

TOUCHSTONE

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



With their buildings likely damaged beyond repair, Richmond Methodist Church has decided to merge with another parish. They held their final service as an independent congregation in January. For a full story see Page 11.

Quake anniversary sees slow progress but vision takes shape

By Paul Titus

With its final insurance settlement unresolved and full engineering reports on its Christchurch buildings still pending, the Methodist Church was making slow progress toward recovery on the second anniversary of the devastating February 22nd earthquake.

The uncertainty has checked the Central South Island Methodist Synod's efforts to develop a strategic plan for the future.

Despite this, Church leaders say the crisis created by the earthquakes has created an unparalleled opportunity for Canterbury churches to restructure themselves and forge new models of ministry and mission.

Methodist Church general secretary Rev David Bush says the past year has seen little significant progress with regards

to property matters. "The legal and insurance issues we face are extremely difficult so the big picture remains unchanged," he says.

Like other denominations, at the time of the earthquakes the Methodist Church of NZ was insured by Ansvar Insurance Ltd, which has now traded as ACS (NZ) Ltd.

"Other denominations have settled with the insurer but we are still in negotiations to get the full value of our property," David says. "We are now their biggest unsettled claim."

Methodist executive officer Greg Wright says a number of issues have complicated the Church's settlement claim.

One is a recent High Court ruling that said the Christchurch City Council was wrong to insist damaged buildings be repaired to 67 percent of the current building code.

Another is that the Canterbury Earthquake Recovery Authority (CERA) has included the damaged Methodist



Connexional office building, Morley House, within 'The Green Frame' along the eastern side of the city centre. The Government will compulsorily take land in the Frame.

"We had to restructure our claim to meet the High Court ruling that buildings must be rebuilt to 34 percent of the current code. If we were required to strengthen to 67 percent of code as the City Council had ruled, some of our buildings would be a total loss. At 34 percent, the insurer can argue they are economic to repair," Greg says.

"Currently there is a difference of about \$10 million between what we want and what the insurer is offering.

"We have told them that if the matter is not resolved by the end of April, we will ask them to replace or repair all of the damaged buildings. That is certainly

not our preferred option because it takes away our flexibility."

Greg says differences remain with ACS (NZ) Ltd over the payout for Morley House. Despite the Government's intention to buy the land, the insurer says their only obligation is to pay the cost of repairs or indemnity value, i.e., the value of the building when it was damaged, not the cost of replacing it at today's prices.

"If the insurer does this and the Government only pays for the land, we would not receive the full value of the property. In that case we would not be able to rebuild the Connexional office. The Church needs to get the full value of the property from the insurer, the Government, or a combination of the two."

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Pasifika Festival to include ecumenical church service

A great opportunity for Auckland's Pacific church communities has come about with the inclusion of an ecumenical church service in Auckland's festival calendar.

The Pasifika Festival will take place on Saturday 9th and Sunday 10th March. Now in its 21st year, the Pasifika Festival showcases the cultures of 10 Pacific Island nations.

The Auckland City Council has expanded the festival to include Sunday for the first time, making the church service possible.

University of Auckland Rev Uesifili Unasa says the Pasifika Festival is now a key event in the city's social calendar. More than that, it's becoming part of a significant regional and international festival, attracting thousands of visitors each year to take part in cultural events.

"It's a big deal for Auckland but it's a big deal for anyone of Pacific origin."

Uesifili says Sunday is a holy day for most Pacific communities so the church



Auckland's annual Pasifika Festival will include a church service for the first time.

service will play a significant role in bringing faith out of small communities and into the public arena.

"The church service is unique because it's right in the middle of a secular event,

and in my view that makes it really significant," says Uesifili.

The church wants to be relevant and where can you be more relevant than where churches and cultures mingle? he asks.

Uesifili says by freeing faith from its narrow confines, the Pacific church communities are also following Methodist preacher John Wesley's famous dictum, 'The world is my parish'.

In his capacity as chaplain of the University of Auckland and as chairperson of the people's advisory panel to the mayor and Council, Uesifili will lead the church service with the assistance of Pacific church leaders and community.

The theme of the service will focus on church and community, with choral and other cultural events. The service starts at 9 a.m. on the Sunday morning, and Uesifili says it will set the tone for the rest of the day.

The inclusion of an ecumenical church service in the Pasifika Festival is an exciting development, he says. "We've worked hard to make it happen. In the long term it will be a unifying event in the life of the Pacific community."

Neighbours Day - celebrating neighbourliness and manaakitanga

A 2005 initiative by an Auckland Methodist Church and Methodist Mission's Lifewise to turn streets into neighbourhoods has grown into a national event.

This year Neighbours Day Aotearoa will take place throughout the country on the weekend of March 23rd and 24th.

Neighbours Day is about thousands of Kiwis taking the time to engage in small, local acts of neighbourliness, over the course of one weekend.

Neighbours Day Aotearoa grew out of a partnership between Lifewise and Takapuna Methodist Church. The day evolved from an Auckland event to a national campaign in 2011.

Last year Neighbourhood Support NZ and the Mental Health Foundation joined the original partners to promote the initiative.

These organisations are involved because they believe that stronger neighbourhoods can be a powerful tool for tackling many of

the social concerns that exist in Aotearoa: loneliness, social isolation, crime, mental health, family violence and safety.

All these issues can be addressed in some way by increasing community cohesion and resilience.

Neighbours Day aims to turn strangers into friends and transform every street in New Zealand into a fun, friendly and safe place to live. It all starts with Kiwis connecting with the people that live along the road with them.

Getting involved with Neighbours Day Aotearoa is a great investment for individuals, councils, corporations, businesses,

trusts, neighbourhood associations, and community and social service organisations.

The campaign is looking for more supporters to gain its full potential.

To learn more visit www.neighboursday.org.nz; follow the NeighboursDay Facebook page or email kiaora@neighboursday.org.nz.



Turn strangers into friends on Neighbours Day.

charity, and how you can make a submission on the proposed standards.

The seminars will cover the XRB's new accounting standards framework for not-for-profits, the XRB's simple reporting format, and Government's proposals on audit and reviews of financial reports prepared by registered charities.

In March seminars will take place in Wellington, Lower Hutt, Whangarei, Auckland, Hamilton, Tauranga, and Rotorua.

It April seminars will take place in Napier, New Plymouth, Whanganui, and Palmerston North.

In May seminars will take place in Christchurch, Dunedin, Invercargill and Nelson.

The Connexional Office urges administrators, treasurers and those people who prepare annual accounts for submission to the Charities Commission to attend one of the meetings and have your say.

For further information or details the times and locations the seminars, contact Methodist financial services manager Peter van Hout at peterv@methodist.org.nz or 03 366 6049.

NZ Methodists and Catholics react to Pope's resignation

By David Hill

The eyes of the world are on Rome and the election of a new Pope is attracting more than passing interest for New Zealand Methodists.

Last month Pope Benedict XVI announced his resignation, becoming the first Pope to resign in six centuries. By the time Touchstone goes to print, the Cardinals will most likely be in Conclave or lockdown to select a successor.

Rev Dr Trevor Hoggard served five years as the World Methodist Council's representative to the Vatican City and now heads Te Haahi Weteriana's delegation in dialogue with the New Zealand Catholic Church.

Trevor says the Pope's resignation will have shocked Catholics around the world and raise some questions of protocol for the Vatican City.

"I don't think they know what to do. They haven't had to deal with this before. What is the status of an ex-Pope? Where will he live? How will the new Pope cope with the old Pope hanging round the Vatican?"

"It is unusual for a Pope to resign and not wait for the Lord to call him but in hindsight it fits with Benedict's personality."

Trevor says the 85-year-old Benedict, born Joseph Ratzinger, has been Pope since 2005 and was more at home as an academic and "back room boy". Trevor met Benedict several times formally, during his time at the Vatican.

While he insists he has no great inside knowledge, Trevor says Cardinal Peter Turkson, of Ghana, was "always very well spoken of, so he would be a strong candidate". Trevor has never met Cardinal Turkson, but once unsuccessfully tried to get him to celebrate John Wesley's birthday with him.

Hamilton Deacon Peter Richardson

heads the Catholic side in dialogue with the New Zealand Methodist Church. He says the impending election of a new Pope "is quite exciting and it raises the profile of the Catholic Church throughout the world."

"There is lot of anticipation to see who will take the chair of St Peter and the direction he will take it. Will he be an African or an Asian? Or will they go back to an Italian?"

"For us, here in New Zealand, it is business as usual and we will follow the events in Rome with interest."

New Zealand's only living Cardinal Tom Williams participated in the Conclave to elect Pope Benedict, but will not attend the latest Conclave on account of his age. He is 83. All cardinals entering conclave must be under the age of 80. One Australian, George Pell, will be among 118 Cardinals in Conclave.

Faith and Order committee chairperson Rev David Poultney drafted a letter on behalf of president Rev Rex Nathan to the New Zealand Catholic Church when Benedict XVI retired.

"It was to recognise that this is almost unprecedented. It is rather like the shock the British people would have if the Queen abdicated. It makes this a difficult time for our Catholic friends and we pray for them."

David says members of the Methodist and Catholic dialogue will be participating in a two-day pilgrimage in Northland visiting sites important to each denomination around the time of Conclave.

According to Wikipedia, the last Pope to resign was Gregory XII in 1415, following a period of schism where there were two Popes active at the same time. The last time a Pope voluntarily resigned was Celestine V in 1294. There are believed to have been at least five previous Popes who have resigned.

Free seminars on new accounting standards for parishes

Some parish officers will know that there are proposed new financial reporting standards for charities and not-for-profits that they will have to comply with from 2015.

Because you will need to provide comparative information for the previous year the Church must have systems in place by 1 July 2014.

Registered charities will be required by law to apply the new standards once the Financial Reporting Bill 2012 currently before Parliament is enacted.

The External Reporting Board (XRB), which is responsible for setting financial reporting standards in New Zealand, is partnering with Internal Affairs' Charities team and the Association of Non-Government Organisations of Aotearoa (ANGO), to run a series of seminars on the proposed new accounting standards.

The free seminars will be held across the country in March through May, 2013. They are designed especially for registered charities and other not-for-profit organisations.

The seminars will explain what is being proposed, how the changes might affect your

Cyclone Evan - community spirit helps Samoans respond to adversity

Samoan villagers are responding with resilience and initiative as they cope with the damage from the second natural disaster to strike them in three years, says a Methodist church leader.

Methodist Church of New Zealand Taiui executive officer Rev Aso Samoa Saleupolu and his wife Vaotane arrived in Samoa on December 15th, the day after Cyclone Evan hit, causing damage to many parts of Upolu Island.

Evan was one of the most powerful storms to hit Samoa in the past 20 years and it struck hard in parts of the country that were still damaged from the 2009 magnitude 8.1 earthquake and tsunami.

Aso and Vaotane first visited his family village, Vailele, east of the capital, Apia. They then shifted to Voatane's village, Matafa'a, on the south coast of Upolu.

"Some parts of Apia were badly affected, including the race course, Aggie Grey's hotel, and the villages of Lelata and Magiagi, where the country's main power generator is located.

"In Vailele and the villages on the east coast a lot of trees had fallen. There was some damage to houses but it was minimal," Aso says.

Things were much worse on the south coast. Matafa'a is on Lefaga Bay and all the

villages around the bay were severely damaged. Matafa'a was one of the worst affected.

"School buildings, churches and parsonages were damaged and lots of houses were destroyed. Many buildings still needed repairs from the tsunami.

"The people showed a strong spirit to work as a community to get their property rebuilt but a long term problem will be the damage that has been done to the banana, breadfruit and coconut trees.

"The trees must be replanted, and in the meantime the people will rely on taro root for food. When the taro finishes in April or May, food will be in short supply."

Aso says people in the south coast villages were proactive and began rebuilding their houses themselves because their experience after the tsunami was that the government was unable to provide much help.

After Cyclone Evan the government did distribute some food and tools. The Red Cross and the Mormon Church also provided some help.

The Methodist Church of Samoa has set aside funds to help rebuild churches and parsonages but local people will be responsible for most of the repairs.

"There is a strong community spirit to

rebuild churches. Some churches have asked each family in their village to contribute \$500 toward the cost of repairs. This will be difficult for people struggling to rebuild their own homes unless they get help from their families overseas.

"People are rebuilding their homes with both indigenous and industrial materials, such as roofing iron. The current generation can pass on the knowledge of the plants used to build houses but the Western world is fast moving into Samoa and that knowledge could be lost," Aso says.

With the main generator damaged there was no electricity at Matafa'a.

"The Christmas service was lit with candles and kerosene lanterns, which was nice but not something I expected to see in Samoa any longer. We had to go to Apia to charge our cellphone and computer batteries. We had to either buy water there or boil it on the fire before drinking."

The south coast villagers say the affect of Cyclone Evan and the tsunami are worse than disasters that affected them in previous generations. Aso says many people understood these events in religious terms. They wonder what Samoa as a country has done wrong and ask why God is punishing them.

Aso responded by explaining the effects of pollution and climate change.



Cyclone Evan destroyed coconut, banana and breadfruit trees, and this will soon cause food shortages.

Auckland Methodists add their bit to Auckland's Pride Parade

Nine members of Pitt Street Methodist Church took part in the Auckland Pride Parade on February 16th and received warm applause from many of the spectators.

The Pride Parade is an expression of the gay community's identity, and the Pitt Street congregation was invited to take part by the Auckland Community Church. The Community Church had a float in the parade, and helped make up a team of about 40 church people.

Members from St Matthews in the City were also part of the group. They held banners saying that Noah's ark had pairs of all kinds.

Community Church members wore rainbow T-shirts, while Pitt Street members wore blue with the church's emblem, prompting several onlookers to ask if they represented the National Party.

The Community Church float played evangelical music, suggesting that liberal and evangelical groups were both involved. One of the float team, Professor Peter Lineham of Massey University, spent the hour of the parade spraying spectators with a giant water gun.

David Hines was a member of the Pitt Street group. David says he was surprised how at enthusiastic the crowd was.

"People were constantly cheering and taking photos of the floats. Our banner was quite popular with the photographers. A number of young children joined in the response, and several gave high-fives to members of the parade, who came over to greet them.

"Being part of the parade made it hard to assess the event as a whole, but it seemed the strongest applause was for the team from the Defence Forces. Their group was quite low-key, and the reason for the excitement was that they were there at all, and in uniform."

David says his favourite demonstrations were a group of drag queens on segways and a convertible wedding car with two male partners getting married, one in a luxurious bridal gown and the other in a black suit.

"I didn't see any negative reactions till the end, when two objectors were arguing with the police, who apparently had asked them to move away. They seemed to want to be arrested but didn't succeed."

"Comparing it with Auckland's previous gay pride parade, 12 years ago, the mood was of celebration, rather than defiance. The gay, lesbian, bisexual and transgender community seems to have won the public over to their cause, and supportive Christians were welcomed as part of the event.

"It seems appropriate that representatives of three political parties were there, as was Auckland mayor Len Brown. It was an event you could take your children to, as many parents did," David says.

Pitt Street presbyter Rev Lynne Frith attended the Pride Parade and made a second statement by wearing a badge in support of the Gay Marriage Bill.

Lynne already conducts civil union ceremonies, and the Pitt St leaders' meeting supports her willingness to conduct them in church though she hasn't been asked to do that yet.



Members of Pitt Street Methodist Church at the start of the Pride Parade.

PUBLIC ISSUES NETWORK



What about a Living Wage

A Living Wage in New Zealand is \$18.40 per hour.

This amount is enough for a family to pay rent, buy food, run a car, have a computer, and pay for insurance. It is enough to pay for children to go on school trips, have a birthday party, and be in childcare. It allows people to make a two percent contribution to KiwiSaver and eat out once per month.

In other words, it is enough to support social participation.

The \$18.40 amount is based on a two-adult and two-children household, and on the adults having one fulltime 40-hour job and one 20-hour job between them.

Clearly many families do not fit this standard. It does not reflect extended families or single people living alone. It does not provide for cultural responsibilities.

Nor does \$18.40 take account of the very different costs in different parts of the country. With rental housing much higher in Auckland the living wage for Auckland should be \$21 per hour.

The calculation for a Living Wage was derived from interviews regarding weekly expenditures and through an assessment of government statistics.

The Living Wage campaign is asking employers to pay about \$5.00 more than the Minimum Wage of \$13.50 per hr. Many successful businesses and large companies can pay living wages from their considerable profits. On the other hand, many other businesses run on small profit margins and could not pay \$18.40 per hour.

The focus of the Living Wage campaign is on employers raising wages and providing fair and reasonable working conditions. The focus is not on political advocacy for the Government to raise

the minimum wage.

A Living Wage provides a simple message about an acceptable standard of living. The amount of \$18.40 is not unrealistic. It sets a target and provides a base-line for negotiation.

Deborah Littman from the Canadian Living Wage campaign argues that the Living Wage goal is achievable piece by piece; as some businesses step up wage levels, it sets an achievable standard and creates a realistic aspiration for others to follow. Momentum is created by example.

Further Questions

- Is it fair for the onus of paying a Living Wage to be with employers? Should the responsibility for Living Wages be with Government?
- Does the Living Wage result in tradeoffs such as higher pay, fewer hours of work and requirements for higher productivity?
- A Living Wage will not be equally distributed across all employees. How will this affect equity for workers?
- A Living Wage will not ease the poverty of beneficiaries. Should our focus be on raising benefit levels?
- The Methodist Church in Britain has adopted a Living Wage policy. How can we put our house in order in Te Hahi Weteriana?

Action Points

- Inquire about pay rates being paid in parishes and church organizations.
- Join the Living Wage campaign. See www.livingwage.org.nz.
- Host a parish meeting on the Living Wage. Invite a speaker. Identify business people and employers in your parish to discuss a Living Wage. Form a group to discuss a Living Wage proposal with a business in your community.

Anti-Muslim comments misguided

To the editor,

The deeply offensive comments by MP Richard Prosser will prove damaging not only to himself but also to his political party.

The brilliant letter from young Muslim man Jason Kennedy published in the February 14th NZ Herald shows exactly the right response to take in the face of wilful prejudice. Jason suggests Richard's remarks come from his lack of first-hand experience with Muslims, and he generously invites him to join his family in a meal to share one another's stories.

However, Winston Peters, who has so often played the role of king-maker in the MMP environment, has not come out with a sufficiently strong renunciation of his wayward MP.

Sadly, Richard is not a lone voice. Occasionally similar views can even be heard in and around the Church.

It raises the interesting question of leadership. What can be reasonably expected of responsible church leaders, the voices of those who would speak

for Christ in Te Haahi Weteriana? How are leaders selected, how are they trained, what skills will they acquire and demonstrate? And what will happen if they say and do things contrary to the values we uphold?

Trinity College's Ministry Discernment Programme has a simple concept at its core. People who want to serve the Church and the Gospel in more significant ways must come to a new and fundamental self-awareness.

We want to stimulate debate about critical leadership issues, including how the church can nurture responsible, principled leaders.

The Church has a proud history of addressing these and other issues of social justice. Education is one of its key tools in the fight against prejudice.

You can learn more about Trinity College resources at www.tcol.ac.nz.

Rev Dr David Bell,
Principal, Trinity Methodist
Theological College.

Lay training affirmed

To the editor,

I was interested in presentation in the February issue of Touchstone on Tcol-Mahara. I congratulate principal Rev David Bell and his staff. I am sure the courses on offer will be a real contribution to the Church.

I wish to acknowledge the many lay people (some of whom were subsequently ordained) who, like myself, were graduates of the Training and Education for Lay Ministry (TELM) programme under the direction of Robyn Brown. This programme was operated out of the Wellspring Ministry Education Centre, then situated in St Heliers Road, Auckland.

The three year correspondence and residential course was a life-changing experience that led to my personal and spiritual growth. As a result of it,

I decided to be deliberate in ministry training to honour my call. I know mine was not the only life to be touched, directed and empowered by TELM.

Although a presbyter attended each residential session (ours was Rev David Bush), Robyn's role in founding, presenting and directing TELM was pivotal.

Many individuals who graduated from TELM remain engaged in ministry in the Church and community, whether or not the Church recognises and covenants that ministry or not.

I know of instances where it is the gifted ministry of TELM graduates that ensures the survival of the worship and life of the Church in their particular communities.

I affirm them. I affirm us all.

Heather Kelly, Invercargill

Biblical case against same sex marriage

To the editor,

I have been following the correspondence in Touchstone on the subject of the Definition of Marriage Bill and regret to note that so far the Word of God, the Bible, has been ignored.

We accept that God is the final authority, that He is unchangeable, He was, He is and He always will be and His Word says He is unchangeable. Therefore as followers of our Saviour the Lord Jesus Christ, we should only look to the Bible for guidance on the issue of marriage and same sex union.

It is very clear from Genesis 18, Leviticus 18:22 and Leviticus 20:13, where God stands regarding same sex relations.

We do not expect a death sentence in this day and age for such sins but the Lord will probably impose the second death from His judgment seat at His Second Coming.

In Romans 1:18-23 Paul wrote "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that

which is known about God is evident within them, for God made it evident to them. For since the creation of the world, His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so they are without excuse. For even though they knew God, they did not honour Him as God, or give thanks, because they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four footed animals and crawling creatures."

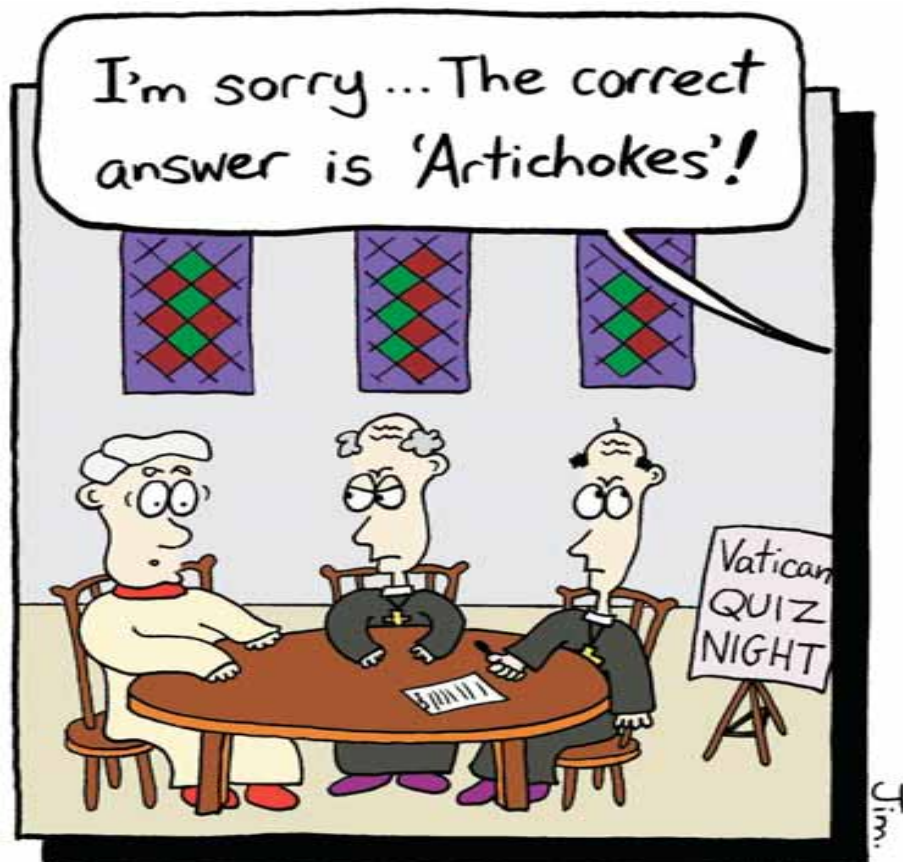
This seems to be where the world is today, following its own ideas and pleasures. Verses 24-32 of Romans 1 clearly state God's view of homosexual practices of today. Therefore, the whole concept of redefining marriage is totally contrary to God's design and the proposed bill should be withdrawn and never be allowed to get to the vote.

Dennis Beach, Katikati

**Got a bee in your bonnet?
Something in Touchstone get under
your skin?**

**Have an opinion about the issues
of the day?**

**Put your fingers on your keyboard
and write a letter to the editor.**



**After his resignation, there were times when
Benedict XVI really missed being infallible.**



FROM THE BACKYARD

When it turns hot and dry

Gillian Watkin

*The green turns to brown, and
week by week the brown spreads.
'Another beautiful day.' says
every shopkeeper. 'A beautiful
summer but not good for the garden.'
The heat becomes almost unbearable
some days.*

The hills of Hawkes Bay are yellow. Last week the rain came for a morning, we went out in the cool to the beach and collected seaweed. We got wet. Any sound of rain sees us standing outside, palms turned out to feel if it is true but it goes as quickly as it comes.

While the backyard looks okay, it is not. Our normally prolific grapefruit has been dropping its fruit the size of little marbles. Hawkes Bay apples, of which there are thousands on the trees, will be smaller but sweeter this year, so the growers say.

We all pray for rain to come and it will, we just don't know when. A good easterly bringing steady rain for a week is what the farmers have on order. The political becomes personal; the changed climate is our own home ground.

It is sad to sit in the garden and see its changes. It's so easy to write of abundance but now we have bits and pieces and certainly not our usual crops which see us through the winter.

We had a grand digging ceremony for our potatoes grown in a barrel, nothing. It was so disappointing. While nothing looked wrong on the outside they were probably too hot and too dry. There were masses of little roots showing how the plant had reacted to lack of water, even though it had been hosed regularly.

Corn has withered and the usually lush herbs are dry and have seeded early. As for the prize dahlias, the show has been and gone without an entry from us.

Water restrictions came in two months ago together with a total fire ban. It isn't that there is a shortage yet but the water is needed for the horticultural industry, equating directly with jobs.

The rivers are slowing to trickles. As much as one tries to keep the water usage to a minimum, watering only between 6:00am and 8:00am or between 7:00 to 9:00pm, it does mean watching plants wilt. Normally in January we plant a second flush of flower and vegetable plants but we haven't this year.

Deserts, lands without rain, have always been places of unpredictability and in our lives there are always unpredictable desert times, when the dryness seems to stifle any thought of growth.

We learn from the desert times even though they bring insecurity. Just as the greening of the land depends on the soil returning to condition, our spirits need replenishment in dry times. It's easy to excuse the biblical promise of the deserts blooming again as being geographically specific, locked in the biblical lands but it is a promise through the ages of redemption and renewal.

The ground beneath our feet is, as Francis of Assisi in his Canticle to the Sun describes, our sister Mother Earth. We must care for her as if our life depends on it because it does.

CONVERSATION WITH THE CONNEXION

Treaty of Waitangi a work in progress

By President Rex Nathan

This year President Rex was invited to give the sermon at the ecumenical church service marking Waitangi Day on Waitangi's upper marae. This is an edited version of his sermon.

We are gathered here as people interested in recalling that 6th day of February in 1840 and to acknowledge the issues that missionaries and Maori chiefs encountered in determining what was to be the way forward for Maori and Pakeha to make a life together here in Aotearoa.

This gathering reflects those who gathered on that day. Represented here are members of various Haahi, reflecting the missionaries' role in bringing Christianity to Aotearoa. Also present are members of Iwi, who reflect Maori representation, and the head of the Navy, Rear Admiral Jack Steer representing Captain William Hobson. Kei konei nga mema o Te Kawana, kahore ranei?

Much has been written about the missionaries work amongst Maori and the trust that developed as a result of that liaison. Ngapuhi chiefs, and in particular Tamati Waka Nene and Patuone, have been acknowledged for their support of the missionaries and the Good News that they brought to this country about God and the life of Jesus Christ.

Many discussions were held then about Te Tiriti. Some people supported the Tiriti, others were threatened by it but in the end the deed was 'signed, sealed and delivered', as the saying goes.

Was that 'signed, sealed and delivered' document to be the end of the discussion? It would be fair to say that after 173 years, apparently not.

The key questions are why has it taken this long? And how much longer is it going to take to resolve the issues?

The first question is easily answered because history tells us what the processes have been. What is not so easily answered is when, if ever, will the discussions end?

It is not likely to be in our lifetime because the Tiriti is a work in progress. The discussion may never end because it is a matter of justice or rather injustices that have occurred in past years.

As in the months leading up to the 6th February 1840, this year we have had plenty discussions leading up to Waitangi Day. Today's commentators are varied and each opinion is generally counteracted by an opposing view.

On the agenda are several matters that will require further discussion. They include deep sea oil drilling, water rights and claims over government asset sales, and a review of NZ's constitution.

The prophet Micah was from Judah, the southern kingdom. He was convinced that Judah was about to face the same kind of national catastrophe that Amos had predicted for the northern kingdom and God would punish the hateful injustice of the people.

Micah's message contains some clear signs of hope for the future, however. What the prophets of Israel had to say can be summarised as: 'What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God.'

The Book of Isaiah is named for the great prophet who lived in Jerusalem in the latter part of the eighth century BC. This was a time when Judah was threatened by a powerful neighbour, Assyria.

Isaiah saw that the real threat to life of Judah was not simply the might of Assyria but the nation's own sin and disobedience toward God. The prophet called the people and their leaders to a life of righteousness



President Rev Rex Nathan speaking on Waitangi Day.

and justice and warned that failure to listen to God would bring doom and destruction.

From Micah, we learn that the Lord requires us to do justice, love kindness and walk humbly with God.

From Isaiah, we receive a promise of triumph: "Come let us go to the mountain of the Lord, that he may teach us his ways and that we may walk in his paths. Nation shall not lift up sword against nation, neither shall they learn war anymore."

And from Luke, Te Waiata a Hakaraia: "By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace"

Waitangi Day is a day of celebration. We not only celebrate the signing of the Treaty, we also remember the significant role the missionaries played to introduce Christianity to NZ and similarly for some Maori to accept the ways of the missionaries and its concepts.

God unites us all but it is our individual selves who must respect each other and accept that we come from different cultural backgrounds.

I cannot let this opportunity go by without mentioning our Methodist beginnings because there is some significance about today's date within the life of our Haahi.

The first Methodists in New Zealand were missionaries of the Wesleyan Missionary Society and their work began here in NZ when Rev Samuel Leigh arrived in the Bay of Islands in 1822 to set up a Wesleyan mission for Maori at Whangaroa. Following that the Primitive Methodist Church was formed along with smaller Methodist Free Churches.

Eventually a union of Methodist Churches was formed and exactly 100 years ago today on the 6th February 1913. On that day 3000 people gathered at the Wellington Town Hall and a Deed of Union between the Wesleyan Methodist Church and the Primitive Methodist Church was signed to form the Methodist Church of New Zealand.

So as well as celebrating 173 years of the signing of Te Tiriti O Waitangi today we are also celebrating 100 years of the combined Methodist Church.

Ma Te Atua tatou manaaki tiaki i nga wa katoa.



Powerful symbols of transformation and rebirth

EASTER REFLECTION BY REV DR LYNNE FRITH

There are some things we know for sure about Easter.

We know that traffic will be heavy in and out of main centres. We know that some people will probably be killed in traffic accidents, and many more are likely to be injured. We know, therefore, that for many people, this Easter will bring shock and grief.

We know that some retail outlets will find the restraints around trading on Good Friday irksome, even nonsensical.

We know that at Easter some people will eat far more Hot Cross buns and chocolate than nutritionists think is good for them.

We know that, for some people, this Easter holiday will provide much needed relaxation and refreshment, time to tidy up the garden, and take rubbish to the tip.

For others, it will be work as usual or not enough food for the family as usual, or loneliness and isolation as usual.

And all this because of a Christian festival rich in symbolism, and full of curious stories. So what do a vacant cross and an empty tomb, and stories of resurrection appearances offer to us.

For some Christians these are unquestionable signs of the continuing presence of Christ in human experience. For others they are equally powerful symbols that things as we experience them are not all there is to the story, that broken bodies and spirits can heal, that death and desolation can be transformed, that emptiness is not to be feared.

There is much in our world that needs

transformation. Some recent events have given stark reminders to us of how much change and new life is needed.

MP Richard Prosser's careless and offensive remarks about young Moslem men remind us of the need to transform attitudes of bigotry and prejudice, in our own Christian communities and in the world.

The Living Wage campaign and the research that shows what a living wage should be are reminders that economic and employment structures need to be transformed in order to give newness of life to those who struggle to survive on untenable low wages.

Auckland's Pride Parade, held for the first time in 12 years, demonstrated the transformation that has taken place in society and many religious communities to recognise GLBT people as valuable and important members of the human family, not deserving the ostracism and prejudice that is often directed their way by people claiming allegiance to a god of love, generosity, and grace.

Easter is an opportunity for each of us to step in to the gospel stories with openness of heart and mind. It may be that for you it will provide spiritual renewal, or fresh energy and passion for justice, or courage to take some steps away from harmful habits or behaviour, or an opportunity to reflect on what love and grace have already made possible.

Let this Easter be a reminder to us that life and love may yet startle us into new awareness and experience.

Asset sales no way to rebuild Christchurch

By Cory Miller

If the Government forces the sale of some of Christchurch City's public assets the city will be left with less money and less power, says opponents to assets sales.

A coalition of community groups, political leaders and individuals - 'Keep Our Assets Christchurch' - has formed to raise awareness of this issue. They urge Church groups to add their voices to those against selling key assets.

Government and business leaders have been touting the idea as a way for the Christchurch City Council to contribute its \$1billion share, of the cost of rebuilding the earthquake-damaged, city centre.

But Christchurch-based Green Party MP, Eugenie Sage, says while the council does need to meet its financial obligations for the rebuild, selling public assets is not the answer. "No good can come out of selling these assets. As well as a loss of revenue stream, there is also the loss of council ability to have influence with these companies," Eugenie says.

Recent statistics show the city has investments worth \$1.57 billion. It owns or has majority stakes in Orion, Lyttelton Port, Christchurch International Airport, Enable Networks, Red Bus and City Care.

Eugenie acknowledges the sale of these assets would give the city a quick cash injection. She also points out it would only be a one-off boost to the economy, which would be quickly exhausted, leaving the city with no regular income.

"The dividends and revenue stream these

assets pay the council helps ensure Christchurch rates remain low," she says. "Christchurch International Airport provided \$16 million in profits attributable to the council last year, Lyttelton Port Company \$19 million and Orion provided \$25.4 million."

Eugenie says selling these assets would certainly not help in the long run and would only open the door for foreign investors to take control of many of the city's companies.

She adds while there may be potential for public-private partnerships the Government has been less than upfront about the detail of any potential sales.

"They won't say but the reality is that the major beneficiaries of such sales won't be the common person."

Instead of selling off our assets Eugenie says CERA and the government need to rethink what she describes as their extravagant plan for the CBD.

"In CERA's hideous CBD plan they want an extravagant performance centre and stadium as well as a grand-stand cricket arena even though there is not strong public support for these to be built on such a grand scale.

"The Government wants to use the public assets and money to build something the public does not strongly support. CERA and the Government are going to decrease our assets and burden us with facilities that we don't need."

Eugenie says all that is needed is an affordable, well-designed city. We need control of our assets; we need to keep them in our hands.

HONEST TO GOD

By Ian Harris

Gospels filled with lessons, hope - not necessarily facts

Were the writers of the gospels biographers of Jesus? Were they journalists reporting what they had seen and heard? Were they stenographers recording the words that God inspired them to write?

These notions are not uncommon but they are all wide of the mark. Rather, the gospels are interpretations of the life and death of Jesus by committed people trying to make sense of their experience of him.

They saw him in light of their religious traditions, against the background of the world as they understood it to be. So the gospels are not straight reportage. They were written with the clear purpose, as expressed by John, "that you might believe that Jesus is the Christ", or God's anointed one.

Nowhere is this clearer than in the accounts of Jesus' resurrection. The earliest account, by the apostle Paul, includes none of the detail which some people insist is central to the story - the empty tomb, Jesus' corpse restored to life, and Jesus walking, talking and eating with his followers. For Paul, writing about 20 years after the first Easter, there were appearances and that was all.

As the four gospels were written over the following 40 years, however, the resurrected Jesus gradually solidifies, and the latest comes complete with extended conversations, commands and meals together.

Normally we think the closer to the event, the more vividly details are remembered, yet here the opposite applies. What is going on?

Essentially, the Jewish followers of Jesus were mulling over their experience of him, trying to see where he connected with their ancient heritage and where the differences lay. Again and again something is said to have happened 'according to the (Hebrew) scriptures' or 'so that the scriptures might be fulfilled'. So events are interpreted and embellished to make the links clear.

Increasingly, this process coloured the way Jesus himself was perceived. During his life he was known as a man among men, but by the end of the 1st century his humanity was being submerged by his followers' belief that in him God was revealed - indeed, that he and God were as one.

As the years passed, that conviction showed through more and more clearly, and was then written retrospectively into

descriptions of earlier events. For example, sketchy resurrection narratives were filled out (and sometimes postscripts were added) to make the point that God himself was present and active in Jesus. The writers did this in the only way that would have made sense to them, that is, in terms of their understanding of a God who periodically broke into the affairs of this world from his supernatural world above.

So in Mark, written soon after 70 AD, three women visit the tomb, find the stone rolled back, and a young man dressed in white tells them Jesus has risen and gone north to Galilee. No appearances, no meeting with Jesus, no conversations with him (though these were added in a later addendum).

In Matthew, dating from the 80s, an earthquake explains the dislodging of the stone, and an angel in gleaming white announces Jesus' resurrection to two women. They come across Jesus and grasp his feet - the first hint of a physical resuscitation, coming more than 50 years after the event. Jesus speaks to the disciples in Galilee.

Luke (late 80s) tells of two men in dazzling clothes meeting at least five women at the tomb. Jesus joins two of his followers incognito on a road out of Jerusalem, and interprets the scriptures to them. Only when they are sharing a meal together do they recognise him, whereupon he vanishes. Later he reappears, invites his disciples to handle him to register that he is flesh and bones, and eats with them.

John (late 90s) has only Mary Magdalene at the tomb, and two angels in white. Two disciples confirm that Jesus is no longer where he had been buried. Mary meets Jesus in the garden but at first does not recognise him.

He tells her not to touch him because he has not yet ascended to his father. Twice he appears to his disciples as they cower in a locked room. He invites doubting Thomas to feel his body. He also reveals himself to the disciples as they are fishing.

As narratives, the accounts are obviously inconsistent. But as imaginative stories designed to convey the writers' sense of the living presence of Jesus, they are full of symbolism, hope and direction for the church.

That is how they were meant to be read, and how they should be read today.



Ian Harris



Trinity College students and staff atop Hokianga's sacred maunga Whiria.

Trinity College course delivers full strength immersion in NZ history, theology

Every February Trinity College's course 'Theological Reflection and Te Tai Tokerau Context' takes students to Northland for an immersion in the history and spirituality of Aotearoa New Zealand.

Participants in this year's course say it was an intense, enlightening and uplifting experience.

The course includes a nine-day field trip that includes visits to Waitangi on Waitangi Day, Mangungu Mission Station, and other sites of interest to Te Taha Maori and the early Methodist missionaries.

The course encourages students to reflect on the theological issues that come out of New Zealand's bi-cultural history and current social issues.

Methodist Church of NZ vice president Jan Tasker joined this year's course along with president Rev Rex Nathan, 20 students and four lecturers. Jan says she always felt she had a good grasp of Northland and New Zealand's formative history but she has come away with a much deeper understanding.

"My parents lived in Kerikeri for eight years and I have visited the Bay of Islands many times so I felt I had a good knowledge of the North but really I knew nothing," Jan says.

"It was an amazing experience to have the Treaty and our history so wonderfully explained by the lecturers Donald Phillipps, Diana Tana, and Te Aroha Rountree. It was an emotional experience and I feel spiritually uplifted."

Jan says some of the highlights of the field trip were the Waitangi Day celebrations and the visit to Cape Reinga/Te Rerenga Wairua.

"The Trinity College group attended the ecumenical service at the Upper Marae on Waitangi Day. The Anglican Church led the service, and they recognised Rex as the president of the Methodist Church by asking him to preach the sermon.

"Waitangi Day was a very positive experience with plenty of discussions and a focus on education and health. There were lots of families, children and young

people enjoying the occasion, and there was no animosity anywhere."

The trip to Te Rerenga Wairua was an opportunity to learn about pre-colonial Maori spirituality. Hearing the Maori story of the spirits of the dead leaving to return to their traditional homeland of Hawaiki was a moving, spiritual experience, Jan says.

Doreen Wilson is Te Taha Maori's liaison person in the Waikato rohe and she also attended the Te Tai Tokerau course. Doreen uses similar words to Jan to describe the experience: enlightening and spiritual.

She says the course taught her more about the Treaty of Waitangi, especially the fourth article which was added at the behest of Catholic Bishop Jean Baptiste Pompallier to guarantee religious freedom.

"Maori say if you want to know the true story of a place you have to go to the source and speak to the people of the land. I didn't know much of the Methodist history and I didn't know anything about Mangungu so going to the actual place was very powerful," Doreen says.

She was also taken with the economic disparities between the well off Bay of Islands towns and the rest of Northland.

"It raises questions about the effect of urban drift and the

government not being willing to bring industries to the smaller towns. Waikato Maori already have a Treaty settlement which they have invested in economic activities and education and it is making a difference."

Doreen says she thoroughly enjoyed the other students on the course and was impressed with their dedication and willingness to take part in the bi-cultural journey.

Trinity College student Shadrach David says the course was intense but enabled him to more clearly see the context in which New Zealand history and theology have taken shape.

"I am originally from South Africa but I have been in New Zealand for 16 years. I could see many parallels between the missionary history in my homeland and what happened here.

"I could appreciate the deep struggles of the early missionaries to bring the Gospel here. It was a clash between two very different world views, Maori and European, and took place against the backdrop of colonialism and imperialism."

Shadrach says the trip gave him a much better understanding of biculturalism in New Zealand. South Africa has a dark history and the focus there has been on creating a more just multicultural society.



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Coming to our senses during Lent

GREG HUGHSON
REFLECTS ON FORGIVENESS

The parable Jesus told about the lost son (Luke 15) reminds us that 'coming to our senses' is a necessary pre-requisite of repentance.

It is often only when we reach our wits' end, when we have squandered all of our own and perhaps our parents' resources as well, that we are able to see how inappropriate our behaviour has been.

Then comes the birth of a genuine desire to return home, to return to the place where we can confess our inadequacies and find healing. Can our Church communities be such places? Can we be people who offer the compassionate love of God to all who come seeking a fresh start, whatever they have done?

On another level, can we as human beings acknowledge that we have squandered and wasted so much of the natural resources provided for us by God on this precious planet? Are we able to

come to our senses as a species, while there is still time? Do we have the desire to seek forgiveness for our squandering of God's gift of creation itself?

The story of Easter enables us to answer a humble yes to these questions. We are able. With God's forgiveness and help anything is possible.

Our Christian-Easter faith affirms that nothing in the whole of creation can separate us from the forgiveness and love of God, not even climate change or death.

In the parable of the lost son, after the young man comes to his senses, he sets out to return to his father and say, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants."

While the son was still a long way off, his father saw him and was filled with compassion. He ran towards his son, threw

his arms around him and kissed him. So it can be for us when we set out on the long journey to return to God. God runs towards us with open arms, longing to welcome us back into the family.

The older brother objected to his father's willingness to forgive. There will always be those who are unable to accept the radical nature of God's restorative forgiveness. There will also always be people who object to the extravagant expression of love.

When Jesus was anointed by Mary (John 12), Judas Iscariot objected to the extravagance. Judas asked Jesus "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages"

There are times, particularly when death draws near, that godly extravagance is acceptable and appropriate. Drawing near to death, or being with someone we

love who is dying, provides a powerful incentive to begin the journey home to God, experience forgiveness and set our lives in order.

There was a deep and sacred significance to Mary's anointing of her Lord. Such devotion illustrates the depth of Mary's love and care for Jesus. Similarly, as God's creation groans under the burden of human abuse, and ecosystems are dying, extravagant, expensive and passionate action is justified.

As we approach Easter, may we be willing to dig into and fertilise both our gardens and our lives, to enable fresh growth, healing and new beginnings to emerge before winter. As we turn over the soil in our gardens, let's be open to making a fresh start in our relationship with God and with the whole of creation.



Balancing the human account

There are days when I can't help but wonder how much rich people need for New Zealand to have a growing economy. It seems the Holy Grail of every government but at what cost? How many people will be made poor in the process? I ponder these questions in this season of Lent.

Historically Lent has often been understood as a time when we 'give up' things, a time of sacrifice and repentance, a period of preparation and training. In the Anglican and Roman Catholic traditions people talk about what they are giving up for Lent as if that was its purpose.

But there is another meaning embedded in the Lenten season which we often ignore or overlook in our preparations for the celebration for Easter. Lent should also be a time when we examine our own lives to see how we are doing on our faith journey.

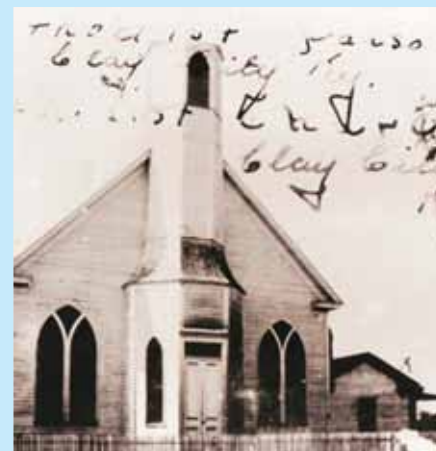
It is a time to do our internal accounts as it were to see if we measure up and are living in balance. Are we living in keeping with the core teachings of Jesus? Sharing with others? Speaking out for what is just and working for peace in our world?

Years ago when I was preparing myself for ministry in the United Methodist Church at Asbury Theological Seminary in the USA, the resident bishop appointed me to two small country churches in the Cumberland Mountains of Kentucky: Clay City and Hardwick Creek.

The churches were simple white wooden buildings with hardwood floors and a steeple. They could fit no more than a hundred on hard wooden pews. The congregation were poor hardworking mountain folk but 'salt of the earth' people who generously shared what they had with others.

Every weekend I would drive to Clay City, visit church members and lead the worship on Sundays. They loved to sing and every service included a 'guitar special' and good old gospel songs. They couldn't afford to pay me a salary so on the last Sunday of the month they had what they called a 'food pounding'.

Everyone in the parish brought whatever extra food they had to church. After the service I was free to take whatever I needed to feed my family and



The Clay City Methodist Church.

the rest was distributed to needy families in the community. All that I needed was there, from fresh fruit and vegetables to home-cured ham, baked cakes and cookies. During those few years I never earned much but we never went hungry.

Over the years the memory of those 'food poundings' has remained an enduring symbol of the Christian faith. The

CONNECTIONS

By Jim Stuart

underlying care and concern for the whole community was a mark of those churches which demonstrated what people can do for each other when they share what they have. This was the measure of their faith.

Wesley Community Action in supporting the Living Wage campaign is offering a new model of this concern. It committed itself "to achieve a living wage as a necessary step in reducing inequality and poverty in New Zealand society".

The coalition involved was quoted in the Christchurch Press as saying "Kiwis need to earn nearly \$5.00 more than the minimum wage to meet the basic necessities of life... The living wage for New Zealanders has been set at \$18.40 an hour... which is well above the \$13.50 minimum wage."

I urge the people called Methodist to support the Living Wage campaign. The measure of a growing economy must include a guarantee that everyone has enough for a decent life. In a country as richly blessed as Aotearoa New Zealand there is no reason for anyone to go hungry or endure the pain of poverty.

Ritual, identity and self-aware churches

By Rev Peter MacKenzie, UCANZ executive officer

The research I am undertaking at the moment is investigating concepts of church identity.

There are a number of things that people can identify within a church that makes it what it is. One of the key strands of church identity is, it seems to me, the regular way of doing things.

The way we do things influences our concept of who (or what) we are. It would appear that the more our processes are held in common, then the greater impact they have on our sense of identity.

Those in Cooperative Ventures know that this is certainly a point of contention at the beginning of the journey. There are often long and deep discussions about the process of making decisions, or collecting the offering, or celebrating communion.

More often than not these are not debates on theological or

philosophical issues but rather concern the practical, how-to elements.

At a local church level we seek to develop our unique identity and invite people to be participants on the journey. The task of establishing common processes is one strand of how we develop an identity. When people understand 'this is how we do it here', they begin to identify with the church.

In many ways, the development of rituals goes hand in hand with identity.

Rituals have gotten a bad name in recent years, and we tend to think that young people are the ones who most often reject rituals. But when we look around we can see many young people creating their own sense of ritual in what they do. Look at the Wellington Rugby Sevens tournament, for example.

We know that rituals create a sense of identity through their normative power - everyone follows the same procedure.

This seems to suggest that people do not reject ritual per se but they need to find the reason behind the ritual. Giving an explanation for why we do something sounds like it should be simple but often this is intuitively known and difficult to put into words. This seems to be especially so in some of our church services, where the meaning behind the action has largely been forgotten.

Developing meaningful rituals for members of a congregation can help to build a sense of identity and belonging. For a number of Cooperative Ventures this has meant finding rituals or processes that are a blend of their partner denominations, or something different. Because Cooperative Ventures follow different



processes, it is often harder to maintain a denominational identity and it seems that the congregational identity becomes more important.

So process and rituals matter - they are part of how we see ourselves as a church. Be encouraged to ask why you are doing things, who will own the process, and how others can share in what is being done. Be aware that how we do things indicates something of who we are, and this affects whether people want to identify with us.

Chatbus gives kids a lift on journey through life

By Hilaire Campbell

A spate of youth suicides in Dunedin in 2006 provoked counsellor Averil Pierce to question why it was happening, and what she could do about it.

While other professionals formed committees and talked about how to protect our youth, Averil surveyed teenagers and concluded that they needed support before the complexities of teenage years added to the stresses of life.

Averil's vision for a mobile counselling service for children became a reality in 2008. It worked in three Intermediate Schools in Dunedin.

"As far as I know, there's nothing else like it," says Averil. "I can only describe the idea as divine inspiration."

Demand for the service has continued to grow. Primary school principals constantly request the ChatBus service in their schools. The service doubled in size in 2012, with the employment of a second counsellor, in another bus. The two counsellors now cover 10 primary and Intermediate schools, and see about 150 children each year.

Chatbus counsellors are professionally trained and use a mix of counselling models as appropriate.

Averil says the children they



ChatBus director Averil Pierce says Christian values underpin the group's efforts to provide counselling to children and young teens.

see are just normal everyday kids.

"They come from a whole range of backgrounds, and regardless of ethnicity, or economic status, they're all kids and they all hurt. Whatever their problem - whether it's parents fighting, text bullying, or end of world fears - she says the common denominator is that they have no one to listen to them."

Part of the attraction for children who come for

counselling is the bus with the brightly painted slogan which reads, Talking Through Life.

"They love it," says Averil, "and they say they feel safe. We park out of view of classrooms, to allow children to come and go without being seen by others, and the windows are whited out for privacy. We are one step removed from school staff, which helps us to be seen as impartial by the children."

ChatBus has an extensive policy and procedure manual. Counsellors commit to helping children and their families change through adventurous and creative thinking. They are passionate about making changes and value the family as the basic unit of the community.

Most parents are supportive of their children seeing a counsellor, and Averil says that the constantly full appointment

books, indicates that ChatBus is working.

"But what we can do is limited by our financial situation. Our fundraising committee does a sterling job, and we have 150 ChatBus Friends, but we need many more. We have a budget of \$140,000 and that's not allowing for further expansion."

ChatBus is grateful for the help they have received from businesses and church groups. Methodist Church PAC grants and the Presbyterian Church have helped significantly.

"We need to keep looking ahead. We have a goal to go nationwide in time. We have faith that ChatBus will survive, and thrive," Averil says.

ChatBus won the Non-Profit section of the Otago Chamber of Commerce Business Excellence Awards in 2012.

Its popularity proves that children need early support, and the ChatBus style seems to suit them.

As founder of ChatBus, counsellor and part time CEO, Averil is very focussed. She says ChatBus is a real journey of faith and all seven members of the board of trustees share her Christian worldview.

Visit www.chatbus.org.nz for more information or to support ChatBus.

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William James

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Clinic promotes car seat safety

By Sophie Parish

To raise awareness about the correct use of children's car seats Manurewa Methodist Church held a Plunket car seat checking clinic in November.

Methodist children's ministry co-ordinator Esme Cole organised the event to get the word about car seat safety out to the church and wider community. Statistics from Plunket and the NZ Transit Authority show that many car seats are incorrectly installed or lack any kind of child restraint. This can lead to injury or death in an accident. Often it is simply because parents don't know how to properly install their children's car seat.

Plunket's child restraint technician Karin McDonald has worked for Plunket for 15 years and has seen it all.

"At a clinic in Otara, for example, 99 percent of the car seats were not restrained

correctly or not restrained at all. You can get a ticket if the seat is not being used properly, or if a harness is twisted or not tight enough. Some seat belts need locking clips for example, or the seat might be around the wrong way," Karin says. A common mistake parents or care givers make is to install an infant car seat facing forward. These seats are only designed to be rear facing. Karin says the reason infant capsules are rear facing is because most crashes are nose-to-tail. In this case a seat that is facing forward does not protect the infant's neck or back from the impact.

Plunket has now issued a recommendation to have rear facing seats until the age of two. Surprisingly, every time a driver gets a warrant of fitness for their car, the mechanics who do the test take out the seat belts, and they do not reinstall the car seats. Karin says there have been cases where the drivers were not informed of this and were driving around with their child's car seat unattached. Every car seat has an expiry date. Karin says because of the strength of UV rays in NZ, the plastic seat deteriorates over time. She urges care givers to check the manufactures date on the seat and

make sure it is under 10 years old. Some parents have in South Auckland have resorted to unusual ways of restraining their children in the car.

"We've seen babies in chilly bins, high chairs, shopping trolley inserts, and laundry baskets. I have seen new

born babies in booster seats. It has to be the right restraint for that child's body and for their age," Karin says. Manurewa Methodist presbyter and father of five children Rev Alifeleti (Vai) Ngahe says the congregation will hold another clinic in future.

"This practical safety. Parents have a responsibility to their children, and we don't want to feel like we didn't do our job. If you love your children have a car seat to protect them. Do it now!" Plunket runs other car seat clinics. Contact your local Plunket to see where the nearest one is to you. Visit www.plunket.co.nz.



The Church is helping promote car seat safety in Auckland.

Author juggles projects to document NZ hymn writers

By David Hill

Methodist hymn writer Colin Gibson might be approaching 80 but he is showing no signs of slowing down.

Colin says he uses "every little bit of time I have got now". His latest projects include serving as the New Zealand and Australian general editor for the World Dictionary of Hymnology, gathering a national archive of hymns for the Dunedin Public Library, and compiling a companion for the New Zealand Hymnbook Trust's six publications.

The World Dictionary of Hymnology will be launched in Bristol, UK in October and Colin plans to attend. He says the in addition to hymns from Europe, the book includes works from Africa, Asia, the Americas and the South Pacific.

"The new world contributions will be the most significant as previous histories have been very European-centred. They didn't know other things were going on."

Colin's role was to compile a history New Zealand hymn writers. New Zealand has a number of world-renowned hymn writers, including himself, Shirley Murray, Bill Wallace, Richard Gillard and the lesser known Vernon Griffiths. Joy Cowley has produced some well-known poetry and lyrics, while leading composers include



Colin Gibson is documenting the lives and work of NZ hymn writers.

David Hamilton and Jenny McLeod.

"Vernon Griffiths was a music professor at Canterbury University, and before that he ran the music department at the King Edward Technical College in Dunedin. The entire school either sang or learnt to play something while he was there."

Colin says his job was to write a history of the hymns and their context and to provide

biographical details of the composers and authors.

Colin believes New Zealand and Australian hymn writing is distinctive and has two main streams. Traditional Bible-based hymns are popular with charismatic churches, while the more progressive, liberal hymns focus on social issues, including the environment and the poor.

"Early Australian and New Zealand hymn writers wrote about this wonderful new world we lived in and later we wrote about Christmas being in the middle of summer. But we have got past that nationalistic burst."

"Quite simply there are many, many thousands of hymns written but only a few get published. Many of them don't go beyond local congregations."

Colin says the hymn archive is an opportunity for those thousands of hymns which go unpublished to be preserved. All hymns are being collected whether printed materials, manuscripts or handwritten.

"We have an early settler in Dunedin arriving up the harbour writing a hymn to express that he was grateful he had arrived safely."

Other hymns include compositions from New Zealand's first Catholic Bishop Pompallier, who wrote in Maori.

Some 3000 volumes are already in the archive, which will provide a research repository for future generations.

Colin says the New Zealand Hymnbook Trust's six publications are unique because they are entirely written by local writers and comprise 500 hymns by 250 composers, authors and translators.

The companion Colin is writing will tell the stories of these hymn writers, many of whom are largely unknown, and why they wrote their hymns. There are a lot of women among them.

He says the book is likely to exceed 1000 pages and he hopes to produce a draft by the end of the year, with publication in 2014.

Colin says he is continuing to write hymns and recently had an enquiry from a United States Christian group to write a hymn about Darwin, his theory of evolution and creation.

As if that's not enough, Colin continues to tutor the 'Worship and Music' paper for the Ecumenical Institute of Distance Theological Studies, a church music course for U3A in Dunedin, and a summer school course in fantasy literature through Otago University.

"There are several arrows in my quiver," Colin says.

Gong for service to Maori but more work to do



Henare Rakihia (Rik) Tau

By David Hill

Maori community leader Henare Rakihia (Rik) Tau has been honoured for a lifetime of righting wrongs for his people, but says he has unfinished business.

Rik is an upoko (or leader) of the Ngai Tuahuriri runanga. He was made an Officer of the New Zealand Order of Merit in the 2013 New Year's honours list for services to Maori. However, Rik says there are still outstanding issues he hopes to resolve before his ailing health catches up with him.

A few years after he was born at Lyttelton, near Rapaki Marae, Rik's family moved to the Tuahiwi Marae, and he has lived there ever since. The Rapaki and Tuahiwi Maraes are both part of the Ngai Tuahuriri Maori, a hapu of Ngai Tahu.

His long association with the Ratana Church has played an important part in Rik's life, and through this he has enjoyed a connection with the Methodist Church.

"It is always part and parcel of the relationships that we have, and relationships are important in life," Rik says.

Ngai Tuahuriri has had grievances with the Crown dating back to the original land purchase agreement in 1860. Rik says his ancestors applied to reserve the entire Waimakariri district as a Maori land reserve for his hapu.

Instead, Ngai Tuahuriri received 2,600 acres from the contractual deed. The land - situated between Kaiapoi, Woodend, Rangiora and Southbrook - forms the Kaiapoi Maori

Reserve 973.

When the Crown acquired Ngai Tuahuriri land south of Woodend in 1968 to create State Highway One, Rik says he started asking questions.

"I asked my father if they notified him or if they offered him any compensation for taking his land, and he said 'no'. So I asked at a marae meeting and no-one had been notified."

"I said 'this isn't right'. So my father and my uncles said to me: 'Rik, you had better go and fix this', so I did."

It took 40 years, but Ngai Tuahuriri finally settled with the Crown in 2008.

In the 1970s Rik served a term on the Rangiora District Council to resolve a land zoning dispute. From the 1950s the Kaiapoi Maori Reserve, aside from the Tuahiwi village, was zoned rural. Rik says this meant "the council would not let you sub-divide your land to build unless you had 50 acres".

The reserve had already been sub-divided into allotments averaging 11 acres in 1860. The solution was the creation of the 'rural D classification', which allowed properties to be sub-divided to as small as one-and-a-half acres in the reserve.

In 2005, however, Rik discovered the Waimakariri District Council had changed the rural zoning for the reserve to 10 acres without consultation.

He says the land grievances are due in part to different cultural understandings and the complexity of Maori ownership. Maori practiced kaitiakitanga (or stewardship) where resources including land are looked after by the hapu for the next generation.

"The current Waimakariri council has recognised the legal rights that we have, and now we are addressing these issues."

"Maori land ownership is quite complex because of its multiple owner nature, so sometimes the Crown and local governments find it easier to ignore us. But if you can't use your land because of rules then you lose it. That is the history Maori land tenure."

Rik says he also has unfinished business around water rights. The Crown owns water because they purchased it off Ngai Tahu but only in some areas. Ngai Tuahuriri never sold its water in Canterbury and he has deeds of contract to support this.

However, he is keen to get the matter resolved and supports joint ownership between the government and Maori. Rik says he urged Deputy Prime Minister Bill English to settle without going to court, and they agreed to meet.



Bill Wallace's version of the Lord's Prayer is getting wide exposure.

Contemporary Lord's Prayer finds international audience

New Zealand hymn writer Rev Bill Wallace has written a contemporary paraphrase of the Lord's prayer that has been published in a leading UK Anglican newspaper and is soon to be posted on the website of the Center for Progressive Christianity.

Bill says his version of the Lord's Prayer took a circuitous route to international publication. It was included in 'Singing the Circle', a three volumes of hymns and other resources that he self-published in 1992.

In that year, he attended a month-long ecumenical seminar on Liturgy and Music in Manila organised by The World Council of Churches.

Lord's Prayer

*O most compassionate life-giver,
may we honour and praise you;*

May we work with you to establish your new order of justice, peace and love.

*Give us what we need for growth,
and help us, through forgiving others, to accept forgiveness.*

*Strengthen us in the time of testing, that we may resist all evil,
for all the tenderness, strength and love are yours,
now and forever.*

Amen

At the seminar he gave a set of his books to Ernesto Cardoso from The Institute for Religious Studies in Rio de Janeiro in Brazil. Ernesto included some material from these books in a Collection of 'Poems, Prayers and Songs', translated into Spanish and Portuguese.

From there the paraphrase of the Lord's Prayer was included in an anthology of worship resources called 'Gifts of Many Cultures' produced in the United States.

"Now it is to appear in The Church Times in England as part of a series on contemporary prayers. So, it has had quite an amazing journey from New Zealand to Manila, to Rio de Janeiro, to the USA, to England and then back to the USA where in two or three months time it will appear on the website of the Center For Progressive Christianity," Bill says.

Bill is a poet with an interest in mystic Christianity. One of the goals of his writing is to bridge the gap between traditional Christianity and the scientific view of human beings and the universe.

In the article in Church Times, journalist Meryl Doney writes that Bill begins his version of the Lord's Prayer not by addressing God as 'Our Father', but with the more open phrase "O most compassionate life-giver". The prayer ends with God's attributes of tenderness, strength and love.

When it comes to our request for daily bread, Bill has us ask for what we need for growth. As well as the physical, includes other forms of growth: moral and spiritual, growth in wisdom and experience. This leads on to the challenge of learning to forgive and enduring testing.

Message from the past

During the demolition of Christchurch Methodist Mission's Aldersgate Complex next to the Durham Street Methodist Church, a time capsule was recovered. It dates from June, 1966 when construction of Aldersgate began.

Among the items recovered was a letter from Durham St Methodist Church presbyter and former president of the Methodist Church of NZ, Rev Selwyn Dawson. Excerpts from it include the following



Rev Selwyn Dawson, third from right, and other church leaders prepare to place the time capsule in the foundation of Aldersgate

Message for the future 12th June, 1966

We who write this message cannot tell by whom or in what circumstances it will be read. We believe your world will be very different from our own. From our vantage point in history's onward march, we send our greetings to you, so much further on.

Your Christchurch may appear very different from the city we know. There are now a quarter million people within an eight mile radius of our Central Post Office. Within a hundred yards or so of our Church Centre, a Town Hall is to be built within the next few years.

Christchurch is suffering from traffic congestion and is to implement a major roading scheme within the next few years. We carefully safeguard and value Hagley Park and the Avon River which winds through the city.

New Zealand has over two and a half million people, including two hundred thousand Maori folk. We are loyal members of the British Commonwealth, looking to Great Britain as our Motherland, but we have increasingly strong ties with Australia and the United States of America., and we see that we must take our place in the Asian and Pacific world. It has been said that every child born in New Zealand has a European heritage, but an Asian destiny.

The world we live in is a dangerous one. Already in 1914-18 and 1939-45 there have been two devastating world wars. Since 1945, there have been a succession of disorders and smaller wars, as

old empires broke up, and new nations have come into being. At present there is a war in Vietnam, in which Communist and non-Communist forces are in conflict. No one can see the outcome...

The United Nations organisation is still young, and has not been able to secure peace, but it has many achievements to its credit, and we support it not only for what it is, but for what it may yet become.

Meanwhile, there are other threats to peace. The population of the world (now perhaps three thousand million) is growing so fast that we talk of the population explosion. Unless there is a vast increase in food supplies and a slowing down of the rate of population growth, the human race will be forced to struggle for living space...

Another threat lies in the spread of nuclear weapons. Already the USA, Russia, Great Britain, France and China have developed these fearful weapons. Everyone recognises the danger, but we are not able to agree on disarmament measures, and other nations may press on to develop and possess them.

Yet another threat lies in the tensions that arise between the richer and poorer nations.... In spite of all that has been done, the rich nations (mainly Western and Europeans, of which are New Zealand is one) are becoming richer, while the others, (largely Asian, African and South American) are becoming poorer as their populations swell.

Today the average expectation of life for a New Zealander is about 70 years of age while the average life expectancy of an Indian is 40 years. This discrepancy...calls for our compassion. The white-skinned European has been dominant for centuries but he is outnumbered and must learn to share his skills and his resources with those of other races...

Ours is an exciting age: This week an American unmanned spacecraft has landed on the moon and radioed photographs of the moon's surface to earth. Two astronauts have rendezvoused with a target rocket in outer space, and spent two hours outside this space craft. It seems likely that a Russian or American will land on the moon before 1970.

Thus our world is changing under our eyes. Life is both exhilarating and dangerous; but man's ancient enemies are still the same: human pride and selfishness, hatred and the desire for revenge, fear and greed...

The Christian Church is called upon to witness to the good news of God's love, coming to us through Jesus Christ; and we are called to demonstrate this love by our service to our fellowmen.

We are a Methodist Church and proud of our Methodist inheritance, but we have learned to see ourselves as a part of the one great Christian Churches. The World Council of Church is 18 years old and has embraced most of the major non-Roman Catholic denominations.

Durham Street manual - worship for the brain, imagination and emotions

By Carole Worley

When a beloved church building is unexpectedly destroyed and a congregation is suddenly made homeless, there is inevitably a sense of bewilderment and despair.

A chasm of uncertainty opens and a way forward seems impossible. So it was for the Durham Street Methodist Church after the Christchurch earthquakes.

Gradually, however, a recovery begins. In the absence of a building a scrutiny of church life can provide a focus and create energy. This too was the Durham Street congregation's experience.

Their desire to maintain cohesion for their members and deepen their understanding of God, led the congregation to explore possibilities for 'future church' through a Moving Forward programme.

One outcome of this programme was a worship manual that defines worship as the intentional consideration of diversity in the congregation. The manual uses educational principles and promotes the use of the brain, the imagination and the emotions in worship.

There are many educational methods that can provide intentional opportunities for learning and promote diversity. Some of those used in this programme are co-operative learning, visual language, peer learning, discovery learning, and reciprocal learning.

Each worship service has a starting point (i.e., a theme, a topic, or a lectionary reading) and an aim. The usual way of moving from one to the other is through readings, hymns and

prayers. The Moving Forward programme explores new ways to get from one to the other using these educational principles.

Over the course of a year, experiments with styles of worship brought the congregation to a new understanding of the possibilities for worship. This has meant different venues, varied activities and new approaches.

From quiet meditations to indoor picnics and 'Hanging Out the Hallelujahs', the congregation has explored ways to praise, worship and deepen their understanding of God.

Some of the explorations, such as questionnaires and discovery learning, were small components of services. Others, such as a version of café church and a themed service on outreach, were complete sessions.

The Durham Street congregation's new worship manual documents the approaches taken to be inclusive and interactive in worship and to mould 'future church' into a diverse and fulfilling experience for everyone in the congregation.

It has an example of a simple worship service, conducted as café church, with aims and objectives and an evaluation of the outcomes.

There are no revolutionary ideas, but what the manual does provide is a model for intentional modes of worship and a sort of checklist to work from.

We would like to share our enthusiasm for this process, so, anyone interested can receive the Durham Street Worship Manual free of charge by e-mail from Carole Worley at clambertaswas@hotmail.com.

Post-quake vision emerges

From Page 1

On the second anniversary of the big quake, Christchurch Methodist and Uniting Congregations were about to receive the 'detailed engineering evaluations' (DEEs) and learn the fate of their buildings. David says these lengthy reports have just been completed, and it will take some time for Connexional staff to fully process the findings.

On February 23rd Canterbury churches were also to gather for another in the series of strategic planning days they have held to chart a path forward.

Strategic planning coordinator Jill Hawkey says many of the region's churches are unable to pay for the current level of stipendiary ministry and it is necessary to change how they use people and financial resources.

"We have to rediscover the fundamental Methodist principle of Connexionalism - the notion of extended relationships, mutual responsibility and accountability to each other," Jill says.

The Synod is proposing that churches in Christchurch and surrounding region create five or six

clusters of churches. These would be in the east, south, west and north of the city and one in Waimakariri.

The parishes in each cluster would share resources, skills and presbyters and would support one another to address the needs of their local communities. Presbyters would be stationed to a cluster, not a congregation, and they would work in the cluster as a team.

Each cluster would have a lay leadership team that would work with the stipendiary ministers to support ministry and mission.

The synod strategy day would also consider draft criteria for rebuilding churches. These include growth, a vision for working in the community, financial plans and a commitment to making the church complex a multipurpose facility for the church and community.

Jill says after the February 23rd meeting, the proposed strategy will be presented to congregations at five regional gatherings and will be discussed by presbyters at a retreat in April.

A final proposal will be presented to the Synod in May 2013.

Bells toll for Richmond Methodists but ring in new bonds

By Paul Titus

On a sunny Sunday morning in late January families, friends and former ministers of Christchurch's Richmond Methodist Church gathered to take part in its final service as an independent congregation.

The service was both sad and uplifting. The congregation looked back on its long history of worship and community service but forward to its new life as part of the Crossway Community Church, a shared Methodist/Presbyterian ministry.

The Canterbury earthquakes took a heavy toll on Richmond Methodist. The farewell service was not held in the wooden church building on Stanmore Road that has been the congregation's home for nearly 135 years but in the library of Shirley Intermediate School, where they met for the past two years.

Retired lay minister Bruce McCallum says the first major earthquake in September 2010 left the wooden church building largely unscathed but damaged the unreinforced masonry church hall. The hall was put off limits and eventually collapsed in the big June 2011 aftershock.

"After the first earthquake we worshipped for several weeks in the chapel of John Rhind Funeral Directors. We were able to return to our wooden church building in December 2010.

"Lay preachers Garth and Elizabeth Cant led our service on February 20th, 2011. It turned out to be our last in that building as the big earthquake hit on the 22nd. Although the building itself was not too badly damaged, its foundations suffered quite severely."

After February 22nd the congregation met in a parishioner's home for several weeks before they found a temporary home at Shirley Intermediate's library.

"We had 30 to 40 people at our worship services so we didn't need a big space. The library has tiered seating so it was convenient, and the school generously let us use the adjoining staff room to have a cup of tea after the service," Bruce says.

Bruce was the second lay minister to serve the Richmond Congregation in recent decades. He took on the role in 2008 and he succeeded Clive Cotton who was lay

minister from 1993 to 2008.

It was Bruce's decision to retire that prompted the congregation to join with Crossway Church. Crossway was based in Shirley but also lost its building in the earthquakes and now worships in the hall of St Albans Uniting Church.

Many Richmond parishioners would still like to see their beloved 1879 church building restored. Methodist executive officer Greg Wright says the insurers believe it would be cheaper to repair the church but Connexional consultants say the likely costs of a proper repair are greater than the cost of replacement.

For the past 12 years, a feature of the congregation's life has been the handbell ringing group, started by a Japanese woman Kiyoko Toya. The ringers performed several numbers at the final service.

Among those who spoke at the service were Edna Clothier, who has been secretary of the congregation's leaders' meeting for 55 years, and Crossway Community Church presbyter Rev Joohong Kim.

Edna says Richmond used to be part of the Christchurch East Circuit, which was then the largest in the Methodist Church of NZ. She recounted times when the Sunday school was bursting with children and "no anthem or cantata was beyond the marvellous choir".

She notes that many church and community leaders, including Dame Rev Phyllis Guthardt and former MP and ambassador Rev Russell Marshall, attended Richmond Church.

Joohong says the Richmond Methodist congregation will not be dissolved within Crossway Community Church.

"They will continue their own journey. Together we will serve the community as one, just as St Columba Presbyterian and Shirley Methodist have been doing as Crossway Community Church.

"At this stage, we are thinking how we can best support the Richmond congregation while they close one door and begin a new journey. As Bruce McCallum wrote in the final church bulletin for Richmond, 'With the Spirit of God directing and guiding us now, let us move forward with confidence, as we reach the next chapter in our story'.



Richmond Methodist handbell ringers performed at the final service.



Richmond families will have a new home at Crossway Church.

Greymouth, Brighton carry on journey of well-being

By David Hill

Geymouth and New Brighton might be located on opposite coasts but mutual hardship has brought two congregations together.

Greymouth Union Church lay ministers Thelma Efford and Lyn Heine describe their relationship with New Brighton Union Church as "well-being journeyers coming together", a phrase coined by New Brighton woman Zorma Pringle.

The two congregations formed a relationship following a conversation at a trauma workshop in Christchurch in 2011, following the Canterbury earthquakes and the November 2010 Pike River Mine disaster near Greymouth on.

Thanks to an earthquake recovery grant from the Presbyterian Church, New Brighton congregation members made the journey to Greymouth in August 2011, and last month the Greymouth congregation made a return visit.

Thelma says the relationship has worked

because it is one "of equals, rather than a giver and a receiver".

"The distance between us is quite dramatic," Lyn says. "But the effort has been made because we were in similar circumstances."

The Greymouth congregation was directly affected by the Pike River disaster, as one parishioner lost a son in the explosions. Lyn says the job losses at both Pike River and Spring Creek have had a dramatic effect on the community. Many families have moved away.

During the visit to New Brighton, the Greymouth visitors toured earthquake damage and examples of recovery and shared meals and worship with the local congregation. A book telling of the congregations' journeys was presented to the hosts, but returned to Greymouth with the blessing of the New Brighton congregation, Lyn says.

"We will add to it and bring it back again. We look forward to more reciprocal visits."



Greymouth Union Church lay ministers Thelma Efford (left) and Lyn Heine (right) chat with New Brighton Union Church's Warwick Buxton (centre left) and Rev Mark Gibson. Photo by Sasha Crawford.

Women anti violence campaigners catch Indian public's imagination

Huge public, official and media interest in India made the global focus of the One Billion Rising campaign against violence toward women a rewarding day for CWS partner EKTA.

"Today we were at our heights," says EKTA's summary of the day.

"A wonderful event it was with the District Collector, Legal Aid Services Authority and the Deputy Commissioner of Police with us to combat violence on women and children.

"In the end we flew 1000 balloons and you really must be with us to enjoy the spirit of womanhood. Hats off to our sisters who made it possible," says the EKTA report.

It looks as if the international interest in the One Billion Rising campaign and the recent revulsion and public debate about violence toward women in India may mark a turning point on the issue.

EKTA has been working to combat violence against women and children for years. It began building up the One Billion Rising Campaign in February 2012.

It is based on United Nation's statistics that show one out of three women are assaulted in their lifetime, hence the one billion



Recent events in India have given a high profile to the anti-violence campaign of CWS partner EKTA.

figure.

EKTA director Bimla Chandrasekar told CWS that the impact of recent One Billion Rising events was the "huge response we received from the students and the general public, the presence and support of the

authorities, and the hope and excitement of the participants that together we can bring in changes in the situation of women."

Bimla says that the Indian media are now very engaged with the issue and are seeking further stories.

"Let us find ways and means to keep them engaged," she says.

EKTA's satisfaction in the response to the latest One Billion Rising events was also backed up with evidence that the government officials are keen to engage in practical actions to reduce

violence.

Their safety audit of a bus stop in Madurai, Tamil Nadu earlier this year was part of their efforts to support the International Safe Cities campaign to promote women's safety in public places.

The project had let them clarify some of the factors that endanger women and impede their mobility on city streets, at bus stops and in markets.

The audit has revealed poor lighting compounded by frequent power cuts, inadequate and broken seating, hazardous walkways because of street vendors, and uneven paving and uncovered drainage sites.

Signage is either not visible or missing while the toilet facilities are insecure and inadequate.

"The brief report on the safety in the bus stand has made the authorities review the situation. They immediately visited the bus stand and have instructed the police to be sensitive to the concerns raised," says Bimla.

She hoped that this would lead on to a full-fledged safety audit and also maintain constructive engagement with the authorities.

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World Day of Prayer asks us to open our hearts to strangers

There is a message for Christchurch in the theme of this year's World Day of Prayer - 'Welcoming the Stranger'.

Held on the first Friday in March each year, the World Day of Prayer has just missed Touchstone's deadline but the theme and issues it raises are still newsworthy.

Christian World Service national director Pauline McKay is a member of the Christchurch-based organising committee for the New Zealand World Day of Prayer.

"I think the theme this year of welcoming the stranger is particularly resonant here in Christchurch where we are starting to see increasing multiculturalism and multiracial influences as people come in for our rebuild phase," Pauline says.

"Somehow over the years people have got the idea that World Day of Prayer is a fuddy-duddy sort of event but the reality is that it regularly deals with gritty, relevant and sometimes controversial issues."

Each year a different national group of church women sets the theme for the day. This year the French women organisers settled on Welcoming the Stranger.

The World Day of Prayer is unique in that it is a global church event run under the leadership of laywomen, rather than conventional church hierarchies.

Behind the stereotypes the reality in post-colonial Europe is that France is one of the major nations to experience significant cultural and racial change. In present day France about a fourth of all French people have a foreign born grandparent.

Coupled with one of the highest rates of mixed marriage in Europe the demographic forces of this profound change are still evolving and taking shape.

It was against this backdrop that the French women organisers chose their theme.

The theme was based on the Gospel text of Matthew 25, "I was a stranger and



you welcomed me."

It is intended to put the spotlight on the tolerance that has developed in France rather than the headline grabbing displays of intolerance that people normally see.

The logistics of the World Day of Prayer belie the relatively low profile the event has in New Zealand.

Held for more than 80 years it attracts participants in over 170 countries, and brings together different races, cultures and traditions on a common theme.

Prayers are said in more than 1000 languages beginning at dawn in the Pacific and finishing 40 hours, and many times zones, later in Alaska.

Organisers for this year's World Day of Prayer were expecting about 250 World Day of Prayer events to be organised by local interdenominational groups in New Zealand.

Funds raised during World Day of Prayer go to four recipients. They are Christian World Service; Ending Child Prostitution, Child pornography and Child Trafficking for Sexual Purposes (ECPAT); Bibles in Prison; and Hospital Chaplaincy.

Young People

By Joshua Robertson

LYNLEY'S LEAP OF FAITH

This year Lynley Tai of the Manurewa Samoan Methodist Church officially begins her new role as one of the two national youth liaison officers (NYLO) for the Sinoti Samoa.

Lynley joins forces with Filo Tu who was re-elected after having just completed a very successful three year term working alongside outgoing NYLO Edna Te'o.

Sinoti Samoa's NYLOs are the representatives for the youth within Sinoti Samoa and attend full Sinoti Samoa executive meetings to ensure the youth perspective is heard and considered by the wider Sinoti Samoa when making key decisions about its direction.

The NYLO duo are not only the official 'go-betweens' for the youth and the wider Samoan Synod but are also key in bringing young people in general closer together and helping to provide encouragement and inspiration by organising events such as youth camps, rallies, expos and retreats.

Lynley currently works for Sky TV. She is the youngest of three children to Laumatia and Rosita Tonumaivao Tai, who will undoubtedly provide family support as she fulfils this

important role over the next three years.

Touchstone asked Lynley a few questions about her new appointment within the Sinoti Samoa.

Josh: How did you feel after being elected as new NYLO rep?

Lynley: Very nervous, the kind of nervousness where you cannot hear your own thoughts because your heart beat is racing and is loud as ever and overwhelmed... (haha). But in saying that I was also excited to see what God has in store for me within the Tupulaga Sinoti Samoa.

Josh: Did you ever have aspirations to be in this position or did it come as a surprise?

Lynley: It definitely came as a surprise. I surprised myself when I stood up in response to the nomination and the word "yes" came out instead of what I was thinking at the time. Not in 10 years did I think I would be in this role but it's amazing how things work out in the end!

Josh: You've been working in the role for a brief time now. How is it going? Is it what you expected?

Lynley: So far it's been great.

Filo is such an inspiring and amazing person. Planning and working alongside him gives me the courage to step up and give what I can for our youth/tupulaga talavou.

Organising the recent youth leadership training was challenging but we had a great support committee with Edna and Tumema to help make it happen and with God by our side. He made the impossible possible. I knew from the start that being in this role was not going to be a walk in the park, so yes it is what I expected and more.

Josh: What do you hope to bring to the NYLO role?

Lynley: From the many lessons I've learnt along the way in my previous years of being a youth leader, and choir teacher I just hope that I can continue this blessing in the role of NYLO and hope that it will open more doors of opportunities for me as well as the youth/tupulaga of Sinoti Samoa.

Josh: What is your message for young people?

others' needs

parent's tell you otherwise! Commandment number five).

I cannot thank you all enough for the ongoing love and support, for giving me the opportunity to take on the NYLO role alongside Filo. With the good grace of our Heavenly Father, I cannot wait to see what he has in store for Tupulaga Sinoti Samoa for the years to come.

Stay blessed. One heart, one soul! And remember Philippians 4:13 "I can do everything through Christ who strengthens me."

Josh: We wish you all the very best with your new role. May God equip you with all you need to do His work for His glory. God bless you Lynley!



Lynley Tai

Lynley: You are unique and God made you that way for a reason so don't change to suit (unless your

Kidz Korna!

Welcome to Kidz Korna for February 2013!

Hi everyone. It seems almost impossible that when you read this you will be preparing for Easter and I will be in England.

Last month we heard how the children at St John's

Methodist church helped other people at Christmas. This month the children and youth at Upper Riccarton Methodist church tell us what they did.

Thank you, Upper Riccarton. I am looking forward to

hearing from other people telling what they have been doing so we can all share it.

Question: Have you heard about 'Let the Children Live'? If you haven't, then ask the grownups in your church.

Riccarton kidz at Christmas

We washed the cars of members of our church to raise money to support the Christchurch Mission's work at Christmas. With the money we raised we bought groceries. Each year we decorate a Christmas tree and this year we used the groceries to form a tree.

By supporting the Mission we helped to meet the needs of a family in Christchurch.

Emma Whitia told us about the church's new initiative, 'Let the children live'.



For your Bookshelf

By Christina Goodings

A Lion Children's book

Reviewer: Doreen Lennox

Hands on Bible Craft Book



Are you always looking for ideas for crafts for church projects and activities?

This book was published last year and it is full of ideas for easy crafts relating to Bible stories. The Bible extracts are adapted from the Good News Bible.

You can design Joseph's coat of many colours, make a whale that swallowed Jonah, make an Easter garden and learn how to make a simple Israelite meal and much more.

It is well set out with good illustrations and very clear instructions.

Younger children would need some adult help with the projects but older ones will find the instructions easy to follow and work out for themselves.

Word Search

All the words in the puzzle have something to do with Lent and Easter.

When you have found all the words, those remaining will

spell out a message from Luke 24.

alive, angels, ashes, cross, crown, early, Easter day, empty, Good Friday, Jesus, joy, Lent, love, Mary, nails, sadness, soldiers, tell, thorns, tomb.

Answers to last month's quiz

1. Genesis, 2. Jonah, 3. James and John, 4. Paul, 5. Joseph, 6. John



Riccarton kids with the groceries they bought for the Mission stacked in the shape of a Christmas tree.

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories.

Send stories and photos of your activities to Doreen Lennox at dlennox@xtra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A film review by Steve Taylor



This movie explores a dark period in world history. Intelligently acted, tautly scripted, and superbly directed by Academy Award winner Kathryn Bigelow, it shines a spotlight on the ethics of being human today.

It begins in darkness, the only action the recorded voices of the dying in the Twin Towers on 9/11.

It concludes in darkness, with a midnight attack by elite troops on a sleeping Osama Bin Laden. At times

comic, as suburban streets fill with neighbours woken by helicopters and gunshots, it shows the brutal killing of Osama and his wives. The climax might be predictable but the suspense is superb and the emotion in the theatre palpable.

It uncovers darkness, the use of torture in black sites hidden across nations. Based on first-hand accounts, Zero Dark Thirty visualises the systematic abuse of human rights and human persons by the United States post- 9/11.

The descent into this moral abyss proves important, revealing information about the identity of a courier close to Osama Bin Laden. The response to the torture scenes in the movie has been predictably varied. A glorification? A distortion? An honest naming of reality?

What follows torture are the years of dogged leg work. Cell phones are tapped and spotters circle crowded city streets searching for a number plate in a haystack. A building is identified. For more than 100 days, the US military weighs the options.

All the while, the terror continues. Scenes play out against the bombing of the Hotel Marriott in Pakistan and television footage of the London bombings.

Christians have a complex relationship with violence. Central to faith is the Passion, which each year recounts a torture. Sleep deprivation, humiliation and physical violence are inflicted upon the Christ.

This is graphically captured in "The Tortured Christ," a sculpture by Brazilian artist Guido Rocha. Christ hangs on the cross as skin and bone, screaming in pain and suffering.

Zero Dark Thirty explodes our piety. It is one thing when the tortured are the

innocent. It enables a sharing in suffering. For theologian William Cavanaugh, Christians "make the bizarre claim that pain can be shared, precisely because people can be knitted together into one body".

But what happens when the tortured are not the innocent, but potentially are terrorists. Does Christ share their pain? In communion, should we?

Perhaps these questions are in fact the bitter herbs of Passover? They invite us to face the enormity of Jesus' invitation to love our enemies. They suggest we swallow an outrageous hope, that love will redeem all dark places, terrorist and torturer, the darkness of all black sites.

It makes the ending of Zero Dark Thirty even more poignant, the tears rolling down the face of CIA heroine, Maya (Jessica Chastain). This is a film of lament, an invitation to swallow the bitter herbs of a world in darkness.

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

More Biblical occupations

In Lectionary terms, 2013 is Year C. This means the majority of the Gospel readings will be from Luke. Doctor Luke was obviously a well educated man, fluent in Greek. His Gospel is the longest of the four (by words, not chapters). Unique to Luke's Gospel are the babe in the manger, the Good Samaritan and the prodigal son, probably the best loved stories in the Bible.

Luke also authored the largest New Testament book, the Acts of the Apostles, making his contribution, in words, longer than Paul's. This month's Challenge looks at occupations mentioned by Luke.

Bible Challenge

Simon, James and John were
Paul quoted from some of the
Pontius Pilate was ___ of Judea
The Samaritan made a deal with an

_____ M _____
_____ O _____
_____ R _____
_____ E _____

Lk 5: 9-10
Ac 17:28
Lk 3:1
Lk 10:35

Peter healed a crippled
Elizabeth's husband was a
Some ___ questioned Jesus' authority
The prisoner slept between two
Paul stopped his ___ from suiciding
Apollis was a bold but inaccurate
Lydia was a ___ in purple goods
The ___ feared they were near rocks

_____ B _____
_____ I _____
_____ B _____
_____ L _____
_____ I _____
_____ C _____
_____ A _____
_____ L _____

Ac 3:3
Lk 1:5
Lk 20:1-3
Ac 12:6
Ac 16:27-28
Ac 18: 24-26
Ac 16:14
Ac 27:27

Jesus queried being treated like a
Tax ___ were generally despised
As a child Jesus amazed his
Jesus spoke of a stone rejected by the
These particular ___ did the night shift
Joanna's husband, Chuza, was Herod's
Like Aquila, Paul was a ___ by trade
Jesus said, 'The well have no need of a ...'
Jesus told a parable about a ___ farmer
Peter lodged with Simon the
Demetrius the ___ made shrines

_____ O _____
_____ C _____
_____ C _____
_____ U _____
_____ P _____
_____ A _____
_____ T _____
_____ I _____
_____ O _____
_____ N _____
_____ S _____

Lk 22:52
Lk 18:11
Lk 2:46-47
Lk 20:17
Lk 2:8
Lk 8:3
Ac 18:2-3
Lk 5:31
Lk 8:5
Ac 10:6
Ac 19:24

Answers: fishermen, poets, governor, innkeeper, beggar, priest, scribes, soldiers, jailer, preacher, trader, sailors, robber, collectors, teachers, builders, shepherds, steward, tentmaker, physician, crop, farmer, silversmith

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Timaru children challenge the congregation to 'Let the Children Live'.

Timaru says Let the Children Live

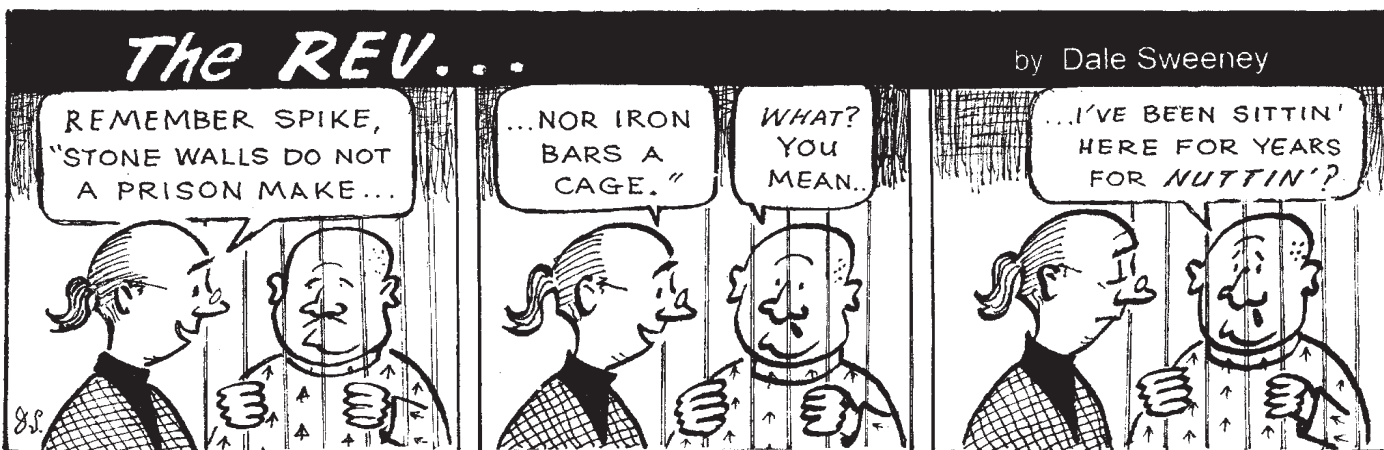
Timaru-Temuka Parish presbyter Rev Bob Sidal introduced the Methodist Church's 10-year project, 'Let the Children Live' to his parishioners during their annual Children's Anniversary Service in December.

A PowerPoint presentation summarised the launch of Let the Children Live at Methodist Conference. It included challenging statistics from the Children's Commissioner's address.

Afterwards the children held up the letters that formed the project's slogan.

The sign is now on the wall above the communion table as a constant reminder of the need to be involved in this vision. A noticeboard has been dedicated to the project, and articles from the local newspaper on child poverty, child abuse and teen suicide, are displayed to give a local focus.

Bob believes the challenge now is to find appropriate ways for the congregation to do something that expresses its concern for the well-being of children and youth in New Zealand.



Kneeling with Giants - Learning to Pray with History's Best Teachers

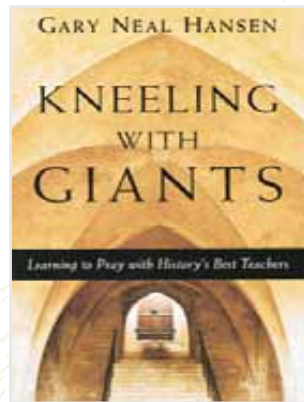
Gary Hansen is an ordained Presbyterian minister and chair of the history and theology division at University of Dubuque Theological Seminary. His book is a guide to personal prayer, rooted in centuries of Christian tradition and is written in a warm, inviting, informative and practical style.

The 10 chapters are divided into four sections.

The first section 'What Language Shall I Borrow?' explores praying with St Benedict (The Divine Office); praying with Martin Luther (The Lord's Prayer), and praying with Pilgrim (The Jesus Prayer).

Two chapters in the second section, under a heading of Praying with Scripture, follow John Calvin's Studious Meditation on the Psalms, and Praying with Ignatius of Loyola, The Prayer of the Senses.

The third section covering 'Conversations, Light and Dark', introduces St Teresa of Avila (Recollection of the Presence of God), the Puritans (Meditation in Writing), and an anonymous



author of a medieval book entitled 'The Cloud of Unknowing: Contemplation in the Dark.'

The final section gives two views of what many people think of as the very definition of prayer: making specific requests for God to act. The 'giants' of these two chapters are Agnes Sanford (The Healing Light) and Andrew Murray (The Ministry of Intercession).

I enjoyed this exploration of different practices of prayer that have been outside of my experience, and an explanation of how such practices have developed and become meaningful to people over the centuries. Prayer is such a personal thing -

no one size fits all' - but the book challenged me to revitalize my personal prayer life by trying some of these practices.

When you listen to people pray or read their prayers, you become better acquainted with the person who is praying. The author records how reformer John Calvin loved the psalms

because he found his own troubled life reflected in them.

"He generally kept his inner life to himself-except in the preface to his Psalms commentary. ...his prayerful study of the psalms prompts revelations about his childhood and family, his conversion and call to ministry, his struggles and opposition as a reformer and theologian. These things come up naturally because the psalms give him words for them."

So I turned the last pages on some chapters feeling I had become better acquainted with Calvin, Luther, St Benedict and other saints that helped form our worldwide church.

The book is of value as a contribution to church history, particularly the history of the church at prayer, although its emphasis is more on personal rather than corporate prayer. It is a challenge to church leaders of any generation to continue to grow in the practice of prayer and in relationship to God.

The book includes a benediction that God will bless the readers, an appendix for those using the book in personal prayer and small group/church classes, and another to help the reader put prayer into practice.

This is a great book to have in one's library. Review copy courtesy of Epworth Books.

By Gary Hansen.
2012, IVP Books, 237 pages
Reviewer: Morven Sidal

I'm Your Man - The Life of Leonard Cohen

The author of this book was born in London and now lives in San Francisco. She is described as a renowned music journalist and award-winning writer.

Her study offers readers a detailed (more than 500 pages!) and fascinating exploration of Leonard Cohen's life, literary work - which includes novels, poetry and non-fiction works - and 12 studio recording albums, including 'Old Ideas', released early in 2012.

Simmons acknowledges the cooperation she received from Cohen in the writing of this book: "Without the tolerance, trust, candour, generosity and good humour of Leonard Cohen, this book would not be what it is," she writes.

The book provides detailed biographical data, an analysis of Cohen's distinctive musical 'voice', coverage of the religious underpinnings of his creative endeavours including his Montreal Jewish roots and his later Buddhist and Hindu monastic experiences, comment on the contemporary social context and the inner personal drives that lie behind the writing of songs, and both wise and witty insights from friends and the artist himself.



An illustration: There is a poignant account of Cohen learning to play the six chord flamenco progression that is the basis for all his song writing from a Spanish-speaking stranger who gave him three lessons using broken French and physical gestures. When the man didn't turn up for the fourth lesson, Cohen enquired with the landlady of his boarding house. He had committed suicide.

The depth of Cohen's Judaism is vividly given in this comment from a Canadian poet and lifelong friend, Irving Layton: "What I like particularly in Leonard's songs is what I call the depressive manic quality. If you notice, in some of his most telling and

moving songs, he always begins on a note of pain, of anguish, of sadness, and then somehow or other works himself up into a state of exaltation, of euphoria, as though he had released himself from the Devil, melancholy, pain. Then Jews have always had the gift of anxiety and pain and solitude."

Cohen himself echoes this insight in this comment on his best known religious/spiritual anthem, 'Hallelujah'. "The world

is full of conflicts and things that cannot be reconciled, but there are moments when we can transcend the dualistic system and reconcile and embrace the whole mess...Regardless of what the impossibility of the situation is, there is a moment when you open your mouth and you throw open your arms...and you just say 'Hallelujah! Blessed is the name.'

Cohen's relationship with women, as musical partners, lovers, muses, and, in later years, wives, provides a continuous thread woven through his life and songs. The fact that he remained friends with all those women, who temporarily shared his most intimate moments, is testimony to the stamina and survivability shown on both sides.

His loving concern for his children is illustrated in this incident. When his 18 year old son Adam had a serious accident, Cohen came and stayed with him at the hospital during his recovery over four months. For a while Adam was in a coma, and Cohen kept vigil by the bedside, sometimes just watching and staying silent, other times reading aloud from the Bible.

When Adam finally regained consciousness, his first words to his father were: "Dad, can you read something else?"

I greatly enjoyed this book. Cohen has not been one of my favoured pop icons but I'll be listening to a lot more now.

By Sylvie Simmons
2012, Random House, 560 pages
Reviewer: John Thornley

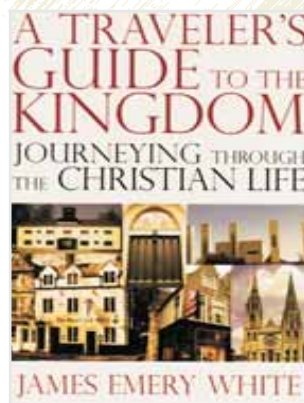
A Traveller's Guide to the Kingdom - Journeying through the Christian Life

This book is a series of reflections based on nine places of Christian significance - or perhaps it would be better to say places of significance for Christian thought.

The author is not writing a travelogue but drawing inspiration from places he has visited. This leads to his observations of life from a Christian perspective. He says that in taking readers with him on a journey he hopes to give a sense of what life in Christ is about.

He has certainly visited some interesting places. They are as varied as a pub in Oxford, England once frequented by CS Lewis, St Catherine's Monastery on Mt Sinai, Iona Abbey, and Billy Graham Library, the Apartheid Museum in Johannesburg and Chartres Cathedral.

By sketching briefly what he has seen and felt in each place, White stirs the reader's imagination. It is a shame he doesn't tell us more the locale, although this would possibly detract from his intention to guide readers, not on a journey



into realms they may trace on a map but into the realms of the spirit. We enter St Catherine's Monastery with its Chapel of the Burning Bush and ancient icons and then are led, like Moses, to listen and move forward with God. In the Billy Graham Library in Charlotte, North Carolina, we are reminded that Christ has a calling (vocation) for everyone.

However the connection between the wonders of Chartres Cathedral and sexuality in the 'cathedral of the human body' seems artificial. And, on a visit to the Dachau Concentration Camp where the author reflects on "commitments, convictions and values", an extended reflection on Thomas

and faith surviving intellectual scrutiny doesn't seem quite to fit.

The book concludes with visits to Luther's Wittenberg and Corrie Ten Boom's house in Holland.

The book is subtitled "Journeying through the Christian

life," and themes such as conversion, calling and community are related to this journey. In some ways, however, as presented they reflect a narrow view on how the Christian life should be lived. The tone is rather individualistic. Given the placing of the apostrophe in the title perhaps this is intentional. There are not really any new insights developed and some readers may wish to question whether, as the author claims, "There really is a being called Satan who is alive and well on planet earth."

For all this, there are one or two succinct and memorable expressions such as: "The gospels are meant to be illustrated by our lives. Being a Christian does not automatically translate into being Christlike. Community is something you build."

The book is illustrated throughout with small black and white photographs drawn mainly from Wikimedia Commons. These break up the text and add interest for the reader. Although the pictures are not labelled, what they illustrate is obvious from the text.

This traveller's guide may help some who are starting out on the journey but seems unlikely to offer any real guidance for those already on the way.

Review copy courtesy of Epworth Books.

By James White
2012, IVP Books, 204 pages
Reviewer: John Meredith

<p>Jerusalem DVD Simon Sebag Montefiore presents a fascinating 3 session series on this shrine of three faiths - Judaism, Christianity & Islam - the most fought over city in history. 177mins. \$29.99*</p>	<p>Living Letters of the Word Four months of reflections, prayers, poems & songs from the Iona Community, to inspire action and change in our lives. \$34.99*</p>	<p>Celtic Journey DVD Ray Simpson invites us to walk the pilgrim way across the Holy Island, Lindisfarne \$37.00*</p>	<p>Desmond and the Very Mean Word Heart warming story of forgiveness by Desmond Tutu. Hbk. \$29.00*</p>	<p>Order now from Epworth BOOKS www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 *Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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Jazz Vespers are attracting large numbers to Napier's Trinity Methodist Church.

Jazz Vespers in Napier

Napier's architecture gives it the reputation of New Zealand's Art Deco city. Now the music of the Art Deco era, jazz, has its own church service.

Over the summer Trinity Methodist Church in Napier developed its own 'Jazz Vespers'. Jazz Vespers is a new take on an old service.

Vespers was an evening service that was part of the traditional daily services of the church. With Trinity's Jazz Vespers, jazz music takes the lead for reflection and worship; supported by a prayer, scripture or a contemporary poem and a brief reflection - maybe even a jazzy congregational hymn!

Trinity presbyter Rev Tony Franklin-Ross says he wanted the spirituality of jazz, and the ability of its rhythms to start people toe-tapping, to come to the fore of the Vespers

"For example, jazz instrumental music starts and finishes the service. Sets of jazz music are gently intermingled with short elements of worship that seeks to draw out the spirituality of jazz. The feedback has been very positive to the format."

Tony developed the idea after a study visit to Vancouver in 2008.

"The purpose of that visit was to explore inner-city churches and their engagement with the homeless in downtown Vancouver. I spent some time at the United Church of Canada St Andrew's-Wesley Church. Among the services they hold, is a weekly Jazz Vespers, which attracts a large following; maybe, as the minister quipped, because it was the only regular free jazz concert in Vancouver."

Other churches around the world have also explored using jazz. These include a jazz-centred Methodist fellowship simply called 'Jazz Church', based in Birmingham and Coventry, UK.

Tony says he wanted to implement Jazz Vespers when he was stationed at Aotea Chapel, but it was not possible. "When I was stationed to Napier I thought 'Art Deco city - Jazz - it should work here!'"

The key to the concept is, of course, the musicians.

Tony says providence was at work to make the dream a reality. An article in the local newspaper profiled a retired Anglican priest, Rev David Day, who as a jazz musician sought to gather some other people to form a small jazz band.

"I got in touch with him, and found he had just met a couple of other musicians the week before I called. He asked them if they were happy to perform in a church - and they said yes."

At the first two Vespers, David played with local jazz vocalist John Redman and pianist Steve Miller. John has also facilitated other local musicians to help lead future Vespers.

Jazz Vespers takes place at Trinity just over the summer period, from November 2012 to April 2013, on the 3rd Sunday of the month at 7pm.

The first Vespers attracted 45 people; the second a Christmas Jazz Vespers attracted 90; and the January event brought in more than 115 people.

The mix has included people from other churches in Napier and even Havelock North and Hastings. Tony says the Vespers draw people who meld their Christian spirituality with their love for jazz; Christians who are no longer linked to church, and jazz fans who didn't mind going to church to hear it.

Tony says Trinity parishioners are pleased to see Jazz Vespers take off and attract large numbers to the historic church. Part of the success is through marketing - smart advertising postcards, regular profiles in local newspapers and radio, listings on the concert and gig website 'eventfinda' and posts on the Napier visitor centre website as well as Trinity's website and Facebook page.

"For each month's Vespers, we have been fortunate to have either a newspaper or radio station do a profiling article or interview. Radio Rhema also contacted me for an interview. That was a surprise."

All of this has also helped raise the local profile of Trinity Methodist.

The Factory a dream come true for Methodist musician

By Hilaire Campbell

Musician Poulima Salima has always dreamed of composing for a major production and now, as the Auckland Arts Festival prepares to host New Zealand's first Pacific Island Musical, he's living that dream.

Poulima collaborated with some cast members/creative heads and came up with 22 original songs that make up the musical score for The Factory, a theatrical performance created by entertainment company Kila Kokonut Krew.

Set in the 1970s, in the era of the dawn raids, The Factory is a hard hitting but tender evocation of the Samoan migrant experience as people struggled to make a new life for themselves while supporting relatives back home.

Drawing on universal themes of hope and aspirations for a better life, it is, says Poulima, "a celebration of our people coming from the Islands to a land of milk and honey for a better future."

After a highly acclaimed premiere season at the Mangere Arts Centre in 2011, a new and updated version of The Factory is being performed at the Auckland Arts Festival in early March. It is the perfect vehicle for Poulima's musical score which seamlessly fuses a range of genres from the traditional Pacific chants to more modern styles such as funk, pop, techno, hip hop and Pacific soul.

Poulima is an active member of Mt Albert Methodist Church. He is currently involved in the music group Musoz 'n' Faith at the Church and is enthused to see lives nurtured, encouraged and strengthened through music performance, creativity and leadership.

"I was taught by my parents to believe in the power of prayer. My parents prayed for my education and future and to honour God in everything."

The musical journey Poulima has travelled

has come some distance since he first spent his time stopping and rewinding cassette tapes to transcribe his favourite Samoan choral hymns. That's how he developed a passion for music writing. He listened to anything and everything. He listens to an eclectic range of music and is open to all kinds of musical influences.

"I'm honoured to have been chosen to help create The Factory. To be able to work with passionate and extremely talented people is a dream come true. This is a triumph for my Samoan culture and I honour them with this musical. Understanding where I come from, I can bring to the music something slightly different."

He loves hip hop, but he also loves the fact that Samoan lyrics "are very poetic and convey a simple message. They are purposeful and mean something. I want to develop that and take it to the world."

The Factory will give him that chance. The Auckland Arts Festival has international standing and people come to it from around the world. It is the first international show Poulima has been involved in. A world tour is planned for next year.

"I'll learn so much from this experience," he says. "I want to go as high as I can."

And all the while, he says, he'll be God's ambassador. "To honour God in my professional work is gratifying. I'm so passionate about it."

He'll be honouring his family, too. His father's loyalty is such that he's attended every show Poulima has been involved in. He recalls conducting in the orchestra pit one time and hearing from out of the darkness of the theatre, and only an arm's length away, his father's distinctive sneeze.

Despite having been told to stay at home and rest that night, his father was there, supporting his son. There's no doubt that, along with hundreds of others, he'll be at a performance of The Factory as well.



Poulima Salima (centre left) and the musicians who provide the score to The Factory

The mission garden at Wesleydale

METHODIST ARCHIVES

By Jo Smith

The oldest pear tree in New Zealand is still fruiting regularly despite its age and lichen-encrusted branches.

This pear tree is in the orchard at the Kerikeri Mission House. It is sometimes called the John Butler Pear Tree after the man who may have planted it. The tree is said to have been planted in 1819. The Mission House property, which includes the famous Stone Store, is owned by the New Zealand Historic Places Trust, and is there is no admission fee to walk about the grounds.

Rev Samuel Marsden bought the land where the Mission House sits in 1819, and as soon as they could the Church Missionary Society missionaries planted fruit trees, grape vines and vegetables. Supplies of food were unpredictable - options were to trade with Maori or import from Australia, so a garden to supplement their diet was a priority.

Rev Samuel Leigh of the Wesleyan (Methodist) Missionary Society established Wesleydale Mission Station in nearby Whangaroa Harbour in 1822.

It is known that the CMS missionaries gave plants and seeds to the Wesleyan missionaries at Wesleydale but unfortunately not the specific details nor names of individual plants, seeds or cuttings. The distance from Kerikeri to Wesleydale was about 38 kilometres and missionaries walked and rode the track between the two stations.

One of the Wesleyan missionaries at Wesleydale, Rev Nathaniel Turner, wrote to the WMS in London on 23 November 1824 "These two days my attention has principally been taken up with putting in seeds in the Garden."

As well as a garden, the mission staff also sowed two acres with wheat and barley. This was to make flour for bread. First the land had to be cleared before any seed could be planted.

The best surviving account of what was in the garden



The pear tree at the Kerikeri Mission House is the oldest in NZ.

established at Wesleydale Mission Station was written by Rev William White in a letter to his brother Francis White on 21 September, 1824. This document is in the collection of the Alexander Turnbull Library.

"In our Garden we have got several useful vegetables and fruit trees such as Beans, Pease, Turnips, Cabbages, Onions, Carrots, Radishes and several other common vegetables. Of fruit trees we have got the following viz Orange Peach Lemon Nectarine Mulberry and Vines all of which we think will do well and ultimately be very serviceable."



The Wesleydale Mission Station at Whangaroa stood from 1822 to 1827.

Due to Maori conflict, Wesleydale was abandoned in January 1827. All buildings were burned including the barn which had 12 months supply of grain and flour stored within. Cattle, goats and poultry were killed and fruit trees cut down. "Nothing remained to mark the site except the brick chimney," wrote William Morley.

Photographs taken nearly 100 years later in 1922, at the time of the dedication of the cairn erected to mark the site of Wesleydale, show the cairn sitting in what looks like an empty field. It seems none of the trees or plants from the first Wesleyan Missionary garden have survived, unlike the pear in the orchard at the Kerikeri Mission House.

Nai Vaqa Vakayalo Ena Vula Ko Maji 2013 (Vakaraautaka Akuila Bale Ai Talatala Ni Tabacakacaka Waikato/Waiariki)



Rev. Akuila Bale

Sa i katolu ni vula ogo ka sa lili na kena cama. Ena vula vaka Viti, na vula ko Maji - E vatokai talega me Vulaikelikeli ka kunei ena vula i matua. E dau kunekune na dilio ka ra sa kumukumuni me vakarau vuka. E dau se na yavu, kei na gasau ka vua na tokatolu. E daba na mana ka matua na qari. E dau

drava na qoli ka dau totolo na ca ni ika dina ga ni gauna ni uro ni ika.

E dau tau bi kina na uca ka dau vakatokai na wainigasau. Lutu na yaseyase. Keli tiko na uvi, vakabibi na uvi balavu. Tei na kumala ka dau vakalewe. Se qai tekivu se tiko na gasau, ka se bera na duruka. Matua na uvi, na vutu, kei na so na mataqali uto. Keli na qara ni kacau (lagio) me tavu. Sa tu tale na bicitoka (kawakawasa). Ogo na i vakatakilakila ni draki kei na bula mai delaniyavu.

Na Lesoni Meda Vaqataki Kina Ena Vula Ogo : Lukel:37 Ni na sega ni dredre vua na Kalou e dua na ka.

E da sa sarava tiko na cakacaka ni Kalou ena loma ni noda bula, vuvale, cakacaka, veiwekani kei na lotu. Sa toso ka bulabula cake tikoga mai. Mai nai tekivu ni lotu e Aotearoa kei

na kena dredre era a curuma mai ko ira era a tauyavutaka, me yacova mai ena siga e daidai, sa rogo na Kalou ena tete kei na tubu ni lotu. Eda sa sarava ga ni sa sega ni dredre vua na Kalou e dua na ka.

Na bolebole levu eda dau sota kaya ena veisiga sai koya na i lavo, na bula, na kana kei na vuqa tale. Ko bau dau kila tu ni sega ni dredre vua na Kalou e dua na ka? Vua na Kalou e sega na dredre ka rawata na veika kecega. Na i tabatabamata vou eda sa kacivi me da na maroroya na nona lotu na Kalou, me da toso ka cakava ga na loma ni Kalou, oqori na noda kauveilaitai me da colata.

Kevaka era kaya eso ni ko na sega ni rawata e dua na ka, tukuna ni kaya ko Paula vei ira mai Filipai. Au sa rawata na ka kecega ena vuku i Karisito ko koya sa vakaukauwataki au. Filipai 413.

Oqori na nona raica na Kalou ko Paula ni levu ka rawata na veika kecega ka raici koya me lailai ka sega vua na ka.

Sa na dua na i Wasewase vou ena Lotu e Niu Siladi. Sa na tu vata kei na kena bolebole. E da na kacivi kina na luvei Viti ena kena maroroi ka tutaki. Sa rawati na veika ogo ni sega ni dredre vua na Kalou e dua na ka. Sa vakaiyaragitaki keda talega na nona tamata ena nona kaukauwa me da na colata na kenai vua.

E lautu au na nodra bula na dilio. Era dau kumuni vata mera vakarau vuka ena vula ko Maji. Sa gauna ni nodra toso me ra na vukaca na tawaca. Na vosa ogo na kumuni vata e laurai vei ira na qasikalolo. Vosavakaibalebale 6:8 era sa vakaraautaka ka mamaroroi se kumukumuni ena gauna ni vula i matua se gauna ni tawa. Sa kua na vakasabusabu kei na vucesa. Sa vakarau na

vuka, sega walega ena lotu, namaka talega ni sega ni dede na bula.

Ni sa sega ni dredre vua na Kalou e dua na ka. Ogo me noda i bole na vakabauti Kalou ena veigauna kecega mai na veivanua kecega kei na veidraki kecega. Sa vakaraitaki koya na kalou ena nona sa tosoya tikoga na cakacaka veivakurabuitaki ena veiqaravi sa kacivi keda kina na Turaga. E vuqa na gauna e da dau druka tu g a e n a n o d a vakasama (psychologically defeated) ni da dau raica na dredre ni toso, dredre ni bula, dredre ni veiwekani kei na dredre tale eso me sa levu. Me levu tikoga na Kalou ka lailai na vei dredre kecega.

Meda luvei Viti qaqa e Aotearoa ena noda vakararavi vua na Kalou.

Toso na vakavakarau ni kena Tavo na Wasewase (Synod) ena vula o Maji, 2013

E sa vakacagau tiko ena gauna ogo na nodratou vakavakarau tiko na valenilotu Wesele mai Weligitioni ena vuku ni Wasewase ko Viti kei Rotuma e Niusiladi e na soqo bibi ni kena mai tavo na Wasewase ko Viti kei Rotuma ena loma ni Lotu Wesele e Niusiladi.

E na vakayacori tiko na soqo ogo enai tikotiko ni Lotu e Wellington Wesley Methodist Parish mai Weligitioni e nai ka 15 – 17 ni Maji ni yabaki ogo.

Na soqo bibi ogo ena kena sa vakavotukana taki na qaravi Kalou kei na veitokoni ni lewe i Viti era sa vakaitikotiko e Niu Siladi, Viti kei na veivanua eso. E raici lesuvi talega

kina na nodra veiqaravi e vuqa sara nai talatala kei na qase ni otu ena vei yabaki sa oti ka me yacova tiko mai na yabaki ogo. E ra na tiko talega kina na Peresitedi kei Vukevuke ni Peresitedi ni Lotu Wesele e Niu Siladi kei na mata ni Lotu Wesele e Viti kei ira talega na vulagi dokai ka ra sureti tiko mai. E na sega ni na talevi keda tale mai vakarua na soqo bibi ka i volatukutuku tu ni vei tabagauna sa tu mai liu. Ko ni sa sureti kece tu yani kina meda laki marautaka vata na soqo bibi ogo.

Ogo ga na vakacaca ni porokaramu ka na vakayacori tiko ena mua ni macawa koya kei na sala ni veitaratara.

FRIDAY 15TH MARCH (VAKARAUBUKA – 15 NI MAJI)

7:00am: Yaco mai na lewe ni Wasewase/Vulagi - Arrival of Wasewase Members and guests.

12:30pm – 1:30pm: Light lunch provided in the Old Hall.

2:00pm – 4:00pm – Inauguration service rehearsal in church and Wasewase Combine Choir practice.

5:00 pm – 7:00pm(subject to change): Fijian welcome ceremony for Fiji Methodist Church representative in the New Hall (Veiqaraqaravi Vakavanua vua na mata mai na Lotu Wesele e Viti kei Rotuma mai Viti. E ra na veiqaravi kina na Tabacakacaka ni Ceva kei Aotearoa/Waikato-Waiariki. (Qaloqalovi, Sevusevu, Wase ni Magiti/Vakamamaca/dabedabe).

7:00 pm: Dinner in the Wesley Church New Hall (Vakayakavi ena Hall e Wesley).

SATURDAY 16TH MARCH (VAKARAUWAI – 16 NI MAJI).

7:30am: Breakfast (Vakatalau enai Cili (Marae)/Old Hall for others).

10:00am: Fijian Welcome Ceremony – New Hall (Veiqaraqaravi Vakavanua vei rau na Peresitedi kei nai Vukevuke ni Peresitedi ni Lotu Wesele e Niusiladi. E ran a veiqaravi kina na Tabacakacaka o Viti e Okaladi/Tabacakacaka o Okaladi e Loma/Rotuman Congregation. (Qaloqalovi, Sevusevu, Wase ni Magiti/Vakamamaca/dabedabe).

11:00am: Refreshments/(Bilo waikatakata).

11:30am: Inauguration Service (Lotu ni kena Tavo na Wasewase (Synod)).

01:30 pm: Lunch/Entertainment in the Halls (Vakasigalevu/Veivakamarautaki).

7:30pm: Dinner (Vakayakavi).

SUNDAY 17TH MARCH (SIGATABU – 17 NI MAJI).

7:30am: Breakfast (Vakatalau).

9:30am: Farewell Church Service at Wesley Church (Lotu ni veitalatala e Wesley).

12:00pm – Lunch.

Contacts: Tuirara Wesley Wellington Waisale Muatabu – 04 565 0397, 021 591 929, waisalemuatabu@gmail.com. Una Kama: 021 299 6608, Akuila Cirikiwai: 021 195 5677.

Sekove Tinalevu: 022 615 6707, Anaseini Osborne (Vunivola ni Tabacakacaka ni ceva): 021 971 233, Kula Bower – Vunivola ni Wasewase ko Viti: 04 567 5362.

Lotu Ni Veivakatikori nei Talatala Rupeni Balawa Delai

Ena Sigatabu, ena i ka 10 ni Feperueri, 2013, a vakayacori kina na Lotu ni veivakatikori(induction) vei Talatala Rupeni Balawa Delai ena Valenilotu na Pitt Steet Methodist Church e Okaladi.

Ko Talatala Rupeni a taura tu mai nai tutu vaka i Vakatawa ena i vavakoso Lotu Wesele e Khyber Pass ena dua na gauna balavu ni sebera ni qai goleva na vuli talatala ena kena koronivuli na Trinity College e Okaladi.

E ratou a vakaitavi ena lotu bibi ogo o Nai Talatala Qase ni Wasewase e Viti kei Rotuma e Niu Siladi, o Talatala Peni Tikoinaka, Nai Talatala Qase ni Auckland Methodist Synod, o Talatala Norman Brookes kei Talatala Dr. Lynne Frith ena Auckland Central Parish.

E ra osota yani na i tikotiko ni Lotu e Pitt St Methodist na lewe ni vavakoso eso mai na loma ni Wasewase e Niusiladi -Rotuma Kingsland, Tabacakacaka o Viti e Okaladi, Tabacakacaka o Waikato/Waiariki (Tauranga, Rotorua, Hamilton), Tabacakacaka ni ceva ke i Aotearoa (Invercargill, Christchurch, Wellington, New Plymouth Wanganui kei ira na kenai Talatala -Talatala Dr Ilaitia Tuwere kei Talatala Akuila Bale. E ra a tiko talega kina e vica na mata mai na ivavakoso na Khyber Pass Anglican, Pitt St Methodist, Auckland Synod kei na vei matalotu vakaviti mai Okaladi.

E na nodra soli vaqa vakayalo o Talatala Lynne Frith, era vakaraitaka kina na bibi ni veikacivi ni Kalou ka vakauasivi ena vanua ogo e Niu Siladi ni tu talega kina na kena bolebole ka sa gadrevi talega kina na veitokoni ni Wasewase ki vei Talatala Rupeni.

E ra a solia na lewe ni vavakoso mai Khyber Pass na nodra yaya ni cakacaka ni veiqaravi ka tautauaki talega ni tavi sa tu me qaravi. E solia talega o Talatala Rupeni vei rau Nai Vakatawa ni vavakoso e Pitt St kei Hauraki e dua na i loloma(masi) me i vakaraitaki ni nona i tutu vaka dauniveiqaravi. E vakaraitaka o Talatala Rupeni na nona vakavinavinaka vei ira era yaco rawa yani ena soqo koya ka vakauasivi vei ira era dau tokona ka vukea tu mai na nona veiqaravi ena dua na gauna balavu sara.

E ra vakaraitaka talega ni sa vakila na bibi ni bula ni vakarorogo kina veikacivi ni Kalou. Ni suka na lotu, e laki qaravi e na Pitt St Methodist Hall na veiqaraqaravi vakavanua kei na kana magiti levu. Totoka na veimaliwai ena nodra sota na lewe ni Wasewase, na qase, tabagone kei ira na gone lalai, ka tukuna tu nai

rairai ni Lotu e Okaladi kei na loma ni Wasewase ena veigauna e se bera mai.

E na lotu talega ogo, e mai vakadeitaki talega kina na lewe ni vavakoso mai Khyber Pass me ra sa na tekivu vakayagataka nai tikotiko ni Lotu e Pitt St Methodist ni oti e ruasagavulu ka lima na yabaki ena nodra lotu tiko ena i tikotiko ni Lotu e Khyber Pass Anglican Church. Kalougata tiko Talatala Rupeni ena nomuni lesilesi!!



E ra vosa bubului tiko oqori o Talatala Rupeni ena matadrau nai Talatala Qase ni Wasewase o Talatala Peni Tikoinaka kei Nai Talatala ni Auckland Methodist Synod o Talatala Norman Brookes. E ra tu wavoliti koya ko ira na matavuvale kei na veiwekani kei na qase ni Lotu.



E ratou musuka tiko oqori na keke ni soqo o Talatala Qase levu Vakacegu Ilaitia Tuwere, Talatala Rupeni Balawa kei Talatala Qase ni Wasewase o Talatala Peni Tikoinaka.



E ra laveta tu na kamuna na Tuirara ni vavakoso o Ratu Vitu Seniloli ena veiqaraqaravi vakavanua vei Talatala Rupeni.



FA'ASOA A LE AFIIOGA I LE SEA O LE SINOTI

O le a se'i mua'i afeane ia le leo o le auauna se'i toe fa'atalofa ma fa'afeiloa'i atu i le pa'ia maua luga i Tupu ma Tamali'i, o le pa'ia fo'i i le Aufaigaluega galulue ae maise fo'i le pa'ia tele i Faletua ma Ali'i, i le tainane fo'i le loaloa o la tatou Sinoti e o'o lava i le tautotogo a'e o alo ma fanau, ae maise Tupulaga mo a taeao o le atunuu ma le Ekalesia. E le fa'agaloina fo'i le fa'afogaga tapua'i i tua' sinasina o le Sinoti i Tam ma Tin matutua, o lo'o latou faia le faiva o le tapua'ia lea o faiva ma tiute, o feau fo'i ma galuega pei ona tatou feagai ai.

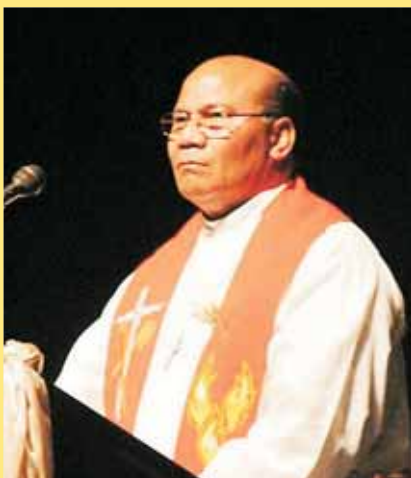
Ua fa'amalo le folau ma le malaga manuia i le talutalufou o lenei fo'i tausaga o tatou ua iai. O lenei ua tatou tuvae mai i ulua'i masina o la tatou faigamalaga. I le ma e ao ai la ona tatou patipatia le alofa matalasi o le Tapa'au i le lagi, ona o lana pule fa'asofua i le soifua ma lo matou ola. O lenei ua tatou aulia ma le manuia mai, ma tatou toe fetapa'i i luga o lenei fo'i lomiga o le Nusipepa a lo tatou Ekalesia Metotisi, a'o tatou o taufai manuia, talu le alofa ma le fa'atasi mai o lo tatou matai sili i le lagi.

Ua fa'amalo le soifua! Ua fa'amalo le galulue! Ua fa'amalo fo'i le folau manuia. E talitonu le taofi, o lo'o sologa manuia galuega o feagai ai ua le gata i tofi ma tiute ua vala'auina ai le lautele ma le aumalolosi o le Sinoti, ae fa'apea fo'i le tauatiina'eina o Matagaluega ma Aulotu i lea itu ma lea itu o lenei atunuu o lo'o ua alala ma papa'a'ao ai.

E iai fo'i le talitonuga, ua tuana'i atu aso o malologa na feagai ai ma le loaloa

o la tatou galuega, ae fa'apea fo'i ta'ita'i ae m a i s e l e aufaigaluega mai faivaalofilima mai lena tausaga se'ia o'o mai i le amataga o lenei fo'i tausaga. E iai la le talitonuga ua maua se fa'asiliga malosia ua le gata i le tino, ae fa'apea fo'i le mafaufau ma le agaga. Ia tumau ai la le mamalu ma le vi'iga i le Atua o le ua vala'auina lo outou soifua ma so matou nei ola mo lana galuega.

I tulaga fefa'asoa'i, ua le po se lilo i le loaloa o la tatou galuega, o lea ua mae'a ona toe fa'apa'iaina ma toe ofo atu ta'utinoga a'i latou ua filifilia e ta'ita'ina la tatou Sinoti i le isi tolu tausaga, e ala lea i le sauniga na faia i le malumalu i Otara i le Aso Sa 10 Fepuari i le masina lona lua o lenei tausaga. E lagona ai le loto fa'amaulalo ona o le lagolago mai a lo tatou Sinoti Samoa. E ui lava ina mamao nofoaga ma nu'u o galulue ai i lea itu ma lea itu o lenei atunuu, ae sa molimauina le finagalo lagolago ma le opogiina o lenei fa'amoemoe o la tatou galuega. E avea ai lo'u leo e fai ma sui o ta'ita'i o la tatou Sinoti, e fa'aleo ai se fa'amalo ma se fa'afetai tele lava i la tatou Sinoti Samoa mo avanoa ma se fingo fa'atamali'i ua



Tovia Aumua

fa'aogaina ai o matou tagata e ta'ita'ina la tatou galuega mo le isi tolu tausaga pei ona ulua'i ta'ua.

E fa'aleo fo'i se agaga fa'afetai tele i susuga i Ta'ita'i Itumalo a Aukilani ma Manukau, ona tapenaga na feagai ai mo le fa'amautuina o fuafuaga a le Sinoti, ae fa'apea fo'i le ma'au ma le milomilosia e ala i taumafa, taimi ma mealofa pei ona foa'iina. Fa'afetai!

Fa'afetai! Fa'afetai lava.

I le Aso Sa 17 Fepuari lava, na faia ai le sauniga o le toe amatalia aloa'ia o le Aulotu Samoa i Waterview (Vaimanino). O se sauniga na tumu i oa o fa'amanuiga a le Atua i se molimau ua le gata i le maitau i le tauafafia o le aulotu lava ia, a'o se fe'au ma se inati na to mai le Afioga a le Atua na fofogaina e le afioga i le Fa'atonusili o galuega a le Tauwiwi, le susuga ia Aso Saleupolu ua le gata mo le aulotu lava ia, ae fa'apea fo'i le au asiasi ma i matou sa iai i lea sauniga.

E to'avalu matafale ua toe amatalia ai le galuega i Waterview fa'atasi ai ma le matafale a le susuga ia Tau ma le faletua Faife'au ia Alisa Lasi. O se tasi itu taua o lenei aulotu, ona e to'atele lava i ulugali'i talavou ma o latou alo ma aiga atoa ai ma

nai tina matutua ma e tel_ se lumana'i o lenei galuega.

Sa maitauina fo'i, masalo o le valusefulu pasene o le aulotu o alo ma fanau ma Tupulaga faia'e o le galuega i lea fo'i itu o le Sinoti Samoa. E ao ai la ona fo'i le fa'amanu ma le viiga i le Atua, ona na te le'o tu'ulafoa'iina i tatou ma la tatou galuega. E ui lava fo'i ina tu'ua la tatou galuega e nisi ae o lo'o toe fa'aopopo mai fo'i nisi aua lava le fa'aauauina o le Misiona a le Ali'i ua vala'auina ai i tatou.

O le vaiaso fo'i lona lua o Fepuari, na usuia ai le Mafutaga a le Aufaigaluega, aua lava le toe tapenaina ma le fa'aa'upegaina atili o le aufaigaluega mo le galuega tala'i pei ona tofofiina ai i totonu o la tatou Ekalesia.

Ua na oni nai motuga manatu ia ma ni tulaga e fa'asoa atu ai o le auauna i lenei vaitaimi, ma e fa'amoemoe ma talitonu, e fa'amalosia ma fa'amausaliina atili pea e lo tatou Tama i le Lagi, lo tatou ola fa'ale fa'atuatua ma lo tatou ola galulue, aua lana fe'au ma lana galuega.

Ia manuia tele galuega fa'atino o lenei fo'i tausaga, i tofi ma tiute, e ala i a tatou Matagaluega, Aulotu ma Itumalo, ae maise ai la tatou Sinoti Samoa o le Ekalesia Metotisi i Niu Sila nei, ua auala atu ai la tatou auaunaga i le Atua ma lana Tala Lelei.

*Soifua
O la outou auauna
Tovia Aumua*

Hawkes Bay Tatupu Fou o le Vine Moni



Hawkes Bay tupulaga have been busy with studies, exams, as well as other church commitments.

In August, the youth were invited to perform at the Gambling Awareness Campaign in Hastings, featuring their special guest...Scribe!

Over the Christmas period they were very busy preparing for the Community Christmas service.

The biggest change they have faced is the loss of their church. Unfortunately, their Hastings church building is earthquake prone and we they had to shift into their hall for worship.

In October they had their last White Sunday service in the Church before making the big move into the hall.

Hawkes Bay tupulaga farewell their earthquake prone church building in Hastings.

KO E HAA FAKAKEHE: KO 'EKISOTO 34



Nasili Vaka'uta

Ko 'Ekisoto 34 'oku kau ia ki he konga lahi hono ua 'o 'Ekisoto (15:22-40:38), 'a ee 'oku fakama'unga 'ene tokanga ki he kovinanite. Ko e konga lahi 'uluaki (1:1-15:21) 'oku nofo 'ene tokanga ki he kaveinga 'o e fakatau'ataina. Ka 'uuni 'a e ongo fa'ahi ni pea 'oku tau ma'u 'a e fakamatala fakalukufua 'o Sihova 'ia 'Ekisoto: ko e 'Otua 'o e Fakatau'ataina mo e 'Otua 'o e Kovinanite - 'oku ne ngaue mai ke veteange hono kakai mei he hopoate, pea ne lotolotoi ke feohi mo kinautolu telia 'a e mo'ui fo'ou kuo a'usia.

Talu e tuu'uta 'a e fononga 'a 'Isileli ki Sainai 'i he vahe 19 'oku te'eki te nau hiki. Ne fokotu'u mahino 'e Sihova 'ene tala'ofa: "Pea ko eni, kapau te mou matu'aki tokanga ki hoku le'o, mo tauhi 'eku fuakava, te mou toki hoko ko 'eku koloa kanokato 'i he kakai kotoa . . . pea te mou hoko kiate au ko e tu'unga tu'i taula'eiki, ko e kakai tapu" (v.5). 'I he vahe 20, ko e foaki ia 'o e Fekau 'e Hongofulu, ke ne malu'i e tau'ataina 'a e taha kotoa pe. Hoko ai mo e Tohi 'o e Kovinanite (22:23-23:22) ke ne fakama'ala'ala 'a e fetauhi'aki, pea sila'i 'i he vahe 24 'a e aleapau 'a Sihova mo hono kakai.

Ko e tumutumu 'o e ngaahi fekau ko e pau ke 'oua na'a 'i ai ha 'Otua kehe 'e ua'aki 'a Sihova. Ko ia e fekau ne fuofua maumau'i 'e 'Isileli lolotonga 'enau kei 'apitanga 'i Sainai (vahe 32). Pea ko ia aipe 'oku tokanga 'a e vahe 33 mo e 34 ke fakalelei kimu'a pea toki hiki e fononga mei Sainai. Ko e talanoa 'oku fai 'e he 34:29-35 ('a e Haa Fakakehe 'a Mosese) ko e hili ia hono fakafo'ou 'o e kovinanite, pea mo hono hiki fo'ou 'o e lao ki he ongo maka. Ko e fekau 'o Mosese ke hifo mei mo'unga, pea fakahoko ki he kakai 'a e finangalo 'o Sihova.

Pea hili ia na'e 'unu'unu mai 'a ha'a 'Isileli kotoa; pea na'a ne 'a'au

kiate kinautolu 'a e ngaahi tu'utu'uni kotoa pe kuo na fefolofolai ki ai mo e 'Eiki 'i he mo'unga ko Sainai.

Ko e kakano 'o e fefolofolai ko ia 'oku haa ia he talanoa kimu'a he talanoa ko eni, pea hoko atu 'i he vahe 35 foki: ko e ngaahi tu'utu'uni ke tauhi 'e 'Isileli 'i hono toe fakafo'ou 'e Sihova 'enau kovinanite. 'Oku 'ikai foki ko ha toki ha'u eni 'a Mosese mei mo'unga mo ha fekau. Ka 'oku makehe, ko e haa ngingila (qaran) 'a e kili hono fofonga 'o 'ikai fa'a mamata kiate ia 'a e kakai. 'Oku fakamahino 'e he talanoa 'a e 'uhinga: "ko e me'a 'i he fefolofolai kuo fai" (v.29e). Na'e pau ai kiate ia ke ne veili pe pulou telia e kakai 'Isileli, pea 'e toki to'o 'o ka 'i he 'ao 'o Sihova. Ka ko e haa hono mahu'inga 'o e haa ngingila (haa fakakehe) ni? 'E ala lau ko e tapuaki ia 'o e taha 'oku 'ao mo e 'Otua 'oku ne ulo atu ke 'ilo 'e he kakai. Ka ko e haa hono 'aonga 'o e tapuaki ko ia, kapau 'oku ne se'e 'a e kakai ke mama'o (hange 'oku lau ki ai 'a e v.30)?

Kiate au, ko e konga mahu'inga taha 'o e talanoa, 'oku 'ikai ko e tapa ngingila 'o e fofonga (pe ko e haa fakakehe), ka ko e hifo mei mo'unga mo e fekau 'oku tala. Ko hono mahu'inga pe 'o e fofonga kuo haa kehe ke ne taki 'a e tokanga ki he fono kuo tala 'e he 'Otua mei mo'unga. Tatau mo ia, 'oku faka'ilonga'i 'e he haa kehe 'a e mafai 'oku ha'u mo e fekau. Ko 'etau lotu 'oku 'ikai ko e fakangingila fofonga (ke mole ai hotau taimi he feinga ki ha ngaue 'e haa ai hotau ivi), ka ko e tala-fekau mo e tali-fekau. Ko e fekau 'a e 'Otua ko e huelo'i maama ia 'oku ne hulungia 'a e mo'ui 'a e taha 'oku tui 'Otua. 'Oku 'ikai ko e fekau ko ha tu'unga ia ke tau tu'u ai ke a'u ki he langilangi 'o e ngingila mo e kinokinoifie. 'Oku kinokinoifie 'a e fekau 'iate ia pe, pea ko ia 'oku ne tali 'oku ngingila ai mo 'ene mo'ui.

'Oku pehe foki mo e talanoa 'oku fai 'e Luke ki he Haa Fakakehe 'a Sisu. 'Oku too kehekehe 'a e laulea 'a e Ngaahi Kosipeli Sio Fakataha ki he me'a na'e hoko. 'Oku 'ikai ke nau lea taha ki he hingoa 'o e mo'unga. 'Oku 'ikai ke nau lea taha ki he 'uhinga 'o e me'a kuo nau maata'i. Ka 'oku nau kautaha 'i he feinga ke fakamahino 'a e folofola 'a e 'Otua: "Ko hoku 'Alo 'ena kuo u fili; mou fakaongo kiate ia."

'Oku mo'oni ne fai e haa fakakehe ka ko e me'a ia 'o e kuohili. Ne 'i ai mo e 'ao matolu ne

fakapulou kinautolu, ka kuo matafi mo ia. Ko e mo'oni 'oku kei tu'u: ko Kalaisi tokotaha pe, pea ko e taha'i fekau: ke fakaongo kiate Ia. Ko e mo'oni 'o e Haa Fakakehe, 'oku 'ikai ko e 'aavea 'i he fakafo 'o e ngaahi me'a kuo hoko 'i mo'unga, ka ko e fekau kuo talaki 'i mo'unga. Ko e uho 'o e Haa Fakakehe, 'oku 'ikai ko e liuanga 'a e 'Otua, ka ko e uki ke liuanga kinautolu ke hoa mo e finangalo 'o e 'Otua.

Te tau ma'u hala hangee ko Pita - 'o latanoa he haufano 'o mo'unga - 'o kapau 'e hiki 'etau tokanga mei he fekau 'o e Haa Fakakehe: ko e fakaongo. Te tau kole vale hangee ko Pita 'o kapau 'e 'ikai mahino 'oku 'ikai ko mo'unga 'a 'etau potungaaue, ka ko e kakai 'i talalo mo'unga 'oku nau fiema'u 'a e mana mo e fekau 'a e 'Otua. Te tau lotosi'i hangee ko e kau ako - 'o 'ikai lava ke fakamo'ui - 'i he puli meiate kinautolu 'a e mo'oni mo e ivi 'oku 'i he 'Eiki 'oku hake 'o lotu ki mo'unga.

'Oku maalie 'a e fekau'aki 'a e haa fakakehe 'a Mosese 'ia 'Ekisoto 34 mo e Haa Fakakehe 'a e 'Eiki 'ia Luke 9. Ko 'Ekisoto, ko e fakafo'ou kovinanite mo e ngata'anga 'o e 'apitanga 'i Sainai, kae hiki e fononga ki he Fonua 'o e Tala'ofa. Ka ko Luke, ko e ngata'anga 'o e ngaue 'a Sisu 'i Kaleli kae hiki ki Selusalema, pea 'oku fakamanatu ai ki he kau ako mo kinautolu ne muimui kia Sisu 'a e too'onga 'oku tauu mo ha taha 'oku muimui: ko e fakaongo!

Ko e fakaongo, ko e lea 'o e taliangi, talangofua, mo e tokanga kakato. Ko e laumalie ia 'oku ne fakama'uma'uluta 'a e kovinanite, pea ko ia ai pe 'oku fai'aki 'a e muimui ki he 'Eiki. 'Oku tau tu'ulaveangofua ki he maumau kovinanite 'o ka 'ikai ke tau fakaongo ki he ngaahi tu'utu'uni 'a Sihova. Te tau vaivai 'o foki mei he muimui kia Sisu 'o ka 'ikai ke tau taliangi ki he'ene fekau.

'Ikai ko e koloa ia 'oku masiva ai 'etau lotu? - 'a e mo'ui 'oku fakaongo, mo e telinga 'oku fanongo? Kuo fu'u lahi 'etau lea, pea tu'unga ki ai 'a e longoa'a tu'u 'a e lotu 'oku tau fai pea pehee ki he siasi. 'Oku 'ikai te u pehee 'oku hala ke tau lea: Ko e founa ke 'ilo ai e finangalo 'o e 'Otua ko hono talaki atu ke 'iloa. Kuopau ke tau lea 'i he malanga mo e lotu. Ka 'oku 'ikai ko hono kanokato ia. 'Oku fiema'u ke tau fanongo foki.

Ke lava 'a e fakaongo, 'oku

mahu'inga ke mu'aki 'a e fakalongolongo. He'ikai ke te lava ke fanongo mo lea he taimi tatau. 'Oku 'ikai ko ha faka'ilonga lelei ha taha 'oku ngutu fa'a lea (hufanga he fakatapu). 'Oku tau mahalo he taimi 'e taha na'a 'oku fehalaaki ha me'a. 'Ikai ia ko ia pe, ka 'oku te'eki ke hala 'a e lau 'a e folofola, "oku fakatupu angahala 'a e ngutu 'oku 'ikai lava ke mapuni." Ko e kakai koloa'ia 'oku fa'a fanongo. He 'oku tanaki 'e honau telinga 'a e ngaahi mo'oni kehekehe 'oku ongona 'i he mo'ui, 'o fafanga 'aki 'a e lotu pea toki fisi-ki-tu'a 'i he mo'ui mo e ngaue.

'Oku mo'ua 'a e ni'ihii 'i he mahaki ko e "fakaongotuli." Ko ha fa'ahinga 'oku nau ma'u 'a e mafai ke fanongo, ka 'oku 'ikai ngaue 'aonga'aki, pe kuo nau fanongo ki he mo'oni ka 'oku hu'atamaki 'ene lave ki honau lotu. Ko e ni'ihii ia 'oku lau ki ai 'a e palofita, "telinga kae 'ikai fanongo." 'Oku 'ikai fiema'u ha kakai "fakaongotuli" 'i he lotu. Ko e kakai pehee te nau mo'ua he palopalema 'oku lea ki ai 'a Paula (2 Kol 4:2) - te nau hu'i 'a e folofola 'o e mo'oni ke hoa mo honau lotu.

'Oku mahu'inga ke tau fanongo. Ka 'oku to e matu'aki mahu'inga ange ke tau fakapapau'i 'a e me'a 'oku tau fanongo ki ai mo e tokotaha 'oku tau fanongoa. 'I hono 'ai 'e taha, 'oku tauu ke lama hotau telinga. 'Oua 'e foaki noa hotau telinga ma'a ha fakamatala 'oku 'ikai fe'unga mo 'ikai pau. Fakaongo ki he 'Otua mo hono finangalo.

Ko e tala 'o e kovinanite: tauhi 'a e lao 'a e 'Otua. Ko e tala 'o e Haa Fakakehe: fakaongo ki he folofola 'a e 'Otua, 'a Kalaisi. Ko e tala 'o e lotu mo'oni: ko e mo'ui 'oku fakaongo ki he 'Otua mo hono finangalo. Lama hotau telinga mo e lotu ki he mo'oni 'oku ne hapai 'a e kovinanite mo e muimui kia Kalaisi. Ko ha kakai pehee 'oku 'ikai ke nau lata 'i mo'unga ka 'oku nau hifo ki he kakai. 'Oku nau huhuu ma'u pe ki he 'Otua ke 'ilo 'a e me'a totonu ke fai. 'Oku maamangia 'a e hala 'oku nau fou ai, pea ngingila mo e potu 'oku nau fotu ai.

Fakatauange ke haa fo'ou ma'u pe 'a e 'Ofa Faka-'Otua 'i he'etau mo'ui fakafo'ituitui, 'i hotau ngaahi famili, mo e Siasi, 'o hokohoko 'aho mo e po.

Faifekau Dr Nasili Vaka'uta

FALOTOFAALE'IA: KUATA MA'ASI 2013

'Oku tau fakafeta'i ki he 'Otua 'i he 'etau toe kau he 'eke'anga 'o e 'Uluaki Kuata 'o e ta'u fo'ou ko eni. Pea ko hotau 'eke, tuku pe ia ki he 'Eiki ke Ne fai mai mei 'olunga kiate koe mo au. Na'a ko ha faingamalie 'eni si'i pilikimi, ke toe fai ha saupulu mo toe sasauni ai 'etau ngaahi mo'ui vaivai, ke 'ia Sisu Kalaisi ko hotau 'Imanuela mo Fakamo'ui.

'E fai atu 'etau ki'i poupou Fakalotofale'ia mei he ngaahi Kaveinga kuo tau fonongamai mo ia he Kuata ko eni; ke toe fakamanatu atu pe:

1. Mahina Sanuali: Ketau mo'ui 'i he 'Ofa 'a e 'Otua (Sione 3:16)
2. Mahina Fepueli: Ketau mo'ui 'i he Kelesi 'a e 'Eiki (Efeso 2:8)
3. Mahina Ma'asi: Ketau mo'ui 'i he Feohi 'a e Laumalie Ma'oni'oni (Loma 8:5-6)

ULUAKI

Ke tau mo'ui 'i he 'Ofa 'a e 'Otua (Sione 3:16): Ko 'etau tali ki ai, 'Io! Te tau mo'ui he ko e 'Otua (Tamai) ko 'Ofa ia. Talu pe mei mu'a 'i mu'a, ko 'Ofa ia 'oku lolotonga lotolotoi 'iate kitautolu ma'u ai pe. Ko e 'Ofa ko ia 'oku 'i he kaha'uu 'o Ta'engata mo Ta'engata. He na'e 'ofa pehee 'a e 'Otua ki mamani, pea ko ia kotoa pe 'e tui pikitai kiate ia, he'ikai tene 'auha ka tene ma'u 'a e mo'ui ta'engata. Mou me'a ange a ki he lahi 'o e 'ofa ko ia 'a e 'Otua, koe'uhi he'ikai te tau Auha ai, ka te tau mo'ui ta'engata ai.

Ko hotau fekau mo e me'a ke tau fai: ke tau tui pikitai ki hotau 'Otua 'ia Sisu Kalaisi. Neongo pe lahi 'a e 'Ofa 'a e 'Otua, ka he'ikai to noa mai pe 'a e mo'ui ta'engata, kae'oua pee kuo tau tui pikitai ki he 'Otua, he ko 'Ofa ia.

UA

Ke tau mo'ui 'i he Kelesi hotau 'Eiki (Efeso 2:8): Ko 'etau tali ki ai, 'Io! Te tau mo'ui, he ko e 'Eiki (Sisu Kalaisi) ko Kelesi ia. Pea ko e Kelesi 'a Sisu 'oku lahi 'anoa pe ia, pea fe'unga 'anoa pe ia mo hotau ngaahi vaivai. He ko e Kelesi 'a e 'Eiki ko Sisu 'oku 'ikai 'osi pe taimi kuohili, pe taimi kaha'u ke tau tatali ki ai, ka 'oku taimi lolotonga ma'u pe, 'o toomu'a mai pe 'a e Kelesi ia 'a 'Eiki ko Sisu. He ko 'etau tafoki kakato pe kiate ia, kuo loa pe 'Ene 'iate kitautolu ke fai hotau fakamo'ui. 'Io, he ko e Kelesi pe kuo muo mo'ui mei ai, ko e me'a 'i ho'omou tui. 'Io, na'e 'ikai meiate kimoutolu ia, ka ko e foaki mei he 'Otua. 'Oku tau fakamo'oni kotoa ki he lahi mo e toomu'a 'a e

Kelesi 'a Sisu, he na'e 'ikai ko kitautolu na'a tau feinga'i ia 'i ha'atau ngaue lelei; kae lolotonga pe 'etau fai angahala, kuo toomu'a mai 'a e foaki Kelesi 'a e 'Otua ma'a hotau Fakamo'ui. Fakamanatu atu 'a e lau 'a e Kosipeli 'a Sione 1:12; Ka ka 'ilonga pe kinautolu te nau tali mo ma'u 'a e Kelesi ko ia, 'e fakamafai'i kinautolu 'e he 'Eiki kenau ma'u 'a e mo'ui, mo mo'ui ai kinautolu ko 'Ene fanau.

TOLU

Ke tau mo'ui 'i he feohi mo e Laumalie Ma'oni'oni (Loma 8: 5-6). Ko 'etau tali ki ai, 'Io! Te tau mo'ui kotoa pe he ko e Laumalie Ma'oni'oni ko e fai'anga ia 'o e feohi. Ko e feohi 'oku fakamisiteli. Ko 'ene fakamisiteli, he 'oku 'ikai te tau lava 'o 'ilo pe tala 'a hono taumama'o mo hono po'uli looloo. Ka ka 'ilonga ia kuo feohi mo e Laumalie Ma'oni'oni, pea 'oku pulia atu leva 'a e misiteli mo e po'ulii, kae haa mai 'a e maama 'o e mo'ui ta'engata.

He ko kinautolu 'oku nau anga fakakakano, 'oku nau toka ma'u pe ki he ngaahi me'a 'a e kakano. Ka ko kinautolu 'oku anga fakalaumalie, 'oku nau toka ki he ngaahi me'a 'a e Laumalie. Pea ko e feinga foki 'a e kakano ko e koto mate ia. Ka ko e feinga 'a e Laumalie ko e koto mo'ui mo e melino. 'Alaa si'i kaungaa pilikimi he 'Eiki, ko eni kuo ta'ofi kitautolu mei he feohi mo e me'a fakakakano he ko hono ola ko e koto mate mo e mala'ia ta'engata. Pea ko eni ko hotau fekau, ke tau feohi mo e Laumalie Ma'oni'oni, he 'oku leleianghe hono ola 'ona - ko 'etau ma'u ai 'a e melino mo e mo'ui ta'engata.

Ko e katoa ena 'o e Fakahaa'anga 'o e Tolu Taha'i 'Otua; 'a e Tamai, 'Alo, Laumalie Ma'oni'oni. 'Oku haa mai 'a e 'Otua ko e Tamai he 'Ofa. 'Oku haa mai 'a e 'Otua ko e 'Alo he Kelesi. Pea haa mai 'a e 'Otua ko e Laumalie Ma'oni'oni he Feohi. Pea hangee ko e kanoloto 'o e mo'ui 'a e 'aposetolo ko Paula, 'ofa ke kei 'iate kitautolu ai pe 'a e 'Ofa 'a e 'Otua, mo e Kelesi 'a e 'Eiki ko Sisu Kalaisi, mo e Feohi 'a e Laumalie Ma'oni'oni; ke 'iate kitautolu ma'u pe ia katau ma'u 'a e mo'ui ta'engata. 'I he Huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni, 'Emeni.

*Tu'a 'Ofa Lotu Atu: Faifekau
Mosese Manukia*

OKOOKO 'A SIOPAU Ko e Leniti, 'Aho 40, 'Aukai mo e Kamata'anga 'o e Pulelulu Fakaefuefu

Ko e "40" ko e fo'i fika ia 'oku toutou 'asi he Folofola, (hangee 'oku haa he Senesi 7:4, 'Ekisoto 16:35, Nomipa 14:33, Fakamaau 3:11, 1 Ngaahi Tu'i 2:11, Siona 3:4 mo e Ngaue 1:3) pea na'e 'uhinga eni 'i he kuonga 'o e Tohitapu: "ki he taimi 'oku fe'unga" (for a sufficient time). 'I he kamata hono fatu 'o e fa'ahi ta'u Leniti, na'e fatu pe ko e "aho 40" ke fai ai 'a e 'aukai 'a e kau Kalisitiane. Ka koe'uhi, 'i he tukufakaholo faka-Kalisitiane, ko e 'aho Sapate na'e 'ikai ke fai ai ha 'aukai (he ko e 'Aho Tapu ia hotau 'Eiki mo e 'aho 'o e Toetu'u), ko ia ne 'uhinga eni ko e "aukai mo e faka-mamahi" 'o e Leniti na'e si'isi'i hifo ia he 'aho e 40. Manatu foki 'oku 'i ai 'a e 'aho Sapate 'e 6 lotolotoi 'i he 'aho 40 'o e Leniti. Ne fononga mai ai 'a e Lotu Faka-Kalisitiane pe a'u mai ki ha taimi na'e fakamamahi 'i ai 'e he Siasi 'a e angahala'ia mo e ta'etaa 'a kinautolu kuo papitaiso kae 'ikai ko honau mohu tapuaki, (the church emphasized the sinfulness and unworthiness of the baptized rather than their blessedness); ko ia na'e toloi atu kimu'a 'a e 'aho kamata 'o e Leniti ki he 'aho Pulelulu - pea kamata ai 'a e 'aho Pulelulu Fakaefuefu, koe'uhi ke tauhi 'a e 'aho 40 'o e 'aukai mo e fakamamahi. Pea na'e fakapapapu'i eni ko e tukufakaholo 'a e Siasi 'i he senituli valu mo e hiva, talu mei he Vatikano II 'o a'u mai ki hotau kuonga ni.

Ko e fa'ahita'u Leniti, 'oku mahu'inga 'a e tauhi 'o e 'aukai, ka 'oku fakamanatu mai ke vakavakao mo e taimi 'o e liuanga fakafo'ou (conversion) 'o 'etau mo'ui ke a'u ki he tumutumu ko 'etau fakafo'ou 'etau ngaahi Tukupaa ma'a Kalaisi 'i he 'aho Pekia mo e Sakalameniti 'Aho Sapate Toetu'u. Ko e Leniti ko e taimi 'o e 'o'ofaki ke tupulekina hotau vaa mo e 'Otua; 'i he ngaahi mo'ui fili 'oku ne fakamaama hoto kitaa mo 'ete tauhi vaa mo e kakai kotoa pe. Kimu'a pea kamata 'a e ngaue 'a Sisu, na'a Ne 'i he toafa he 'aho 'e 40 'aukai mo e lotu - ke foukasi (focus) kakato 'Ene mo'ui 'i he 'Otua. Ko ia ko hotau toafa Leniti, kuopau ketau 'aukai mo lotu fakamaatoato ke foukasi kakato haohaoa 'etau mo'ui 'i he 'Otua. Tetau fehangahangai mo "hotau" ngaahi tevolo. Ka ko e faingamalie eni kiate kitautolu ketau fakahaa hotau vaa mo hotau 'Otua 'oku makatu'unga 'i he mo'ui fili kuo fakapapau kuo 'osi ikuna 'e Sisu 'a e tevolo ma'a kitautolu. Ko e ikuna eni tetau toki katoanga'i he Pekia. Ko e mo'ui fili ikuna eni 'oku tau fononga ai he taimi Leniti.

Toki Hoko Atu. Siopau