faith.

"Understanding how and why the

Church has been drawn into justice and peace work is part of that journey," he says.

Social justice has been the connecting theme for his work on everything from poverty in Latin America to pluralism in London.

David has held teaching and research posts at University of Roehampton in London, Trinity College Dublin, and Princeton University. He has written and edited a number of books and has a special interest in liberation theologies.

"It's our place as Christians to care for the world," he says. "If Genesis chapter 1 says anything, it says the world belongs to God and we have a responsibility to look after it. One of our roles is to help people make the connection between deeper understandings and practical action."



David Tombs

Poverty steals from Kiwi kids

Support Methodist Missions

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Wesley Community Action's advice for modernising CYF

The government is looking at shaking up the way social services are provided in New Zealand. Wellington-based Wesley Community Action (WCA) is concerned that some of the changes they are proposing could be harmful.

To try to influence the direction of these changes it made a submission to the committee reviewing the performance of Child, Youth and Family (CYF). This is a summary of its statement.

WCA has provided services for CYF since 1996. It has focused on young people at the challenging end of the spectrum, including residential care and fostering. Since 2013 it has been delivering intensive support for vulnerable babies and young children in Porirua.

WCA says there are three areas where a modernised care and protection system could deliver better outcomes and not necessarily at greater cost.

1) Create a collaborative approach that focuses on people.

CYF and WCA have been at their best when there has been a collaborative, shared culture between key parties. This is a powerful force for good but too often this culture is absent. The result is lost time and a focus on rules that alienates people.

A cooperative culture could build on social welfare agencies' existing strengths. A modern CYF would be a 'low-key' informal organisation as opposed to a highly-regulated corporate organisation it has grown into.

It has to be an organisation that young people and families can warm to and connect with.

Key aspects of an informal approach would be:

- a move away from cultures based on fear;
- get lots of feedback from people in the system;
- use informal language (as opposed to institutional jargon);
- give CYF offices and workplaces a more home-like look;
- establish more trust between CYF and key agencies.

2) Design the system around the young person and their family (versus them fitting into a rigid national structure).

Young people and their families who come to the attention of CYF are frequently in stressful situations. As the stress increases, families

tend to become more dynamic. They move towns, pass children around to different family members, and change schools.

In these situations CYF should help provide stability. This is best done by maintaining consistent relationships.

When social workers and agencies providing care change too quickly a large number of people take on big roles in a young person's life for short times. This compounds stress and lessens the chance of positive change.

WCA has helped some young people achieve positive things because of the length of our relationship with them and their families.

To fit a CYF 'around' the young person and their family a social worker could have lead responsibility for a young person irrespective of where they move to.

An agency like WCA has some capacity to provide continuity of care if a placement breaks down or if the young person moves cities.

3) Acknowledge tikanga Maori as a resource to inform all social work.

The Child Youth and Family Act was significantly influenced by tikanga Maori and this is one of its strengths.

Despite this, most discussion around Maori or tikanga are focused mostly on Maori children. While this is important, it fails to appreciate that tikanga Maori that can inform the whole system.

This does not mean just the outward displays of tikanga (key phrases, performing arts) but rather core Maori values and systems. At Wesley we have developed a Maori model of practice that informs our work with all clients (Te Mana Maoriora). This has proven to be very positive for the majority of participants. For example, everyone has 'whakapapa', and most people relate or belong to a special 'place'.

More proactively embracing Tikanga Maori in a modernised CYF would result in a greater level of involvement and connection with families.

We come across too many families who feel unsupported and alienated from CYF. This approach would also increase the role of iwi and hapu groupings to be more active in the care and protection of children connected to them.

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FULL DETAILS AVAILABLE IN AUGUST

Growing subdivision gives rural church hope

By Cory Miller

The housing boom in Auckland is giving one small rural congregation hope its numbers could soon increase.

Kaukapakapa Church (soon to be renamed All Saints Church) sits at the corner of State Highway 16 and Peak Road north of Helensville. The small Methodist-Anglican congregation of 10-12 regular parishioners gathers on the second and fourth Sundays of the month.

Like many rural churches it has a dwindling, ageing congregation. But now the group thinks a growing subdivision in its backyard could boost its membership.

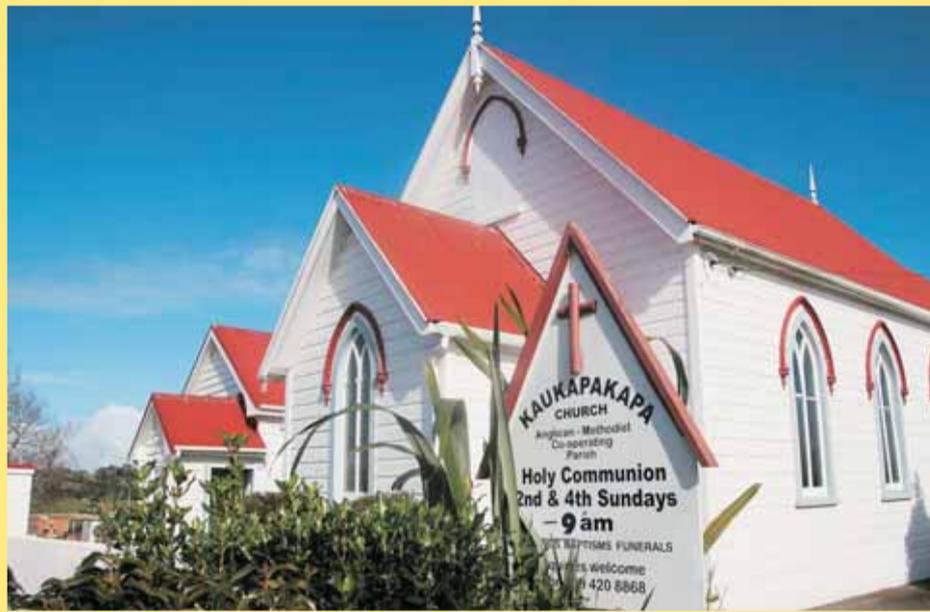
Long-time parishioner and organist Grev Walker says the church did get to the point where it faced closure but with the building of the 51-section subdivision near Helensville, he has hope for the future.

"There is now a subdivision all around the church. I see it as a bit of a captive group of parishioners."

Grev says the Kaukapakapa congregation maintains good ties with the other congregations in the area, including St Matthew's Anglican-Methodist church in Helensville. The various congregations join together for annual events such as a combined Ash Wednesday service at the start of Lent.

The church was built in 1880 and while its physical size is small - it can seat a maximum of 70 to 80 people - it still has a lot to offer, Grev says.

"The group, the quaintness of the church and its smallness are drawcards. I've been



Kaukapakapa Church is small but has a big hearted congregation that expects to grow thanks to nearby housing developments.

coming here since 2000 and I liked it so much I just kept coming."

The white, red-roofed church with its slightly younger adjoining hall, built in 1919, is a popular spot for weddings and baptisms. Given its ideal location on a main arterial route near the Silverdale off-ramp, Grev believes it'll continue to grow in popularity.

The church is also home to an op-shop, run by local volunteers. It sells a variety of

goods, sourced from the community, and the proceeds go back into the church and the wider community.

A new kitchen, bathroom and workspace have been built in what was the once empty space (except for the long drop) between the church and its hall, a development Grev says will help the church move into the future.

Not to let anything go to waste, the building that once housed the old long drop



Members of the Kaukapakapa congregation in the op-shop. From left: Grev Walker, Jean Lea, and DD Tulloch.

is now used a drop-off spot for locals to put goods they want to sell in the op-shop.

Grev says the congregation gathers in the new facilities behind the church after services to enjoy hot drinks and conversation.

The new kitchen makes things a lot easier as they no longer have to boil hot water in a pot for drinks and washing the dishes.

Woodend church thrives with focus on kids

By David Hill

While other small churches are struggling to survive, Woodend's St Barnabas Anglican Church is bulging at the seams.

When Rev Lynnette Lightfoot took over as vicar in 2009 the congregation had 37 adults and 14 children and it was a part of the Rangiora Anglican Parish. The following year the congregation became independent as the Woodend-Pegasus Anglican Parish and now has more than 170 names on the pastoral roll.

Lynnette says she cannot explain the success, which bucks a national trend. The 2013 Census figures showed the Anglican Church has lost nearly 100,000 followers since 2006, dropping to 459,000.

"I don't know what the secret is. I don't think we are doing anything different. I think a lot of it is about community and building community."

"We have worked very hard at being a parish in our own community and it is a growing community."

Woodend and Pegasus are certainly growing but their population has not quadrupled in the last five years.

Lynnette says the Woodend church's focus has been on "mission and outreach", so a more likely explanation is that it welcomes everybody, particularly young families. The parish has operated as two congregations for the last 18 months, necessitated by the small size of the church building.

There is the Sunday morning congregation that sees 50 to 70 people each week, while a second congregation aimed at families now meets weekly on Sunday afternoons from 4:30pm.

"We started out fortnightly to cater for the growing number of families in the area and we've gained a few new families along the way. The turnout varies, but we usually get about 10 to 12 families and sometimes we have more kids than adults," Lynnette says.

"While it's a very casual evening service,



Children takeover Woodend's St Barnabas Anglican Church during a Sunday evening dinner service.

I think it's also about excellence in worship. People come along on Sunday morning and think it is great service. When people come and have a good worship experience they feel welcome and they come back again and they tell their friends."

The family services are much more energetic than the more traditional Sunday morning service with modern music and nobody bats an eye if a child screams or

children dance in the aisle.

After singing some modern songs, the children go out for an activity, while the adults remain in church to hear the weekly message. The service finishes with a meal served by volunteers.

"It's an environment where children are free to run around and their presence is welcomed. Sometimes they even get up and dance or run up the aisle and we don't mind."

Nick Wethey has been attending the Sunday afternoon services with his wife Ruth and sons Max (10), Seth (8) and Noah (5). He says it still has a "small church" feel.

"It's a nice little church. Our children seem to feel comfortable here. I prefer a small church that's more personal."

Rob d'Auvergne grew up in the Woodend area and says there is "spiritual vibe here".

"I grew up in this church. I've been away and lived all over the world and I've ended up back here with three kids. They love it here. I'm not sure if it's the food or what they do in the kid's programme but they do like it here."

"If it gets people through the door let's do it. It's really good for families because they do not have to worry about dinner on a Sunday. You come along and get together and get the kids fed, then it's off home to bed."

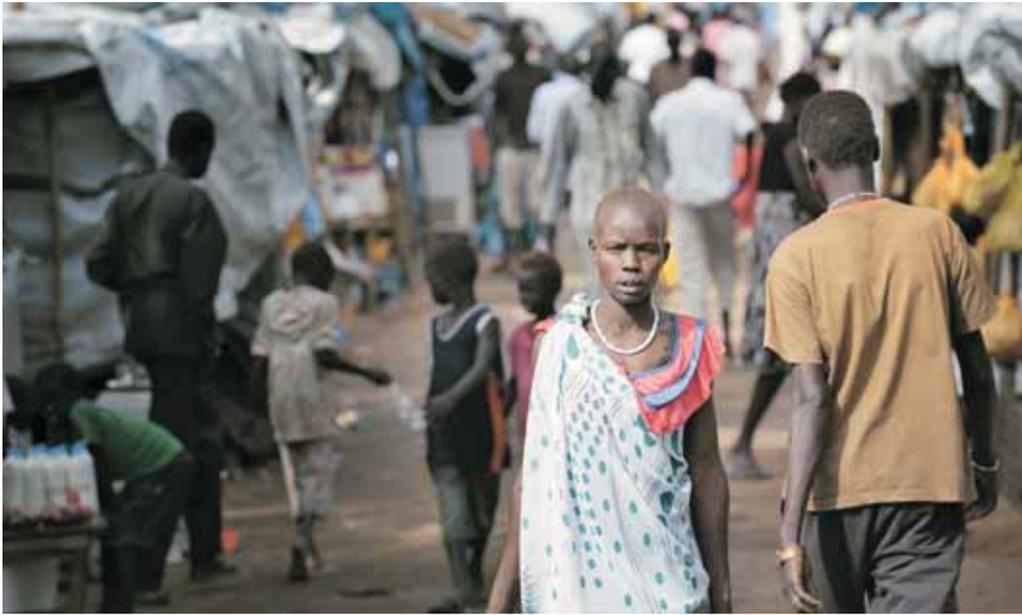
Rob says families travel from Pegasus, Woodend, Rangiora, Belfast and Redwood (Christchurch) for the weekly gathering.

"This side of the city centre there isn't really anything else like this. There are traditional churches but not that upbeat contemporary thing for families."

"We were coming along to the morning service but it's mostly older people. The older ones love it, but you feel a bit bad if you've got kids in tow making noise. So it's nice to be in an environment where it doesn't really matter."

In addition to her work with Woodend-Pegasus Parish, Lynnette serves the Amberley Anglican Parish and is North Canterbury archdeacon.

She recently made a presentation about her success to an Anglican gathering in Christchurch. She is due to speak at a Canterbury Lay Preachers' Association workshop in August.



Conflict in South Sudan has displaced 1.54 million people. CWS partners provide water and sanitation in UN camps. Photo credit: ACT/P Jeffrey.

NZ must do more to help world's refugee crisis

Record numbers of refugees are a sign of deep seated tensions in many parts of the world. Refugees are driven by desperation, fear and economic deprivation.

A growing number of organisations and individuals are asking the government to resettle more in Aotearoa New Zealand.

In the last four years, the number of people forced to leave their homes due to conflict and persecution has increased four-fold. Last year 42,500 fled their homes every day. Rising numbers are putting huge pressure on the United Nations and humanitarian agencies.

"We are facing one of the biggest refugee crises in history. It is not business as usual. There are many more people in desperate need than humanitarian agencies like Christian World Service and the global ACT Alliance (Action by Churches Together) of which it is a member can help. Much more must be done at the national and international level to stop wars and help refugees," says CWS national director Pauline McKay.

The United Nations Human Commissioner for Refugees (UNHCR) released figures showing record numbers of refugees in 2014. In total a staggering 59.5 million people had fled their homes, up 8.3 million from 2013. One in every 122 persons on the planet is a refugee, internally displaced or seeking asylum.

The global community cannot ignore the drivers of this dislocation or afford to meet the escalating demands for humanitarian assistance.

Record numbers of refugees are a sign of deep seated tensions in many parts of the world, she added

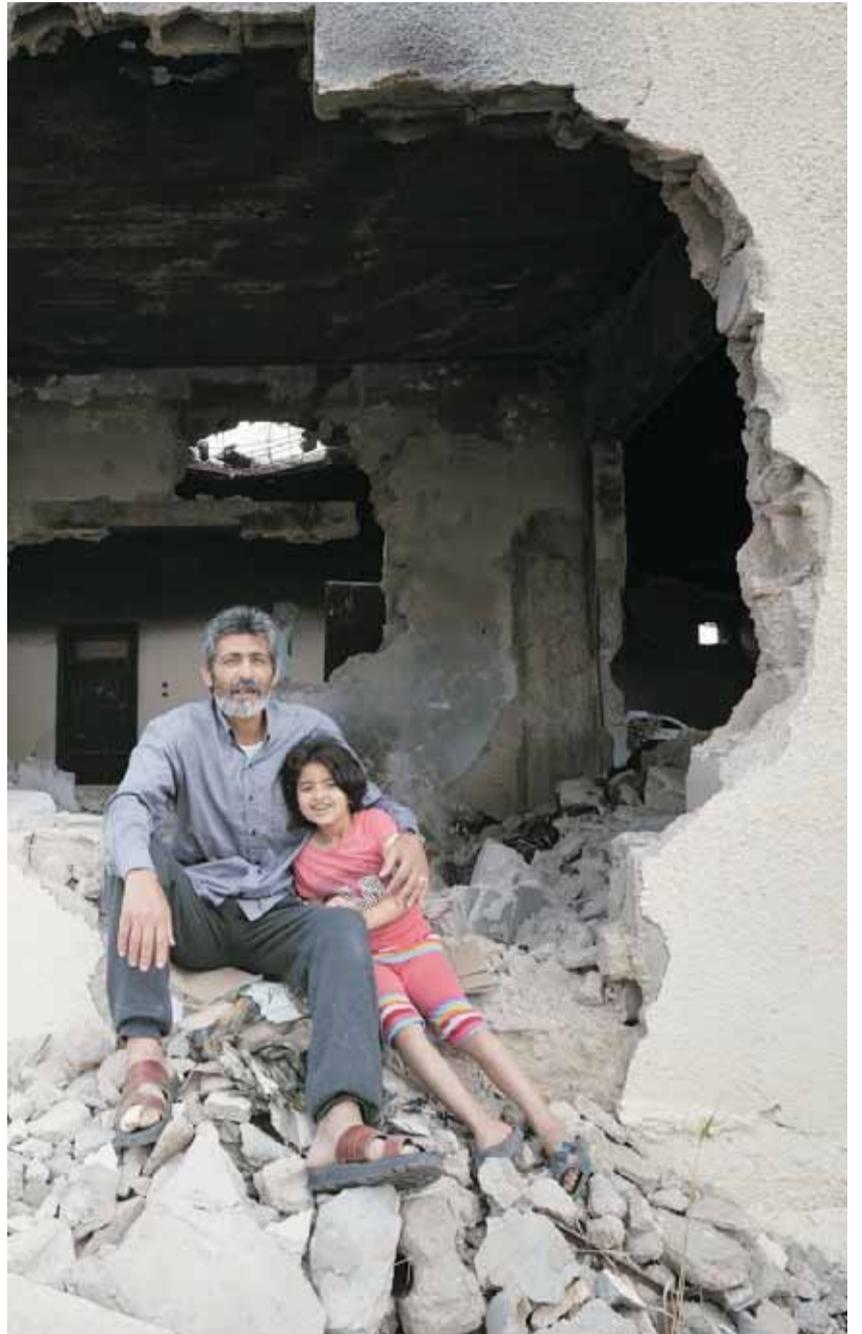
CWS is supporting calls to increase the number of refugees resettled in New Zealand and the overseas aid budget.

Under the current quota system 750 people are admitted into the country and up to 300 more as part of the family reunification scheme. The refugees meet the costs of bringing family members to New Zealand. The UNHCR reported 86 percent of refugees find asylum in developing countries.

In July New Zealand will take on the presidency of the United Nations Security Council. It is a unique opportunity to change the game plan to one where countries work together to stop the wars that create refugees.

"People are prepared to take dangerous voyages to escape war, persecution and misery. Governments have a moral and a legal duty to rescue them. The international community needs to put more resources into resolving conflicts and end the oppression and poverty that are the drivers of these expeditions," Pauline says.

"What we once saw as a humanitarian crisis is now portrayed as a security threat. Caring for refugees used to be a noble enterprise. New Zealand wore the refugees it received from Europe after 1945 as a badge of honour and welcomed later migrants as much needed labour," said Bishop John Bluck writing in support of Refugee Sunday for CWS.



A father and daughter try to make the most of what they have left after last year's attack on Gaza. Photo: ACT/P Jeffrey.

Small oases in a troubled land

One year after the devastating attacks on Gaza, residents are finding life increasingly grim. The World Bank reported in May that 43 percent of its people were unemployed and the economy is on the verge of collapse.

The report says the economy had been strangled by years of blockades, war and poor governance. The 50 day war ended on August 27 with 2,131 Palestinians (69 percent of them civilians), 67 Israeli soldiers and six Israeli civilians killed.

For more than 60 years and through times of war and peace, Christian World Service partner the Department of Service to Palestinian Refugees (DSPR) has made an important contribution to the lives of Palestinian refugees in Gaza. The devastating attacks on the territory a year ago have proved one of the biggest challenges in its rocky history.

DSPR Gaza says life remains shattered and the hope amongst families is dwindling in an impossibly challenging environment.

"In the past, DSPR staff seemed to be hopeful no matter what happened but the last year has been very hard on them. The overall situation is becoming increasingly difficult. Even so its three centres are like oases in a desert. They offer healthcare and education to families who would otherwise have none," says CWS international programmes coordinator Trish Murray.

With 1.8 million people packed

into a tiny piece of land, it was not surprising that conflict between Israel and Hamas caused extensive damage. A year later most buildings remain a mixture of ruins and hastily repaired shelters.

One of the groups affected was the CWS-supported Shijaia clinic, which provides primary healthcare to mothers and children. It is one of three clinics run by DSPR that have also provided psychosocial care for over 10,000 individuals last year.

One mother struggling with chronic depression and violent mood swings came to the centre for counselling. The first step was to develop a plan which began with introducing her to a mother's support group and doing physical exercise. Now she has taken up knitting and tapestry in order to contribute to the family finances.

According to the World Bank youth unemployment reached about 60 percent last year. DSPR's vocational training programmes and assistance for those attending university provide some of the few opportunities for young people seeking work. Last year 205 students completed courses in carpentry and furniture making, metal work, electricity, dressmaking and secretarial skills.

CWS is grateful for donations to the Palestine and Christmas Appeal which help fund this life-giving work. Donations can be made on line: www.cws.org.nz or posted to CWS, PO Box 22652, Christchurch 8140.

GIVE GAZA A BREAK



PLEASE DONATE NOW

Can you help DSPR provide healthcare, forums and summer camps for Gaza's children?

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate
 DIRECT DEPOSIT Name of Account: Christian World Service
 Account number: ANZ 06 0817 0318646 00, ref: Gaza Appeal.
 Email postal details to cws@cws.org.nz if you would like a tax receipt.
 POST Christian World Service, PO Box 22652 Christchurch 8140



Young People

We bid you... fare well

By Filo Tu

In the book of Ecclesiastes it is written that there is a "time for everything". Along with birth and death, sowing and reaping, there are the times of weeping and mourning but also laughing and dancing.

Let's just say that there is a time for the sun to rise and a time for the sun to set. And in saying that, it is time to recognise the rise and fall of the national youth liaison officers of Sinoti Samoa. For us this is the end!

Over Queens Birthday weekend more than 330 people gathered to participate in the national youth camp for Sinoti Samoa at Ngaruawahia Christian Youth Campsite under the theme: 'Mission: Christ Possible'.

While there was a full-fledged programme, a big part of the proceeding was the time to say farewell.

Since 1999 - and we're really turning the clock - for the first time young people gathered from around Sinoti Samoa to discuss its future Under the

leadership of Fuailalagi Samoa Saleupolu. At the age of 12 I was a young sprite of a lad taking part in the first of many, many meetings.

From that time until the present day, we have had no regrets about the service we have given or the time and energy we have spent.

Only a few years later, I entered the 'Conference' scene and develop a profile as a young person to look out for but the ball hasn't yet stopped rolling. There was the period of serving under Te Rito Peyroux during her leadership, and taking part of the appointment of Michael Walter Lemanu.

By then, it was easy to see that my expiry date was getting to be sooner rather than later.

Representing my local congregation Wesley Multicultural Methodist Church in Petone to the world has been nothing more than a blessing, and my roots there continue to keep me grounded.

The selection to represent the Methodist Church of New Zealand at

World Council of Church gatherings in Greece in 2012 and South Korea in 2013 was also an honour.

But all these things would not be real without the love, prayers and support of family, friends and loved ones. The dedication, loyalty and trust bestowed upon me as an individual has been great and I only hope I have served well enough.

My number one fan and critic has always been my mother to whom I credit my whole being; her dedication and love has been the reason why I have flourished. The opportunities I have been granted over the years have allowed me to see the world and grow more in faith and love.

So to the crowd that gathered in Ngaruawahia for my last National Youth Camp, I gave my last hurrah! But lest it be known that I have disappeared into the abyss, there is always light at the end of the tunnel.

Like the Good Book states there is a time for everything and to everything a time.



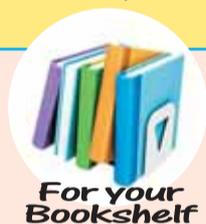
Sinoti Samoa youth workers Filo Tu and Lynley Tai are riding into the sunset.

Kidz

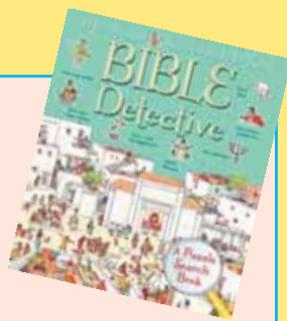
WELCOME TO KIDZ KORNA JULY 2015!

Winter is really here. There has been lots of snow in the South Island, with roads closed and people without power in the freezing weather. But the snow can also be lots of fun. Children love playing in the snow, making snowmen

and having snowball fights. The children at St John's in Hamilton East (where we don't have snow, just fog and wind) have been thinking about families and how important they are in our lives.



Bible Detective



For your Bookshelf

By Peter Martin with illustrations by Peter Kent

Publisher: Lion Hudson

This is an interactive book with wonderfully detailed pictures from the world of the Bible.

The brightly coloured pictures show life as in was in both the old and new testaments. Each main picture is surrounded by small illustrations with instructions to find different things.

For example, in the story 'Slaves in Egypt' we are asked to find frogs and 18 other things. And in every scene you have to find the wily fox. (A bit like Where's Waldo!)

For most of the scenes there is a reference to the chapters in the Bible.

This is a really great puzzle search book and will keep children from around seven years and up not only amused but also informed about many favourite Bible stories.

Korna!

Thinking about families

The kids at Hamilton East Methodist Church say that besides their families at home, they also had a church family. To show this, they made a children's church family tree with their names and also the things that they liked doing.



Hamilton East kidz with their family tree.

FAMILY WORD SEARCH

Can you find all these names in the Word Search?

When you have found them all can you put them into the right family?

Aaron, Joseph, Mary, Andrew, Jonathan, Miriam, Benjamin Joseph, Moses, James, Lazarus, Peter, Jesus, Martha, Reuben, John, Mary, Saul

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

Answers to Pentecost Quiz

1 - C) Easter. 2 - B) Rushing wind. 3 - A) They spoke in different languages. 4 - B) Peter. 5 - A) Jesus. 6 - B) Jerusalem.

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@extra.co.nz or to touchstone@paradise.net.nz

Jesus told stories (the technical word is parables). The Kingdom of heaven is like a mustard seed. What starts small will become a shelter for all. The Kingdom of heaven is like a net. It catches everything for a final judgement.

The parables act as extended metaphors. They invite new imaginings and suggest a new attitude. Invest in small seeds, for from little things God's big things grow. Act now to achieve your preferred future because all actions will be caught up into God's all embracing net.

Like all metaphors, when pushed too hard they begin to break down under a literal gaze. What if the mustard seed died during drought or was dug up by the neighbour's dog? If the net is cut by a glass bottle, won't the fish escape?

The reality is that metaphors are not maths equations. They are not meant for literalists. Rather, they function to change the hearer and how the hearer acts.

Tomorrowland performs a similar function. It is a metaphor,

TOMORROWLAND



Casey Newton (Britt Robertson), viewing a set of screens documenting global disaster. It is a visual and narrative explanation of hermeneutics, two different standpoints viewing the same world.

The movie then interweaves two storylines: In 1964 New York, a young Frank Walker displays his scientific invention. In Florida, teenager Casey Newton works to halt the decommissioning of a NASA scientific space exploration site.

Touching a lapel pen, she finds herself in a different world, that of 'tomorrowland'. To save her world, she must convince a now old Frank Walker to act again in hope.

Performance accolades in the movie go not to star George Clooney but to Raffey Cassidy, who plays Athena. Her wide-eyed stare makes her the perfect child robot. Aged 11, she carries much of the comedy that drives the middle section of the movie.

albeit a metaphor that extends for 130 minutes.

To use the wording of Jesus, in Tomorrowland the Kingdom of heaven is like a lapel pin. Touch it and you enter another world. The hearer needs to change. Act now, with hope, for

climate change is not inevitable. Trust science and the optimism of the young, for they can save.

Tomorrowland moves between times. It is framed, start and finish, by the cynicism of Frank Walker (played by George Clooney) and the optimism of

As with all metaphors, the plot suffers when a literal gaze is applied. Why are the robots chasing Casey not present in tomorrowland? How is the final scene possible, given all the characters appear in the same field that Casey had earlier experienced as limited by the confines of her Florida house?

Perhaps his work on animated films Ratatouille, The Simpsons and The Incredibles is still shaping the directing of Brad Bird. More likely, such questions miss the metaphor.

Tomorrowland is an extended motivational speech encouraging action to halt climate change. It hits all the right notes. The future will be safe if optimistic, can-do, young females are willing to place their faith in science to save.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He is the author of *The Out of Bounds Church?* (Zondervan, 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Quotable quotes from the Bible

All peoples have a heritage of stories that have been told and retold down the generations. Such stories can be history or folktales and are often a mix of both.

For the Western world the stories of the Bible have become part of our heritage. They are referenced in literature, art and music. The quotes below come from well known Bible characters. Can you name them? You may be surprised how easily you can place the words in the context of a story.

[And here is a Bible trivia question: Which letters of our alphabet do not begin the name of a Bible character?]

Bible Challenge

'Have nothing to do with that righteous man' (Pilate's ___)	W	Mt 27:19
'Entreat me not to leave you, or return...'	H	Rth 1:18
'Please tell me wherein your great strength lies.'	I	Jdg 16:6
'Where is the lamb for the burnt offering?'	C	Gn 22:7
'Shall a child be born to a man who is 100 years'	H	Gn 17:17
'Do not go to glean in another field, or leave this one'	B	Rth 2:8
'Am I my brother's keeper?'	I	Gn 4:9
'I will give you the vineyard of Naboth'	B	1 Kg 21:7
'Speak for thy servant hears.'	L	1 Sm 3:10
'How can a man be born when he is old?'	E	Jn 3:4
'Give me I pray, some of your son's mandrakes	C	Gn 30:14
'As for me and my house, we will serve the Lord'	H	Jsh 24:15
'I am a woman sorely troubled'	A	1 Sm 1:15
'My soul does magnify the Lord...'	R	Lk 1:46
'My God sent his angel and shut the lions' mouths	A	Dn 6:22
'First, sell me your birthright'	C	Gn 25:31
'Are you the King of the Jews?'	T	Lk 23:3
'I did not call, lie down again.'	E	1Sm 3:5
'If you had been here my brother would not have died'	R	Jn 11:21
'God has made laughter for me.'	S	Gn 21:6
'Take me up and throw me into the sea'	A	Jna 1:11
'My little daughter is at the point of death'	I	Mk 5:23
'She gave me fruit from the tree, and I ate.'	D	Gn 3:12

Answers: W: Wile; R: Ruth; D: Dabiah; I: Isaac; A: Abraham; C: Cain; J: Jezabel; B: Boaz; T: Tamar; S: Sarah; H: Hannah; M: Mary; N: Nicodemus; R: Rachel; L: Leah; G: Gethsemane; E: Elizabeth; F: Faint; P: Pilate; J: Jacob; D: Daniel; S: Samson; M: Martha; J: Jonah; J: Jairus; A: Adam (W & Y). © RMS

World Council of Churches joins call for fair taxes

An independent commission on international tax reform initiated by a coalition of organizations including the World Council of Churches (WCC) is calling for an overhaul of the global taxation system to alleviate poverty in developing nations.

An example that illustrates the current situation is the Kamoto Copper Company (KCC) a subsidiary of the mining and commodity trading giant Glencore. KCC has systematically recorded losses in the Democratic Republic of Congo since 2008 despite strong production.

A 2014 study presented at a conference on Congo organized by the WCC, traces the losses to interest payments on debt made to parent companies registered in tax havens. KCC registered losses in Congo while its Glencore parent companies made considerable gains for its investors.

As a result Congolese citizens lost an estimated US\$153.7 million from KCC alone since 2009. This could have been used to build much-needed schools, hospitals and infrastructure in the poverty-stricken nation, say church representatives.

The practice of shifting profits to offshore jurisdictions allows multinationals to avoid paying fair taxes on profit and dividends. The practice is legal and reflects deep flaws in the global system of taxation.

On June 2nd the Independent Commission for the Reform of International Corporate Taxation (ICRICT) launched a declaration calling for an overhaul of the world's tax system.

"This debate is about equity between capital and labour, between the rich and those living in poverty, and between developed and developing countries," said ICRICT chair José Ocampo. "International corporate tax reforms should be considered from a global public interest perspective rather than corporate advantage."



Be Still - A Book of Prayers, Images and Blessings

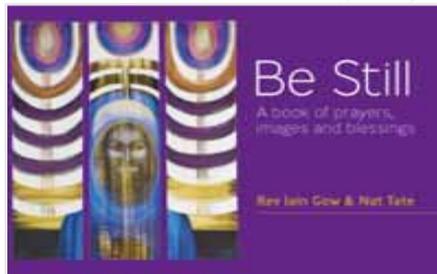
Where do we go when we are in need of prayer? Do we turn to the Bible, the parables of Jesus, or a book of prayers for inspiration, contemplation or gratitude?

Rev Iain Gow has published *Be Still*, a book of original prayers and blessing for everyday use. "My hope is that through these prayers, images and blessings, you will meet with God and be helped on your journey of faith and life," says Iain.

Iain has travelled a long journey in his search for God. His dedication to providing a sanctuary for those in need shows his faith in action.

In the forward to *Be Still* he encourages the reader to be still and become contemplative, which he defines as "taking a long and loving look at God". He writes the life of the contemplative is to gaze lovingly at Jesus the Son, so we can be drawn into the intimacy of the father through the help of Spirit.

His prayers and blessings are relevant, each weaving together tradition and modernity. The prayers speak to the very real feelings and thoughts of daily life that adults,



teens and even children can understand and enjoy.

The prayers are a source of comfort, healing and dignity, revealing the love and redemption of Jesus. The prayer 'At a Cross Roads' guides the reader towards thankfulness for Jesus's direction and elegantly places doubt and the burdens of life to the side. It reminds us that Jesus is the compass

that we can rely on.

Rt Rev Adam Newman has written an introduction in which he describes Iain as a wounded healer and that his humanity and deep caring for people is at the centre of his words and prayers.

Iain's ability to link today's struggles, triumphs and search for God is beautifully written in the 182 prayers of *Be Still*.

This book reflects some of his journey building the Whangarei faith community Without Walls (WoW).

Iain says, "The book has been written over two years and has come out of our community. We have used it for our daily rhythm of prayer and worship."

Be Still is beautifully illustrated by WoW resident Nat Tate. Nat's illustrations create another level of depth and contemplation by portraying the human struggle, love and triumph of everyday life.

The book is divided into seven sections. They include prayers of thankfulness, confession, doubt, intimacy, forgiveness, hopefulness, intercession, praise and wonder.

An example is 'At the Crossroads':

Lord, we stand at the crossroads,
Thankful for the achievements known thus far.
Lord, we stand at the crossroads,
Thankful for a new commitment to one another.
Lord, we stand at the crossroads,
Thankful you are the author of our faith,
Our rock when full of doubt,
Compass when unsure of direction
And cross when life seems heavy.

Turning their dream of rebuilding lives into reality has been a challenging task for Iain, his wife Linda and other dedicated people at WoW.

Money raised through the purchase of this book will go towards the operation of the WoW's Tiki House. The cost is \$10 and copies can be purchased from Iain.

Contact him via: gow.iain@yahoo.com.

*By Iain Gow and Nat Tate
2014, Castle Publishing, 92 pages
Reviewer: Sophie Parish*

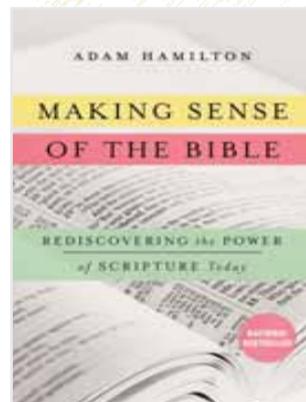
Making Sense of the Bible - Rediscovering the Power of Scripture Today

Adam Hamilton wants to have a conversation with readers around questions they might ask of what the Bible is and what it teaches.

He recognises that the Bible may be disturbing and perplexing but it is not his aim to provide answers. Rather, he seeks to summarise ideas and encourage readers to think. He does this well in clear language.

The book is divided into two broad sections. The first deals with the nature of scripture, begins with biblical geography and a timeline before moving on to who wrote the books of the Old Testament (the Hebrew scriptures), when and why. Hamilton speaks of how the canon (accepted books) of the Old Testament was formed and discusses the place of the Deuterocanonical books that, for Protestants, are included in the Apocrypha.

The discussion covers the formation of the New Testament, differences between the synoptic gospels and the gospel of John, and authorship of the letters attributed



to Paul.

Having presented this in very readable style, Hamilton poses such questions as: Is the Bible inspired? How does God speak through scripture? Is the Bible inerrant and infallible?

He sees inspiration as the Spirit's influence on ideas and holds that sometimes biblical writers failed to understand God's mind and character.

In Hamilton's view, if Jesus is himself the Word of God then the actual text of the Bible cannot be infallible in any absolute sense. He suggests that Jesus' emphasis on love of God and neighbour

is like a kitchen colander through which all the teaching of the Bible should be strained.

The second section of the book is titled *Making Sense of the Bible's Challenging passages*. It deals with science, the Bible and creation, the violence of God in the Old Testament, the question of suffering, the trustworthiness of

the gospel accounts, attitudes to women and people who are gay, and making sense of Revelation.

Hamilton believes that God calls intelligent readers to ask questions and that it is not unfaithful to do this. In fact, he believes we should allow ourselves to be challenged by what we read.

For example, rather than ignore passages that approve violence and genocide, he argues they should stir us to reflect how God's name may be used to justify violence. We should weigh this against the witness of Jesus.

He recognises that interpretation of scripture is not a matter of fixing on particular words or statements in the Bible. It is possible to use even the words of Jesus to justify our own views. Being faithful to the Bible is not about giving unquestioning authority to the text but of constantly being involved in conversation with ideas and values.

Hamilton ends by saying that, if we read with ears and hearts open to hear, God will speak to inspire. This book is itself an inspiration and readers will find much to encourage their search for greater understanding.

*By Adam Hamilton,
2014, HarperOne, 324 pages
Reviewer: John Meredith*

William Woon 1803-1858 - Wesleyan Printer in Tonga and New Zealand

*By Gary Clover
2014, Wesley Historical Society, 107 pages
Reviewer: David Poultney*

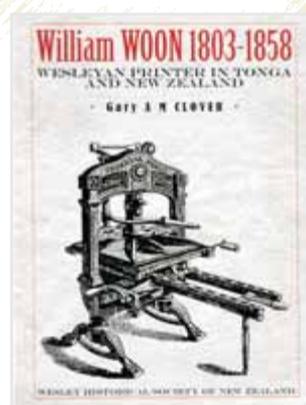
The remarkable expansion of the British Empire happened at a time marked by a growth in Evangelical faith. The group responsible for the missionary endeavour of Wesleyan Methodists was the Wesleyan Missionary Society.

Gary Clover tells the story of one Wesleyan Methodist missionary, the Cornish printer William Woon, who left Britain with his new bride Jane in 1830. They served first for nearly three years in Tonga and then in New Zealand, where they spent the remainder of their lives.

The situation Woon faced was unusual in that most men sent overseas by the WMS were already ordained and in full connexion as this was felt to impart a necessary authority.

While Woon was eventually ordained and received into full connexion, his journey to that status was slow and hampered by the breakdown in his relationship with the senior missionary in Tonga.

Gary acknowledges that, like every person, Woon was



a mixture of "admirable qualities and personal deficiencies". Perhaps some of these deficiencies were to the fore in Tonga, where he ended up resigning from the Mission due in no small part to difficult relationships.

Yet that should not detract us from what he achieved there. He rose to the challenge of establishing a printing press though he found the set of letters he brought from England inadequate for Tongan and he made do by cutting extra letters in tin and wood until more could arrive.

Yet for all that, Woon's output was prodigious. Though he left Tonga despondent, a year later a religious revival swept through the kingdom, an event due in part to the availability of his Tongan language bibles and hymnals.

Woon arrived in New Zealand in 1834. As a printer he continued to be productive and his output was vital to the life and growth of Wesleyan Methodism at that time.

Gary offers us a good account both of Woon's life and ministry and of colonial New Zealand.

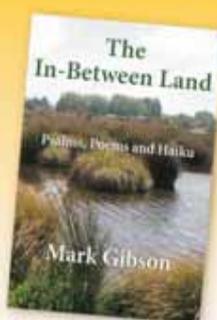
As for Woon's 'deficits' we gain enough of a sense of him from this book to establish that he would not have always been an easy or personable man. Yet we cannot but admire the endeavour and grit of a life lived out in an utterly alien cultural environment, far from the comforts of home.

It is easy to look at the stories of early missionaries through our early 21st century eyes. We might see a zeal that bordered on fanaticism and an unhealthy mix of spreading the Gospel while establishing Empire.

It suffices to say that Woon was a man truly of his time and we should be cautious about judging him according to the standards of ours.

Alongside his desire expressed clearly in a letter to Governor Grey that the Maori might be "englished" was a genuine and perceptive understanding of how Maori were being disadvantaged as colonisation gathered pace.

Gary has told a story we would do well to remember and honour, and he has told it well. He has opened up in an accessible way some of the early history of New Zealand Methodism. I would recommend this book on both counts.



THE IN-BETWEEN LAND

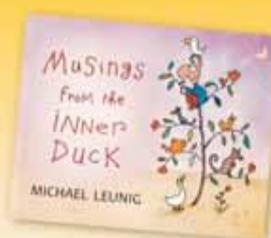
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MATILDA BROGDEN 1841-1914 and PARTHENIA MARY LOVELOCK 1850-1927

WOMEN OF PROPERTY

If you were to ask retired ministers for their experiences with parsonage committees, you might get a colourful response.

When in 1973 it was proposed that ministers should own their own furniture, they were, doubtless with the backing of their wives, overwhelmingly in favour of the change. It is more than likely their support was based as much on personal experience as on general principle.

Parsonages were owned by the Church and their management was in the hands of trustees under the Model Deed. Though trusts were male-dominated, the day-to-day oversight of the parsonage was considered 'women's work'.

There was usually a parsonage committee in which churchwomen played the principal role though it was dependent on the trust for their finances. It is a fair generalization to say that they were not generously endowed.

Parsonage furniture, linen, carpets, kitchen equipment - pretty well everything - was



Parthenia Lovelock.

second-hand. Parsonage committees did the best they could but, to put the most charitable slant on it, they made the most of frugal means.

Methodist women did not become involved in financial management of the Methodist Church of New Zealand at a Connexional level until the 20th century was well underway. But what

about the local trusts?

By 1900 there were at least 400 of these around Aotearoa and my initial search up to that year yielded not one woman trustee. Wakefield and then Hope appointed women to their trusts in 1908. This was also Ruth Fry's conclusion when she was writing *Out of the Silence*, her book about women of the Methodist Church of NZ.

However, I had overlooked an instance, specially noted by William Morley in his *History of Methodism in New Zealand*.

At the little settlement of Taonui, a few kms east of Marton, on what was then known

as the Rangitikei Line, the farmer William Francis Brogden had donated a piece of land for a Wesleyan Church. A trust was set up, and on its first list of trustees, officially entered in the Connexional Register on September 3rd 1896, are two women, Matilda Brogden and Parthenia Mary Lovelock.

While only Parthenia's portrait has been found, we can briefly trace the stories of both women. By way of introduction, the Connexional Register has a column for the occupation of each trustee, and in this instance, each of them is simply described as the wife of her husband.

Matilda was born Matilda Thompson, the daughter of William and Elizabeth Thompson, formerly of Yorkshire (where she was born) and early settlers in Wellington from 1841. They had lived in the Hutt Valley at the time of the Land Wars, and then moved to Tawa Flat.

Matilda married Stephen Mexted, of the notable Tawa Flat pioneering family, and when he died she married William Brogden (1847-1917). In 1876 they moved to Taonui, and "out of virgin bush they carved their home" as her obituary noted.

They later moved to Palmerston. "Mrs Brogden witnessed the transformation of the

Rangitikei Line from its original closely wooded condition to its present fertile state." Obviously the Brogdens were involved in Wesleyan church life in Marton before they made it possible for themselves and their neighbours to have their own local place of worship. When Matilda died in 1914 it was said of her that "she was of a very kindly nature, always ready to extend a helping hand to those in need".

Parthenia Mary Bannister, born in Wellington in 1850, was the daughter of Edwin and Mary Bannister. Her father was a printer with a local newspaper. She married Isaac William Lovelock (1847-1926) at the Taranaki St Wesleyan church in 1868 - the first couple to be married in the then new church.

They, too, moved to the Rangitikei, where he was a roading contractor, then farmer and horse breeder. They were neighbours to the Brogdens, and a Brogden son married a Lovelock daughter. Parthenia died at Rongotea on January 4th 1927, a year after her husband.

It would be good to think these two 'firsts' made a difference to the way the business of the Taonui Wesleyan Trust was done.

Bright futures in Blenheim

METHODIST ARCHIVES

By Helen Laurenson

In February 1945, Methodist Conference in Dunedin designated that year as 'Youth Year'. It was to have a special emphasis on work with young people, especially young men and women returning to post-war life in New Zealand after service overseas.

Although arrangements to hold a youth conference at the end of the year fell through, a youth conference did take place during the 1946-1947 New Year break, when more than 150 young people met at Massey Agricultural College.

They had travelled from all over New Zealand to take part in a 10-day programme of "study, inspiration, instruction, recreation, social and fellowship activities".

The conference was such a great success that there was enthusiastic support for another at the beginning of the following year but restrictions imposed at the time of the 1947-1948 poliomyelitis epidemic put paid to those plans.

In the light of that first gathering, the second Methodist Youth Conference in 1948-1949 was eagerly awaited, and more than 200 young people attended the 10-day event and enjoyed the January sunshine at the Royal New Zealand Air Force Base at

Woodbourne, Blenheim.

The theme for the second conference was The Christian Youth Movement (Methodist) - Its Place in the Life of the Church. It was reported that "a frank discussion of the movement has opened the way for a re-affirmation of all that it stands for and has created a desire to see it become firmly established in the life of the Church".

As well as the serious business of the conference there was time for much fun and hilarity with new friendships born and longstanding commitments made.

Youth conferences followed at two yearly intervals and at the New Year 1952-1953 event 214 gathered in Papanui, Christchurch. During this conference an appeal was launched for a youth hostel at Vella Lavella as the youths' contribution towards the Solomon Islands' Jubilee.

There was also the inspirational youth conference at Marton in 1955. It marked the Bible Class Movement Jubilee and was attended by more than 300 young people.

The photo of the Auckland contingent to that second Methodist Youth Conference at Woodbourne in January 1949 has been provided by Jocelyn



Members of the Auckland contingent to Methodist Youth Conference, January 1949.
Back Row: Jim Fredricson, Estelle Rennie, Bruce Gordon, George Green, ---, Bill Renwick, Jack Paine, David Stubbs, ---, Cliff Couch. Middle Row: Frank Paine, Lyn Fulton, Jean Hartley, --- Hayman, Ruth Cowley, Heather Gordon, Leonie Foster, Jocelyn Crabtree, ---, ---, Ruth Greenslade. Front Row: Merle Norris, ---, Mr and Mrs Hayman, ---, ---, Irene Yearbury, Mary Astley, Val Woolley. Cross-legged in front: Mervyn Rosser

Marshall (née Crabtree) who records the names of most of the young people.

Many of them were already making their mark as youth leaders and were to go on to take up positions of leadership in the life of the Methodist Church and the wider community during the second half of the 20th century. Many of the young women would

later have been more familiarly known by their married names.

It is particularly noteworthy that the Rev David Stubbs, who was ordained in 1953 and concluded his long and successful ministry at Blenheim, now lives in retirement there. No doubt he little thought in January 1949 that his journey of faith might ultimately lead him back to the

location of that early youth conference.

As Methodist Conference prepares to meet at Blenheim in that church's 150th year, it is an opportunity to remember with grateful hearts the young people in this photo who gave so much of their lives in the service of Christ and to New Zealand Methodism.



SINOTI SAMOA TUPULAGA TALAVOU CAMP 2015 'MISSION CHRIST POSSIBLE'

“Oute mafaia mea uma lava ona o ia ua fa'amalosi mai ia te a'u” - Filipi 4: 13

E le lava upu o le tatou gagana e fa'amatala loto ai le fa'amoemoe a Tupulaga Talavou; e le mafai fo'i e se fa'amatalaga ona tomalaulau le lagona o'otia i tapenaga uma sa tini taunu'u; ae moni ma fa'amaoni le pese a le A'oga Aso, o le alofa o le Atua e maualuga e le mafai ona a'eina, e maualalo e le mafai ona mauuina, e lautele fo'i e le mafai ona opoina, ae ioe ma talitonu o lona alofa ua silisili lea ia

i tatou uma.

Sa tatala aloa'ia le matou fa'amoemoe e le Tama'ita'i Sea ia Rev Suiva'aia Te'o ona fa'aauau lea o polokalame fa'ata'atitia mo le Aso Faraile e ala lea i le sui fefiloi o tupulaga talavou ina ia fa'amasani le tasi i le isi.

Na fa'apena fo'i ona fa'ailo le fu'a o le Mafutaga sa tapenaina e le tama'ita'i ia Lynley Tai fa'atasi ai ma le Iagolagosua o Ta'ita'i Tupulaga Talavou mai Aulotu ma

Matagaluega ta'itasi. Sa fa'apena ona tapunia aloa'ia lea afiafi i le faiga lotu na tapenaina e le Itumalo a Manukau.

I le Aso To'ona'i na tatala fuafuaga o le aso e le Itumalo a Aukilani ona gasolo ai lea i Workshops. Sa ta'ita'ia e nisi o le Aufaigaluega le “Inspirational Workshop”; o le Peresetene ia Olive Amani Tanielu ma le Peresetene ia Rosa Fa'afuata sa gafa ma le Workshop e ala i

galuega fai a le Mafutaga a Tama'ita'i a Niu Sila ma le Sinoti Samoa; o le Susuga ia Opeti Amani sa tauivi ma le Suicide Prevention Workshop; o le Fa'afeagaiga ia Prince Devanandan sa tufa fo'i e tusa ai o galuega a le Methodist Mission and Ecumenical; o le Tama'ita'i Pule ia Catherine Hodges sa gafa ma galuega a le Hamilton City Mission; o le Susuga ia Anthony Momoemausu sa tau'aveina le

Mentoring Workshop; a'o Susuga ia Taotua ma Itamua Robertson sa gafa ma le workshop e fa'ataata i le “Aganu'u” ma matafaioi a le taule'ale'a ma le tama'ita'i Samoa.

I le afiafi o le Aso To'ona'i sa fa'apena ona fa'aali ai tapenapenaga fa'ale-aganu'u a Itumalo ta'itasi, e aofia ai le Ulufale, Ulufafo, Ma'ulu'ulu a tama'ita'i, Fa'ataupati a ali'i, fa'atasi ai ma le Special Item sa'atofaina i Itumalo ta'itasi. O se taimi muamua fo'i lea ua fa'atinoina ai se Tavvaga Lauga a Tupulaga Talavou a le Sinoti Samoa na fa'afofoga ai fo'i le to'atele i le mata'ina o tapenaga a sui o Itumalo ta'itasi. Peita'i, na sola ma le Susuga ia So'otaga P-Misikei o le Itumalo o Taranaki le Tulaga Muamua. O le Susuga ia Ioane Sali mai le Itumalo o Hawkes Bay na Tulaga Lua, ae Tulaga Tolu le Tama'ita'i o Marion Feomaia mai le Itumalo o Manukau.

Ona avea ai lea o le Itumalo o Taranaki e tapunia fuafuaga uma e ala i le faiga lotu.

O le taeao o le Aso Sa na tatala ai e le Itumalo a Kisisone lea fo'i aso ma ona ia polokalame fa'ata'atitia. Ona auai atu lea o Tupulaga e ala i Creative Corners sa fa'atautai e le Susuga ia Ieremia Amani le “Praise and Worship”; o le tama'ita'i ia Sharlene Malaeimi sa faia le “Art”; o le tama'ita'i ia Simulata Pope sa faia le “Spoken Word”; o le vaega o le Oceania Interrupted na fefa'asoa'i e tusa ai o West Papua; ma le susuga ia Jason Manumua sa faia le “Drama”.

Ona tautai lea e Failauga Tupulaga o le Sinoti Samoa le sauniga lotu o le taeao, a'o le afiafi sa faia ai le Christian Rally. Na maitauina le lava tapena o Itumalo ta'itasi e fa'afo'i le vi'iga i le Atua e ala i siva fa'aleagaga, o pesepesega, tainane ai fo'i o fa'aevagelia. Na vala'aulia fa'apitoe le Peresetene (Rev Toviva Aumua) ma le Sui Peresetene (Dr Arapera Ngaha) o le Ekalesia Metotisi i Niu Sila, fa'atasi ai ma le tama'ita'i o Carinnya Feanati e fai ma Guest Speakers o lea fo'i fa'amoemoe.

E tele ma anoanoa'i fe'au sa fa'asoa i lea afiafi na lu'itauina ai i latou uma sa auai ai. Ona tapunia lea o le Aso Sapatu e ala i le faiga lotu na tapenaina e le Itumalo a Hawkes Bay.

Sa fa'apena ona fa'ai'uina le matou fa'amoemoe i le Aso Gafua. Na tatala e le Itumalo a Ueligitone le aso e ala i le faiga lotu. Na fa'asolo pue'ga ata o lea taeao, fa'atasi ma le toe silasila i tapenaga 'ese'ese o le Camp ma fesiligia i latou uma sa auai, pe fa'aapefa ona toe fa'aleleia i le lumana'i. Na tapunia aloa'ia ai fo'i e le Afioga i le Sea lea fo'i fa'amoemoe, ona ta'ape'ape lea o vaega ta'itasi i a latou nofoaga tumau, ma le lagona fiafia ma le o'otia.

O lea fo'i ua mae'a ona fonu le pa'a ma ona vae, ma ua tasi ai le fa'afitiga, o le tama'ita'i ia Tumema Faioso ma le susuga ia Lusua Feagaiga, olea ta'ita'ia le galuega a Tupulaga Talavou mo le 2015-2018.

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Mafutaga i group laity

N A B U L A

Rev Dr Ilaitia Tuwere

“...au sa lako mai me rawa vei ira na Bula, ia me rawa vakalevu sara” (Joni 10:10).

“Sa kaya vua ko Jisu, Oi au na Sala, kei na Vuni-dina, kei na Vuni-bula. Sa sega ni torovi Tamaqu walega edua na tamata, ena vukuqu ga” (Joni 14: 6).

Sa Dua ga na Bula ka da wasea vata na tamata kecega e vuravura taucoko; duidui itovo, vosa, vakabauta, duidui roka. Eda vota vata tiko na Bula duabulu oqo kei na veika buli ka tu wavoliti keda; na kau ena kena veimataqali, manumanu ena kena veimataqali, ika, ka vuqa tale.

Eda raica edaidai ena veiyasai vuravura ni sa vakacacani vakalevu na bula oqo ena veisala duidui e vuqa ka vakayagataka na tamata. Na kau, manumanu, kei na ika ka taukeni ena veiyavusa mai Viti eda kila vinaka.

Era sega ni ka me nanumi vakatani, ia era lewe ni vuvale vakayavusa mai Viti. Era lewe ni dua na yavu ni vakabauta ka koto vinaka ena i Vola Tabu kei na noda Vakabauta na lotu Vakarisito. Ena i ka 6 ni siga ni veibuli (Vakatekivu 1: 24 - 31) sa bulia na Kalou na manumanu ena kena veimataqali.

Oti sa qai bulia na tamata ka kaya me vakatawa ka maroroya na veika buli kecega. Sa sega ni dua duadua na nona siga na tamata me buli kina. Sa basika na tamata ena kena buli oti na manumanu, na kau ena kena veimataqali. Sa qai kaya na Kalou na Dauveibuli me maroroi ira vinaka na veika bula oqo na tamata ka ni ra lewe ni dua ga na vuvale ka kena iliuliu na Kalou.

Eda vakabauta na lotu Vakarisito ni Bula dua bulu oqo sa mai soqoni vata ena kena kune ka sereki vinaka koto bula nei

Jisu Karisito. E sega ni kune ena dua tale na vanua.

Sa Jisu ga na kena itekitekivu, nona e loma, ka na tinia talega na Bula oqo. “Koi au ga na Sala, kei na Dina kei na Bula ...” (Joni 14: 6). Volavola tiko o Joni vei ira na lewe ni lotu Vakarisito era vosa Vakirisi. Vuqa vei ira oqori era Jiu ia era vosa va-Kirisi. Era vakayagataka na vakasama kei na rai Vakirisi. Era vakasaqara na kai Kirisi na veisala e vuqa me vakabalavutaki kina na Bula ena vuravura oqo.

Era dau ni vakadidike, era dau ni vakaukauwa yago, na kena kumuni na iyau me levu, vaqaqa se vakataroga na veitosoyaki ni kalokalo, ka vuqa tale. Sa sega ni bibi sara na balavu ni Bula ena bula oqo. E vinaka beka ia e sega ni bibi duadua.

Sa ka bibi ga mo taroga tiko se na cava na solia lesu ki vuravura, se na kemu yaga ki vuravura ni mai cava na nomu bula ena bula lekaleka eda lakova tiko qo. Mo biuta koto mai edua na kemu yaga kina nomu matavuvale, nomu koro, se lotu, se dua na ka ka yaga raraba vei ira na wekamu.

Sa ka bibi ka yaga meda taroga se a cava sara mada na “Bula Vakabulai”? Kaya na Turaga ko Jisu: “Oi au na katuba...” (I am the door/gate. Whoever enters through me will be saved). Rawa me veicuruyaki tiko.

E kila vinaka tiko na katuba ni vale. Ena nona veicuruyaki ... curu mai ka curu yani ena kunea tiko na kakana. Oqo edua na irairai ni bula ka rawa me kainaki ni 'bula vakabulai'.

Kena veibasai edua sa sega ni kila na katuba se matamata ni vale. Na kakana ga ena kunea ko koya ka veicuruyaki - 'curu mai...curu yani' sa ikoya na 'vakacegu', na 'marau', na taleitaka me vakaitavi ena dua na ka, na nona marau me solia edua na ka. Na veika oqo sa ikoya na “kakana” ka tukuni tiko oqo.

Ena kune kakana o koya ka curu ena katuba se matamata oqo ko Jisu Karisito sa ikoya na Sala, na Dina kei na Bula. A cava na kena ibalebale? Edua ka rawa ni tauri koya rawa. Edua ka 'lewa vinaka' tu (discipline) na nona Bula.

Taura rawa na nona malumalumu. E ciqoma. E sega ni viritaka tale vua edua se me beitaka edua tale ena vuku ni nona malumalumu ga o koya vaka ikoya. Ia e ciqoma ka vaqara me vuli mai kina ka tekivu tale ena dua na ilakolako vou. Taura rawa na nona “cudru”. E kila na gauna me vosa kina kei na gauna me galu

kina. Kila vinaka na gauna me curu mai kina kei na gauna me curu yani kina ... ia ena 'kune kakana'. (wilika na Kalatia 5: 22-26.)

E vica na “Meca ni Bula” e cavuta ko Joni ena nona kosipeli. Matai, na Daubutako (thief). Dredre me kilai vakarawarawa se evei na uluna se buina me vaka na gata ni davo koto. Se me vaka na kau ka dredre me kola ena dua na matau ni buka ni sa rui veicorumaki vakaukauwa na lewena e loma. Sa vaka edua na tamata sa matai ena tuva vosa se ivakamacala.

Sa vuqa era sa vaka tu oqo ena gauna edaidai e vuravura. Ni sa mai lewai keda e vuqa na 'kaukauwa' me vaka na

technology kei na kena iyaragi sa tu oqo vei keda edaidai, sana levu sara na 'daubutako' vaka oqo eda na sotava ena veisiga. Meda qaqaarauni kina. Karua, o koya na Daukovekove (power-hungry).

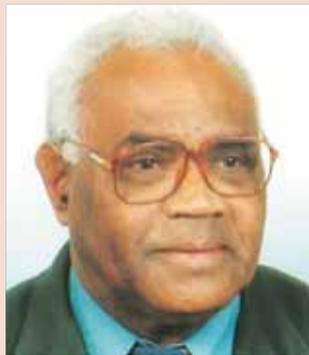
Vakayagataka na kaukauwa (power of violence) me kovea se vakacacana kina na nona bula edua tale. Sa levu sara talega era vaka tu oqo eda bula vata ena veisiga. Meda qaqaarauni vinaka kina. Katolu, o koya ka Voli na nona cakacaka (hired hand, middleman).

Tu voli ga e loma (mai na makete - middleman). Matau ka matai ena veitosoyaki, se nona ivakarau vinaka na “Liu-muri”. Kena vosa vaka-Peritania ka da dau rogoca ni o koya oqo na “Opportunist”. Matai ena 'veivakayagataki' me rawa kina na nona inaki ca.

Kena iotioti ka vakamacala kina ko Joni ena nona ivola sa ikoya na iVakatawa Vinaka. Se mani vakacava sara na draki eda na sotava ena bula oqo; ena tu ga e yasamu na iVakatawa Vinaka oqo me tomani iko ena nomu ilakolako. Me rawa ni ko tauri iko rawa tiko se evei ga na vanua kei na ka ka yaco kina.

Sa lako mai na i Vakatawa vinaka oqo me rawa vei iko kei au na Bula...io me rawa vakalevu sara. Sai Jisu Karisito duadua o koya na iVakatawa Vinaka oqo, na Katuba, na Sala, na Dina kei na Bula. Eda sa sureti tiko ena lomalomani yabaki oqo meda ciqoma ena yalo marau kei na vakavinavinaka na nona yalataki koya na Gone Turaga me liutaka na noda bula ka maroroya ena veisiga ni noda bula.

Meda bulataka ka veisoliyaka na Bula levu oqo kei ira eda bula vata ena veisiga ena sala kecega eda rawata. Nona vosa tale: “Au sa lako mai me rawa vei kemudou na Bula, ia me rawa vakalevu sara”.



Ilaitia Tuwere

Vakanamata na Tabacakacaka Ni Ceva na kena tavoci na tabacakacaka vou e rua

E laki qaravi e Wanganui ena macawa tolu sa oti nai otioti ni nodra Bose Vakayabaki na Tabacakacaka ni Ceva kei Aotearoa. Oqo ni oti e ciwa vakacaca na yabaki mai na gauna e tauyavu kina mai na koroturaga e Weligtoni.

Na kena mai wase rua na tabacakacaka ni ceva e sa dusia tikoga na tubu kei na kena sagai na me tarai cake tikoga na nodra bula vakayalo na lewe ni vavakoso.

E laurai talega ni sa ra lewe vuqa talega mai na wekada na lewe i Viti era gole tiko mai vakacacacaka ka ra sa mai tu dei e Niu Siladi. E ra sa nanamaki tiko na lewe ni tabacakacaka na kena mai vakacavari vakavinaka na Tabacakacaka ni Ceva kei na kena mai tavoci na Tabacakacaka vou e rua ena vula o Okotova (Labour Day weekend) ni yabaki oqo.

E ratou tiko talega ena Bose oqo na matavuvale vaka Tuirara Levu ni Wasewase na Tulagi ka ra mai vakasavui tukutuku tiko ena vuku ni Wasewase.



E ra lagasere tiko oqori na lewe ni soqosoqo ni turaga ni Tabacakacaka ni Ceva.



Ko ira na lewe ni Bose Vakayabaki ni Tabacakacaka ni Ceva kei Aotearoa.

Ellerslie Tongan Methodist Church (Moia Mei He 'Eiki) Uike Famili (Family Week) May 2015

Ellerslie Tongan Methodist Church (Moia Mei He 'Eiki), celebrated their Uike famili (Family Week), for 2015 with cultural performances, gospel singing and cultural food prepared by the members of Moia Mei He 'Eiki.

It was a week blessed with love and fun for all families

who participated in this glorious event that is held every year.

Ko e taha 'eni ha polokalama 'oku mateuteu kiai e kainga lotu Moia mei he 'Eiki he ta'u ki he ta'u.

'Oku fakahoko foki 'eni hili 'a e Sapate Fa'e. 'Oku fa'a fakataha e ongo kalasi 'aho 'e 2 'o fakakulupu pea nau fai

e ngaahi polokalama kuo fokotu'u he Falengameesi pea toki katoanga'I he Tokonaki.

Ko e teu mafana 'eni 'a e kainga mo e ngaahi kulupu takitaha.



Rev Vaikoloa Kilikiti - Faifekau Moia mei he 'Eiki.



Tokonaki 'a e Fafine Tonga. Falavala 'a Fafine Tonga.

'I he 'aho 1 'o Siune 2015, na'e fiefia ai e Kulupu "Falavala 'a Fafine Tonga". 'Oku fai ma'u pe 'a'ahi he ta'u kotoa pe. 'Oku 'iai e ngaahi me'a 'oku nau fakapapau'i ke nau 'a'ahi ai.

Ko e kulupu ni mei he siasi Dominion. Ko e toko 6 pe kau memipa. Ko e ngaahi me'a ngaue 'oku 'a'ahi 'oku nau fokotu'u he ta'u ke lava ke nau ma'u e ngaahi me'a ni. Ko e ta'u ni, na'a nau 'a'ahi ai e ta'ovala pea mo e fala fihu mo e naunau kai (dinner set).



Ko Susan Prescott pea mo 'Iunisi Vaitohi ko e ongo memipa he kulupu pea mo 'ena koloa 'oku ha atu 'i he 'a'ahi.



Ko e ta'ovala 'eni mo e fala 'oku kau atu heni.



Ko e ngaahi naunau me'a tokoni, dinnerset ne kau ki he 'a'ahi.



Ko e Ta'ovala 'eni 'e taha.



Ko e Kaufo'ou Havea ko e hoa 'a e setuata Dominion pea ko e sea ia 'ae kulupu ni (fika 2 mei to'omata'u). Na'a ne lalanga pe 'a e ta'ovala ni. 'Oku Kie 'a e tafa'aki 'e taha pea Fau 'a e tafa'aki 'e taha 'o e ta'ovala'. Ko e taha 'eni e me'a ne kau he 'a'ahi.

Ko e teuteu ma'ae kau kanititeiti faifekau

Ko e taha 'o e ngaahi me'a 'oku tokanga ki ai 'a e penolo he sivi faka'osi (national assessment) 'o e kau faifekau ko hono fakamo'oni'i 'oku nau lava 'o fakafelave'i 'enau ngāue he siasi pea mo e ngāue ma'ae komuniti (community involvement).

Pea 'ikai ko ia pe kae mahino 'oku nau lava 'o fakakaukau'i mo ha toe founga ange 'a hono fakahoko (practicalise) 'o e 'ofa 'a e 'Otua ki he kau memipa 'o e siasi ka 'oku 'ikai ko e lotu fakafalelotu pe 'o hangē ko ia kuo tau angamaheni mo ia. 'I he fakakaukau ko ia 'oku faka'amu ai 'a e konivina 'o e kau kanititeiti faifekau mo e tikoni, 'Ikilifi Pope ke fakataukei'i 'a e kau teuteu kanititeiti ki he ngāue 'a e Vahefonua 'i he ngaahi 'elia 'oku tokanga ki ai 'a e penolo.

Pea 'ikai ko pe ka ko e me'a mahu'inga taha ke fakapapau'i mo mahino 'e ola lelei (successful) 'a e ngāue 'a e faifekau 'i he potu siasi 'o tautautefito ki hono tokanga'i 'a e mo'ui kakato (whole being) 'o e kau memipa 'o e siasi.

Ko e tokanga'i 'o e mo'ui kakato ko e uho tefito ia 'a e siate folau 'a e Siasi 'o hangē ko ia kuo tau laau'ilo ki ai 'o hangē ko e ngāue 'a e Lifewife pea 'oku muimui ki ai 'a e Siaola pea mo e ngaahi Vahefonua pe sinoti kaunga'api.

'Oku toe fatu ai foki 'e he siasi 'enau siate folau ki he ta'u 'e 10 ka hoko mai ke tokangaekina e nofo masiva 'a e fānau (child poverty).

'Oku 'i ai foki 'a e ma'u 'o pehé ko e ngāue 'a e faifekau ko e tauhi fakalaumālie pe 'o e kau memipa 'o hangē ko e fakalele e ngaahi polokalama fakafalelotu

mo e ngaahj polokalama fakalaumālie kuo tau angamaheni mo ia mo e siasi 'i Tonga.

Ka 'i he me'a 'oku tui ki ai 'a e siasi 'i heni 'oku fiema'u ke tokanga'i 'a e mo'ui kakato 'a e kau memipa ko hono 'uhinga he'ikai ke ala fakamavaheve'i 'a e fekau'aki 'a e ngaahi kupu memipa 'o e mo'ui 'o hangē ko e mo'ui fakalaumālie, mo'ui fakasino pe fakasosiale pea pehé foki ki he mo'ui faka'atamai. Ko ia 'oku mahu'inga'ia ai 'a e siasi he ngaahi ngafa fatongia ko eni 'oku nau lolotonga fakahoko.

Na'e pehé foki 'e he konivina 'Iki Pope 'oku 'alu ke toe tokosi'i ange 'a e ngaahi siasi 'oku te'eki fakafaipekau pea 'ikai ko ia pe ka 'oku toe faka'au ke toe tokolahi ange pea lalahi vave foki mo e fānau na'e fā'ele'i 'i muli ni. Ko ia 'oku matu'aki mahu'inga ke fakapapau'i 'oku filifili lelei 'a kinautolu 'oku pole mai ki he ngāue 'a e siasi 'o hangē ko e faifekau pea fakapapau'i foki ko honau ui mo'oni eni pea 'ikai ko ia pe kae mahino 'oku 'i ai 'a 'enau taukei mo e taleniti 'e tokoni ki hono langa hake 'a e siasi.

'I he ngaahi uike si'i na'e toki hili angē na'e fakataha mo faka'ali'ali ai 'e 'Iki ki he ongo kanititeiti 'e ua ko Sila Mala'e mo Sione Nautó Taukolo 'a e polokalama po ako 'oku fakalele 'e he Talasiti 'a e To'utupu Tonga ke tokoni kinautolu 'oku sivi NCEA.

Ko e taumu'a foki e polokalama ni ke toe tokolahi ange 'a e fānau fanau'i 'i muli ni 'oku lava 'o hū ki he 'univesiti pe ko e 'o fakahoko 'a e ako ma'olunga ange 'oku fakahoko 'e he ngaahi 'apiako tekunikale lalahi. Ko e motolo ia 'o e ngāue

fakafaipekau kuo nga'unu ki ai 'a e siasi Metotisi pea 'oku tui 'a e konivina, 'Iki Pope 'oku totonu ke muimui ofi ki ai 'a e Vahefonua koe'uhi he ko e me'a ia 'e langa hake ai e mo'ui 'a e ngaahi fāmilī 'o e siasi.

Pea 'e lava ai ke napangapangamālie 'a tu'a mo fale pe mo e mo'ui fakalaumālie pea mo e mo'ui faka'aho 'a e kakai 'i he ngaahi tapa ki tu'a. Ko e fakakaukau ia 'oku ako'i ai 'e he 'apiako Tohitapu 'a e siasi, Trinity Theological College 'a 'enau polokalama ako ko e Diploma in Practical Theology ke lava 'a e kau ako faifekau 'o a'usia mo taukei 'i he faka'ai' ai 'a e teolosia 'o e ngāue pe fakafuo 'i he ngāue 'a e me'a fakalaumālie pe ngaahi akonaki fakafolofola 'oku tui ki ai 'a e siasi.

Hangē ko e 'isiú 'o e tupu masiva 'a e fānau (child poverty) kae 'osi ko ia 'oku tau malanga'i ko e 'Otua 'oku ne 'ofa'i mo fakalato 'etau ngaahi fiema'u. 'Oku kei tonu pe ko e 'Otua 'oku ne 'ofa'i kinautolu mo fakaai hotau masiva ka he'ikai faifaiange kuo mana mai 'a e 'Otua ia 'o 'uha pa'anga mai ke tu'umālie 'etau fānau pea solova ai 'a e 'isiú. Ka 'e fakaivia kinautolu 'e he 'Otua te tau lava kinautolu 'o tokoni'i 'etau fānau ke sai 'enau akó kae lava ke ma'u ai ha'anau ngāue lelei ke nau tu'umālie mo ma'u ai hanau kaha'u lelei.

Pea ko e lava'anga ia 'o e solova 'a e 'isiú 'o e masiva mo e nofo tu'utamaki 'etau fanau. Ko e motolo ia mo e ngaue fakafaipekau 'oku tui ki ai 'a e siasi 'i hotau kuonga ni pea 'oku tui 'a e konivina ke 'ave ki ai 'a e teuteu'i 'o e kau faifekau pea mo e ngāue 'a e Vahefonua.



Ko e ongo kanititeiti faifekau Sila Mala'e mo Sione Taukolo 'oku na lolotonga vakai ki he po ako pe NCEA Study Skills Programme 'a e To'utupu Tonga Trust. 'Oku ha foki he ta 'a e tiuta ko Mareta Monga mo Seini Pua (lolotonga ako Univesiti 'Aokalani) pea mo e ta'ahine ako ko Latai mei Marcellin College.

NGAAHI FANONGONONGO

Fakataha Vahefonua Tonga O Aoteaora
Siulai 31 - 2 'Aokosi 2015
Falaite 31 Siulai - Fakataha Vahefonua Faka Faifekau - Lotofale'ia kamata he 9.00 pongipongi
Falaite 31 Siulai - Po lotu Fakafe'iloaki - Lotofale'ia kamata taimi 7.00 efiaki
Tokonaki 1 'Aokosi - Fakataha Vahefonua - 9.00 pongipongi
Sapate 2 'Aokosi - Lotu hengihengi - 7.00 pongipongi
Lotu H_ & Fakafeta'i - 10.30 pongipongi
Malanga FakaVahefonua & Sakalameniti - 11.00 pongipongi
Kataki 'a e ngaahi Lipooti mei he ngaahi Fai'angalotu ki he Vahefonua, ke mou kataki 'omi kimu'a he 20 Siulai ki he 'imeili ko 'eni talakai@xtra.co.nz.

KEMI KUMI IVI 'A E KAU SETUATA MO E TOKONI PEA MO HONAU NGAARI HOA

'E fai 'eni ki he Camp Morley, Clarkes Beach.
Fakahoko he efiaki Falaite 14 'o 'Aokosi ki he Sapate 16 'o 'Aokosi 2015.
Mou kataki 'o fetu'utaki mai ke fakapapau'i mai teke kau ki he kemi pe 'ikai. 0276767053 pe talakai@xtra.co.nz.

PUKOLEA

Ko e kole atu 'eni kiate kimoutolu 'oku ma'u ha ngaahi talanoa ki ho'omou siasi ke 'omi pea mo ha ngaahi 'ata ke fakakau atu he Pukolea 'o 'Aokosi. 'Omi ho'o fakamatala ki he talakai@xtra.co.nz.
Ko e 'aho 'oku 'osi kiai ko e 'aho 16 Siulai.