

# TOUCHSTONE

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



Christian values underlie the SRV programme, which provides home help to Blenheim households in need.

## Christian volunteers serve Marlborough communities

By Hilaire Campbell

**A**n initiative with Christian roots is helping Blenheim homeowners who can't afford the repairs and upkeep their properties need.

For the elderly, young families on fixed incomes and those living below the poverty line, someone who will repair their homes, build a wheelchair ramp or paint a letter box is welcome support.

While it's not unusual for community groups to help out people in their neighbourhoods, the SRV (Serve) programme in Blenheim is quite different. Run by the Marlborough Community Development Trust (MCDT) with

the support of the Oasis Family Church, it aims to build stronger communities through Christian living.

MCDT manager Paul Humphreys says, "What is significant about SRV is that it is framed around a camp experience. While we are there to tangibly change people's lives, this objective is shared with creating not just a camp experience but a Christian community. It's about taking Christ into the 21st century."

Paul's dream of building Christian communities in New Zealand came about when he served at the Calvin Center, a Presbyterian Church camp in the United States.

"The Calvin Center took young adults off to summer camps, where they learned team building and many other great

skills, and put them to practical use in the community. I saw that as something transferable to New Zealand. After all, every town has needs."

One of the reasons for the success of MCDT's first, recently completed, home project was the enthusiasm and adaptability of participants, Paul says. Called SRV 72, for the three days involved, it brought 13 very different people together in a shared living arrangement at a local marae.

The sense of belonging that people felt had enormous benefits for the whole project, Paul says. "Each day started and ended with a small prayer or devotion, which included the homeowner. For the benefit of young people involved, we tried to make religious observances enjoyable. He stresses that no one has to be

religious to take part and help the community. "They just have to be willing to reach out to one another."

Because organisations such as the Salvation Army and Meals on Wheels are aware of the struggles in poorer homes, they serve as the 'ears and feet on the ground' for MCDT. One homeowner was moved to tears by the kindness of participants and the relief of getting things fixed.

**R**eferrals come from a variety of community agencies, and are screened carefully. Paul recalls a referral for one household in the United States which had no running water but did have a mega TV and a late model vehicle in the drive. "Needless to say, they weren't accepted. It's about wants versus needs," he explains.

Any non profit organisation worries about money but Paul is optimistic that actions speak louder than words.

"The success of our programme relies on, and will continue to rely on, grants from many different community and government agencies."

He believes that one of the Marlborough's great strengths is that community agencies get on well together which makes running a programme like this so much easier.

MCDT hopes to do four projects this year. "When we've got a few more under our belt, we'll know how we're doing. In the future we want to recruit participants nation-wide, but for now it's about taking baby steps and doing it right the first time."

## INSIDE

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# Gospel MANIFESTO 2014

## Healthy homes lead to healthy lives

By Rev Sheena Dickson

*'Home is where the heart is', so the old saying goes. But the question is, 'Is it a healthy heart?'*

Health starts in our families, in our schools and workplaces, in our playgrounds and parks, and in the air we breathe and the water we drink. No wonder that studying the relationship between housing and health is an ongoing activity worldwide.

There are confounding factors in conducting research i.e. people in poor housing suffer so many deprivations that assessment of any one risk factor is almost impossible and the direction of cause and effect is often unclear. People who suffer from ill health may live in substandard housing by virtue of low income.

However, the following excerpts from the Canterbury District Health Board (CDHB) report on healthy homes does not appear to be at all confounded, in fact, it is quite clear:

"The CDHB acknowledges that the direct effects of cold homes on health include excess mortality from cardiovascular and respiratory disease amongst the elderly, increased respiratory problems in children, increased illnesses such as colds, influenza and mental health problems, and the exacerbation of existing conditions such as arthritis.

"The CDHB recognises that home heating (temperature, humidity and ventilation), energy costs and fuel poverty are key housing issues with implications for health outcomes."

In my experience ministering in a low-socio-economic area, people living in unhealthy housing suffer more aches and pains, nerves, diarrhoea and headache than those who live in modern warm homes.

Anyone who works with children who live in homes with visible mould will confirm this along with higher rates of vomiting and sore throats. Interestingly, most studies find that that smoking is not a factor in children's health.

Overcrowding increases vulnerability to airborne infections such as respiratory infections,

meningococcal disease, tuberculosis and acute rheumatic fever. Enteric diseases such as diarrhoea are often more common in overcrowded houses.

Research suggests overcrowding can also be a threat to mental health.

Whoever you vote for in September, I invite you to canvas your prospective MP's opinion on the following:

- If health begins where we live, learn, work and play, why are some Kiwis' homes hazardous to their health?
- Too many Kiwis don't have the same opportunities to be as healthy as others, how will your party's policies address this?
- All Kiwis should have the opportunity to make the choices that allow them to live a long, healthy life, regardless of their income, education, or ethnic background. Does your party have a plan to address this issue?

Humans are social by nature, and when the ties that bind begin to unravel, so does our health. Health begins at home in our families, with loving relationships, where kids can expect to be safe, nurtured and protected.

Health begins with healthy communities, with safe streets, freedom from violence, and parks where kids can play. Health begins with a good education, where children learn not only how to read, write, and prepare for fulfilling, prosperous life, but how to treat each other with dignity and respect.

And health begins with safe jobs and fair wages, where people derive a sense personal satisfaction from their work and connection to their co-workers.

No institution alone can restore a healthy Aotearoa New Zealand that nurtures families and communities. That will require leadership, and a partnership of business, government, and civic and religious institutions.

We can't eradicate illness, but we can foster good health. That's one prescription I'd be prepared to pay for - gladly.

FAIR TRADE FORTNIGHT MAY 3RD - 18TH

## Fair trade opens new markets in the Pacific

*During this year's Fair Trade Fortnight, which runs 3-18 May, Christian World Service asks parishes to host A Fair Cuppa after their morning service.*

Churches have got behind this scheme to promote shopping habits that are guaranteed fairer for farmers and workers. It is one way to make sure the people who produce some of life's pleasures have a better future. In September last year the Savaii Coconut Farmers Association became the first Samoan organisation to achieve Fairtrade certification. Their coconut can be used in products branded with the Fairtrade label.

The certified coconut cream will be used in 'Nice Blocks' ice blocks sold in New Zealand but they are looking for more markets. Over the last 10 years, Samoa's coconut exports have halved and the growers are looking for new markets available through fair trade.

Fairtrade Australia New Zealand is working with small producers in Pacific nations to reach larger markets for their coffee, cocoa, vanilla and sugar. They run a programme to help Pacific producers reach new markets and meet the rigorous standards that guarantee their products.

Fairtrade sales in Australia New Zealand continue to climb. Drinking coffee and eating good bananas that are branded Fairtrade are two ways of making sure that small producers get a decent price for their



*Pacific farmers are learning about the benefits fair trade can offer.*

efforts. Whether certified by the international Fairtrade label or branded Trade Aid, products carry a built in guarantee that the people who do the growing are not exploited, environmental standards are met and the community will benefit.

Buying fair trade is an investment in the people that do the work and their communities.

Christian World Service has produced worship resources to help parishes do something special for Mother's Day. They can be downloaded from [www.cws.org.nz](http://www.cws.org.nz) or ordered from [cws@cws.org.nz](mailto:cws@cws.org.nz).

## Extreme weather complicates Solomons trip

By Sophie Parish

*Methodist Mission & Ecumenical secretary Rev Prince Devanandan experienced first-hand the difficulties of travelling around the Solomon Islands last month. Not only did his trip take him to the remote Sasamuqa region by boat during rough weather, he was also in transit through Honiara airport as the city suffered devastating floods.*

Prince travelled to the Solomons with South Korean Methodist minister Rev Jae Jang to meet with the hospital staff at Helena Goldie Hospital in Munda on the Island of New Georgia and at Sasamunqa on Choiseul Island.

After visiting Helena Goldie Hospital, they flew to Taro and travelled by boat to survey the progress on the installation of a new solar powered unit for the birthing unit at the hospital in Sasamuqa. Prince has guided Methodist Mission & Ecumenical's support for the refurbishment of two wards and during the trip, he was able to assess progress and discuss how the government of the Solomon Islands is helping to support the hospital as well.

The nearest doctor to Sasamuqa is a five hour journey to Ghizo by 'sea ambulance' in a partially protected 60 hp canoe. When the seas are rough the journey is longer and patients with serious injuries or women having a complicated labour may not survive the trip.

Helena Goldie Hospital also has a sea ambulance canoe, and it is in need of repair. The hospital canoe shed needs to be upgraded with a solar-powered navigation system for the boats that arrive with patients in the night. This year Prince aims to raise \$42,000 to upgrade the canoe and its shed and slipway. With



*Prince Devanandan (left) with Helena Goldie doctors Graham and Jenny Longbottom in front of the canoe sheds slated to be up-graded.*

half the funds raised so far, he expects work on the slipway to begin shortly. He is also awaiting quotes for the sea ambulance to decide whether it can be upgraded or must be replaced.

In 2011, Sasamuqa hospital opened the birthing unit with the help of Mission and Ecumenical. Choiseul has no power and without electricity, the incubator is not used for premature babies.

"I saw one premature baby there, who was wrapped up in blankets. I said a prayer for its recovery and to go home with the mother. There was not much we could do," Prince says.

Prince expected materials for the solar power at the birthing unit would arrive at the same time as his trip but because of the high seas from the cyclone, this has been delayed.

While Prince was in Sasamuqa, he received an urgent call on his cell phone from his daughter back in New Zealand. She wanted to know where he was as she had just watched the news and heard about the flooding in Honiara and the closure of the airport. Being without power, he had not heard the news.

After some delays Prince and Jae were able to reach the airport. On the way to Honiara airport Prince and other passengers could see the devastation below.

"All the river beds were empty, houses, trees, everything, it was like a big stick came along and wiped it all into the sea."

With the help of the NZ High Commissioner and some kind Solomon Airline workers, both Prince and Jae were able to get home safe to their respective countries.

As the weather settles Rev Prince is looking forward to commencing the work on the shed and slipway for the canoe and extends an invitation to donate to the 2014 Mission & Ecumenical Sea Ambulance Upgrade Appeal.

For more information contact Rev Prince Devanandan. Email - [princd@methodist.org.nz](mailto:princd@methodist.org.nz).



**Methodist Trust Association**

### Results to 31 March 2014

	6 Mths to 30.09.13	12 Mths to 31.03.14
Income Fund	5.52%	5.55%
Growth and Income Fund	4.85%	4.36%

**Income Distributions for the quarter totalled \$3,465,384**

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

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



**METHODIST CHURCH OF NEW ZEALAND**

### Lectionary 2014/2015

Orders for the new Lectionary are due by Tuesday 10 June 2014.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from [www.methodist.org.nz/faith\\_and\\_order/lectionary](http://www.methodist.org.nz/faith_and_order/lectionary).

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to [peterd@methodist.org.nz](mailto:peterd@methodist.org.nz)



# Kiwis share nuclear free and quake insights in Japan

By David Hill

*Japan's churches are keen to learn how New Zealand became nuclear free.*

Last month Rev Joohong Kim and Jill Hawkey represented the New Zealand Methodist Church at an international conference in Sendai, Japan, to discuss nuclear safety. They found their hosts were keen to discuss New Zealand's nuclear free status.

"People weren't really interested in talking about Christchurch earthquakes, because it's nothing compared to what they've gone through. But what they were interested in was New Zealand being nuclear free," Jill says.

"They asked for ideas of what we did and how they might organise a nuclear free campaign. I took over some old nuclear free stickers."

Organised by United Church of Christ of Japan, which includes the Methodist Church, the conference theme of 'Against the Myth of Nuclear Safety' looked at the fallout from the explosion of the Fukushima nuclear power plant, following the earthquake and tsunami in March 2011.

A no-go zone remains in the 20km around the Fukushima nuclear power plant. Residents are compensated to allow them to live in temporary

accommodation but are unable to move on with their lives, Jill says.

International research presented at the conference suggests radiation levels 30km from the nuclear explosion site are unsafe. A 600 percent increase in cases of typhoid among children living within 30km of Fukushima has also been reported.

"I talked to a Korean minister working in a town in a highly radioactive area and he felt he couldn't leave his congregation behind. However, his two teenage daughters have developed typhoid, so he has had to send them home to Korea," Joohong says.

The situation is also splitting families. People who live just beyond the 20m zone are not eligible for compensation and many are unable to move on with their lives, because they cannot sell their homes or leave their jobs.

Joohong says he read a newspaper article while at the conference saying Japan, which exports nuclear energy technology, now has experience in dealing with nuclear disaster which it can export, suggesting money is more important than human life.

There are also fears women from the Fukushima area will become the invisible victims of the nuclear fallout.



*Odaka is a ghost town because high levels of radiation continue to leak from the nearby Fukushima nuclear power plant*

"After Nagasaki and Hiroshima women found it very difficult to get married because they were exposed to radiation and no-one wanted that in their family's genetics. Now there is a fear the same will happen to Fukushima women," Jill says.

"In the Eastern cultural context the bloodline of the family line is very important, so women who are exposed to radiation are invisible victims," Joohong says.

Jill says although Sendai was the

city closest to the earthquake epicentre and tsunami, it was largely unaffected.

"What struck me when I arrived in Sendai, you could hardly tell there had been an earthquake. The city was fully functioning and there were no broken buildings in the city centre.

"There had been a major earthquake 40 years earlier and the buildings were rebuilt to high standards, so the earthquake didn't cause widespread destruction."

Recent media reports have

highlighted the slowness of the insurance industry in processing claims in Christchurch compared to Japan. Jill says in reality there is little earthquake insurance available in Japan and it is expensive, so most people are uninsured.

Those who could afford to do so have rebuilt their homes. Many have been left homeless and are living in shelters, however.

Joohong says the tsunami affected 700km of coastline and went five km inland. This is the equivalent of most of the South Island's east coast and five km inland would submerge Christchurch's eastern suburbs.

Jill and Joohong visited the coastal areas where suburbs and towns were almost completely wiped out and are now like a red zone. Rebuilding is not permitted.

Christians account for only around one percent of the Japanese population but there are already signs of growth since the events of March 2011, Joohong says.

"I spoke to a young minister whose church was only 60 metres from the flood waters. The church offered support and relief to the community and now the congregation is growing.

## Ashburton churches' future hangs in the balance

By Paul Titus

*More than three years after the world changed with the Canterbury earthquakes, Ashburton Methodist Parish is wrestling with difficult decisions about its future.*

There are two congregations in the Ashburton parish, Baring Square Methodist Church in the heart of the city, and Tinwald Methodist on the southern side of the Ashburton River. With Baring Square severely damaged and the Tinwald congregation dwindling, some tough choices lie ahead.

Allan Tweed is the Ashburton Parish Council's property convenor. He says Baring Square's graceful brick church building was declared off limits immediately after the September 4th, 2010 earthquake. Since then the congregation has been meeting in the lounge of its adjoining hall and office complex.

"The church building was built in 1925 of unreinforced masonry. It now sits at 28 percent of the current building code. It will cost more than \$1 million to repair it and bring it up to 67 percent of code," Allan says.

"It would have been easier for us if the earthquakes had tipped it over because then we would have simply



*Ashburton Methodists face a tough decision about what to do with the quake damaged church at Baring Square.*

built a more flexible worship space. As it is, the congregation is evenly divided between those who have strong emotional ties to the existing building and want to restore it, and those who want to replace it with a new worship space."

The hall complex was built in 1953 and includes two offices, the lounge, a kitchen and toilet facility, and a large auditorium. One option is to demolish

the church and modernise the hall complex to make it more suitable for worship.

Central South Island Synod's strategic planning coordinator Jill Hawkey and synod co-superintendent Rev Andrew Donaldson have led a number of where-to-from-here meetings with Ashburton parishioners to help them resolve their dilemma but no firm decision has yet been

reached.

Parish presbyter Rev Tevita Taufalele says Jill and Andrew have been very helpful in guiding the discussions.

"The earthquakes have changed the face of ministry in Ashburton forever. As we look into the future we need to determine the kind of building we will need for our on-going journey. With that in mind, we will explore the different ways we can upgrade or replace the church," Tevita says.

The Baring Square congregation is not large and its finances are limited, so the decision is not an easy one. Even if the old church can be restored there are concerns about the cost of maintaining it.

Tevita and Allan say Ashburton is a fast changing small city. The farming economy is booming and the city's population is becoming more multicultural.

"Along with our long-standing Methodist families, the Baring Square congregation includes some retired farmers who have moved into town and a small number of Tongan families," Alan says.

A new art gallery and events centre is currently being built across the main road from Baring Square, and there is

no shortage of churches and community buildings in the town.

The Baring Square congregation is exploring with nearby St Pauls Presbyterian Church about the possibility of shared ministry. The two churches have worked together in the past and are comfortable with one another.

The Parish is also looking at the future of the Tinwald Church.

"The on-going cost of maintaining the Tinwald Church is difficult for the small congregation to meet," Tevita says.

"A congregation from another Tongan denomination does hire the church for a few hours on Saturday and Sunday but the rent does not meet all the expenses, and we face of a bill of \$8000 if we are to carry out an engineering report.

"Some members of the Tinwald congregation say they would be happy to travel to attend Baring Square. If we were to sell the Tinwald Church, it would help enable us to carry out our plan regarding Baring Square. With opinions evenly split, it will take some time to finalise the future of Baring Square, however."



### PAC Distribution Group

**Share your dream or story**

**Grant requests close on 30 June 2014**

See <http://pac.methodist.org.nz>  
or email

Wendy Keir [wendyk@methodist.org.nz](mailto:wendyk@methodist.org.nz)

## St Andrew's on The Terrace, Wellington seeks a Full-Time Minister

**We are looking for a minister to lead and inspire the progressive faith community of St Andrew's on The Terrace. St Andrew's is a vibrant Presbyterian church and a spiritual, cultural and intellectual hub in central Wellington.**

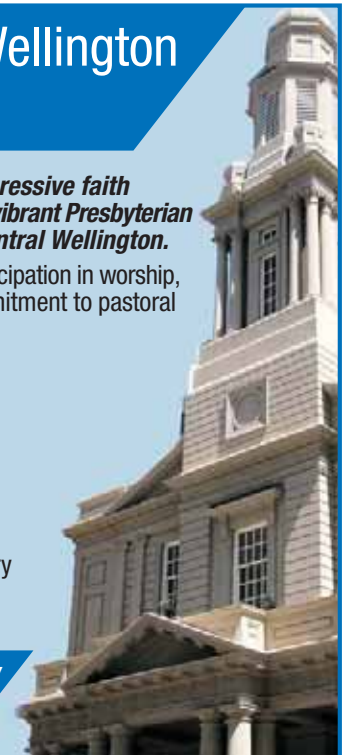
We are looking for an energetic minister who welcomes lay participation in worship, motivates people on their faith journey, and has a strong commitment to pastoral care and outreach to the wider community.

**Key attributes and skills include:**

- Theological rigour and intellectual openness
- Integrity, courage and a passion for social justice
- Personal warmth and ability to build and maintain strong relationships
- Ability to communicate and connect at multiple levels

For a parish profile please contact the Convenor of the Ministry Settlement Board, Rev. Sharon Ross Ensor, [sharon.rossensor@gmail.com](mailto:sharon.rossensor@gmail.com).

**We need to receive expressions of interest, including a CV and a covering letter, by 30 May 2014. You can find out more about St Andrew's at: [www.standrews.org.nz](http://www.standrews.org.nz)**





## PUBLIC ISSUES NETWORK

# How can the Church respond to climate change

*Is the Methodist church ready to embark on a journey towards low carbon?*

Conference 2013 passed a decision that asked for a position to be developed on global warming and the benefits of a low carbon economy. It also asked for practical steps we can take as a church.

Your views will help decide what steps we take.

Public Issues Network (PIN) has been working with Methodist Trust Association executive director Greg Wright and Mission & Ecumenical secretary Rev Prince Devanandan to develop materials to help us discuss these issues and determine some practical steps we can do.

These materials and other information will be distributed to all parishes and are available on the PIN website. They include:

- Church decisions and commitments for care of Creation and climate responsibility;
- Update on climate science;
- Overview of NZ policy on carbon emissions and climate policy;
- Background information on responsible investment with information on MTA's investments in fossil fuels and renewable energy;
- Suggestions on what churches can do to move to low carbon economies.

Theological themes for churches include Creation (Job 38-39 and Colossians 1:16), the consequences of acting without regard to God's law (Jeremiah 14 and Isaiah 24), covenantal hope (Jeremiah 4: 23ff and Isaiah 35), restoring union with the Creator (Isaiah 43, and Psalm 8), love and human interdependence (Luke 10:25-37), stewardship (Psalm 104, Psalm 113, 1 Chronicles 29:10-20, Matthew 6:19-2).

For more theological resources see: [www.operationnoah.org](http://www.operationnoah.org).

## What can the Church do to reduce carbon pollution?

- Could the church give priority to the use of funds for solar panels and double glazing on church properties?
- Does the church want to review its investment portfolio?
- Could we develop a template for low carbon building work?
- Is it the role of the church to respond to climate change?

There is mounting evidence of climate

instability and a breakdown of earth's ecosystems. UN appointed scientists confirm that we are polluting the atmosphere with carbon dioxide as we burn oil and coal.

The pollution is beyond the ability of the earth and our atmosphere to absorb, and the trapped carbon dioxide is causing climate change.

While 'warming' doesn't sound too bad, the real issues are extreme weather, the destruction of crops, changes in diseases, shifts in the habitats of fish and animals, and more acidic oceans as they absorb CO<sub>2</sub>.

Famine, poverty and forced migration may be some of the harsher consequences.

Spiritually, we see the unraveling of the fabric of creation that supports life. We must be mindful of what kind of earth our children will inherit.

New Zealand is not pulling its weight nor providing leadership in making the change to low carbon and renewable energy. Although we have renewable hydro-power, our agriculture produces high levels of pollution and we use coal.

Last month, Public Issues, the Anglican Climate Network, and 350.Org hosted a seminar on transitions to low carbon in Wellington. The speakers were economics journalist Rod Oram, Victoria University professor Jonathan Boston, and Tear Fund CEO Ian McInnes.

Ian said that climate change affects developed and developing countries alike. The cost of disasters will be way beyond normal levels of relief, and every country should share responsibility for it.

Jonathan and Rod made a case that churches could withdraw investments from fossil fuel companies. The Anglican Church is considering this as a way to give an economic signal for investments in renewal energy.

The presentations were videoed by 350.org, an organisation led by young people that seeks solutions to climate change. An edited version of the talks will be on YouTube.

As a Church, we are part of the woven universe of creation. How we repair and rebuild church and private property, how we use our resources and capital, how we use land and water, and what we preach are all tied together.

Is climate change inviting us to a new covenant with the creator?



Rev Smith had been mightily inspired by the Fresh Expressions conference.

## FROM THE BACKYARD

# Autumn lights

Gillian Watkin

*Autumn is a time of turning points. Fire, water, air and earth - the season is full of elemental reminders.*

Fire comes with the ending of the fire ban and the burning off on farms and orchards. There is the clunk of firewood being stored. Fire reminds us of the warmth we need and of the importance of clearing away unneeded things.

Water comes with the autumn rains and demonstrates its power. It washes away the dust of the summer, and re-energises the rivers. Three weeks ago we went to the river and took photos of blue water, green willows, and grey rocks. This week we went back to the same place, well not quite, because it was under water.

The river had risen. It was brown, and carried top soil to the sea as it has always done. The real difference was its energy. It made music, little streams moved to the side of the main flow into new pathways, and rocks were changing places. Thoughts of the disappearance of top soil vanished as we listened to the river singing with new life.

In autumn the wind also comes. The sky is changed by amazing cloud formations. Every day is different. In the garden the summer flowers and plants are wilting and dying, soon there will be bare earth. The earth is revealed, brown and fed by the leaves. We begin to smell the goodness of the ground, often while cursing the mud.

Within the warmth of life our souls grow and blossom. The fruit of the spirit is made manifest in many ways.

The harvest of our lives is stored. Yet there may well come a time of change, imitating autumn, when we come to know the power of that change, the depths of life and the barrenness of empty spaces.

Whatever the turning point for each of us, we can look to the seasons to know that this harvest and those small deaths felt in our hearts will give space for new buds of hope in due course.

Shine gently God, show us the embers, the sparks of new life that we can warm our hearts again. Be with us in the turbulence so we will come to sing a new song.

We will respect the place where we find ourselves, greet like the autumn sun the changes of our lives. Just as we prepare the garden for the new season we prepare ourselves to rebuild the warmth of our hearts and souls.

## Tides turn

*The Easter tide flows in bringing the old rugged wood, giant of the forest tossed by life's circumstances. The old wood doesn't break but is revealed, stripped clean. Its strong roots were cast off when the rain poured down the river, a reminder that we all live and die, and know the ebb and flow of the tide. The moon turns and with it the tide, taking hold of the tree once again. The thrashing of the waves, the rolling and tumbling of the stones. The ancient story can be told again in a different time and a different place.*

## Where humanity's CO<sub>2</sub> comes from



## Where humanity's CO<sub>2</sub> goes



2010 data updated from:  
Le Quéré et al. 2009, Nature Geoscience  
Canadell et al. 2007, PNAS

CO<sub>2</sub>Now.org





## A helping hand for Ha'apai Islands

By President Rex Nathan  
and Vice President Jan Takser

*We are joining other leaders of our church in calling on the New Zealand Methodists to help our fellow Tongans rebuild churches, parsonages and businesses following the tropical cyclone that hit the island kingdom earlier this year*

To raise funds for the rebuild, an appeal has been launched called the Ha'apai Tekina-I-Moana (Ha'apai drifting in the deep sea) appeal.

Some three months on, despite the fact much of the international media has moved on to other disasters in places such as the Solomon Islands, South Korea and Malaysia, people in the Ha'apai island group in the north of Tonga are still dealing with the storm's aftermath.

Official reports from the Tongan government say Cyclone Ian destroyed 80 per cent of family properties and 90 per cent of church buildings on the main island of the Ha'apai group.

The Government has declared it will help rebuild people's homes in partnership with the World Bank and foreign donors

but churches and businesses have to do their own repairs, maintenance and rebuilding.

Methodist Church of NZ Vahefonua Tonga superintendent, Rev Setaita Veikune says while it's understandable that such property is the church's responsibility, it will be tough for the Tongan community.

"Church ministers and stewards are without homes and all Methodist churches on the island have either been completely destroyed or are no longer accessible," Setaita says.

A total of 21 new church buildings are required with 19 others requiring major repair works.

The Free Wesleyan Church of Tonga has set of target of four million New Zealand dollars to help cover the costs for rebuilding church properties, chapels, church halls and ministers' houses in Ha'apai.

The money will be used to source some of the most urgently needed items, including building tools, materials, timber and anything related to the building trade.

Offers from the community of time, building expertise and materials will also be appreciated.

Methodist general secretary Rev David Bush hopes that all New Zealand Methodists will pitch in to help the Tongan church raise money and promote the

appeal.

"We thought it was a significant burden for the Tongan community that they shouldn't carry alone. We want to encourage parishes to organise a fundraiser; concerts, shared meals and dinners and community events together.

"It's an opportunity to have fun while raising money to help those in need."

Setaita says almost all Tongan Methodist families in New Zealand have been affected by Cyclone Ian. "A majority of these families are juggling to make ends meet here in New Zealand, while also being expected to help relatives in Ha'apai who have nowhere else to turn to."

"It would be helpful if all Methodists actively fundraise, promote the cause, and spread the word throughout New Zealand."

Some churches may already be very active with other causes but every little bit will help. We are very much aware that parishes are already involved in a number of fundraising events and this will stretch the energy and resources even further. However every little bit of help will mean our Pacific Island friends will have a roof over their heads.

To help, contact: Rev David Bush on 03 366 6049 or 021 392 500 or Rev Setaita Veikune on 09 638 9018 or 027 535 3043.



## Reinventing the Church to nurture and energise

By Rev Dr Rod Mitchell  
*I have read and enjoyed many theological books over the years but I was recently delighted to find myself reading an organisational book that has blown my mind - well not literally, as I hope my mind is still in one piece!*

The book is entitled 'Reinventing Organisations - The Emergence of a New Organisational Model', by Frederic Laioux.

It is an astounding book, and as I read it, I realised that it has some disturbingly exciting implications for theology and the life of the church.

Over my ministry of 45 years I have seen many restructuring proposals for the church, all with the promise to solve the loss of numbers or stop the musical chairs shifts to the latest radical expressions of the faith.

Often these radically new expressions dress up old theology in new clothing. Bring guitars and youth music into the sanctuary with projectors displaying song and images in bright and colourful ways but don't touch the underlying theology, which tells us that humans have spoilt a good creation and are faced with a choice of heaven and hell, while God (the Father) sits in heaven observing this unholy mess.

In these 'contemporary change proposals' no suggestion is made to shift the underlying organisational structure or the theology driving the life of the church. Most new expressions

still have the minister or another authoritarian, charismatic person at their heart.

The structure of the Catholic Church continues to underpin almost all church structures whether in Roman, Protestant, Orthodox traditions or the many new expressions available in the religious supermarket.

Laioux says:

"The problem is that we know what's wrong with today's organisation; we sense that more must be possible, but we lack an articulation of how we could operate organisations from a higher ground. What I've been researching are people who went through this transformation and were crazy enough to decide to create a business, a non-profit, a school or a hospital, but on a whole new basis. They launched themselves and their employees into radical experiments, throwing all existing management tenets overboard that didn't fit their values."

One of the exciting findings that caught my eye was the success that comes when work units are broken down into self-organising groups of about 12 people. These units make all the decisions about how they accomplished a task.

The premise behind this is that people are fundamentally good and the organisation should trust them, nurture them beyond their individual egos, and draw out responsible behaviour.

In an interview about the book, Laioux says:

"Now, what is new? Well, in this model, pretty much all

aspects of management have been reinvented. There is no more pyramid, there are no job descriptions, no targets, no budgets, for instance! Instead, a host of new, soulful practices are put in place. We won't have time to talk about all the practices, so let's just talk at the highest levels about the big three breakthroughs.

"The first one is self-management. Some of these organisations have cracked the way to structure very large organisations entirely without the boss-subordinate relationship.

"The power hierarchy is entirely gone, replaced with peer-based processes. This new structure is all made possible by a breakthrough decision-making mechanism that relies on neither hierarchy nor consensus."

If you think this will lead to chaos, you are not on your own. Laioux's book is not the flavour of the month in traditional management circles, nor might I add among church administrators.

But the evidence is stimulating reading. It comes from organisations around the world in varied industries that range from community nursing to a French car parts manufacturing plant that outperforms similar factories in China.

I was left asking myself if Jesus could have read this book would he have been interested in the findings. I suspect the answer may have been a resounding 'about time someone

wrote about the power of 12!"

Let me finish with just one more quote:

"Employees, for their part, fear that if they were to show up with all of who they are, they might expose their selfhood to criticism and ridicule and make themselves vulnerable.

"Wisdom traditions from around the world speak to this from a deeper level: at heart, we are all profoundly interconnected and part of a whole, but it's a truth we have forgotten, and we live in fear and separation. Our deepest calling in life, these traditions tell us, is to overcome separation and reclaim wholeness.

"This spiritual insight inspires these organisations' second breakthrough: they put in place a great number of practices that support us in our journey to wholeness, that make it safe to bring all of who we are to work. Extraordinary things begin to happen when people stop leaving parts of themselves behind. In wholeness we are life-full. We discover in awe how much more energy and creativity there is in us than we ever imagined."

I recommend this book but only if you have an interest in the future shape and exciting possibilities of a 21st century church that might participate intelligently in furthering the evolution and unfolding of life.

This article originally appeared in the March 2nd, 2014 edition of Connections, the Dunedin Methodist Parish's weekly current affairs column.

## Luminaries need no exposure

To the editor,  
I was surprised to see a review of The Luminaries by Eleanor Catton in the February edition of Touchstone. I have no problem with the review or the book. However, as it has had wide press already, and as far as I can see, been heavily reviewed in practically every magazine and paper in the country, I am uncertain as to why it needed to be reviewed again in our Church magazine.

In view of the article on page 3 of the same issue, 'Census paints daunting future for NZ Churches', I would suggest that we need more articles on church matters, i.e., reports of church activities throughout NZ, reports from Conference and articles on how people are managing their faith in today's uncertain times.

Ron Panckhurst,  
West Melton

## An Easter Reflection

*To lose ourselves in light, is to find ourselves.*

*To lose ourselves in darkness is to lose ourselves, not our God.*

*For - the God of light, knows no darkness,*

*- the God of truth knows no lies,*

*- the God of Hope knows no despair,*

*- the God of life knows no death,*

*- the God of love knows no hatred,*

*- the God of the cross only knows forgiveness.*

Thanks be to God.

Anne Stephenson



## Have a conversation that counts about your health care

*On the 16th of April, New Zealand held its first 'Conversations that Count Day', and, even though the day is past, its message is still timely: think about and discuss your future health and end of life care.*

Older Kiwis should talk with their family or whanau and their doctors and nurses about what is important to them when it comes to living well through a chronic illness or when approaching the end of their lives.

Dr Jenny Keightley chairs the Health of Older People Service Level Alliance (HOPSLA) in the South Island. She says talking about our spirituality and the values that matter to us in life as well as ensuring we live well before we die are at the core of what it is to be Christian.

"It might not be easy to start a conversation about the end of your life but it is important. You can live out the rest of your life just the way you would want even with chronic illness," Jenny says.

"Talking also about what is important for the rest of your life and planning for a good quality of life is as important as planning for death.

"Take an opportunity to ask questions and understand what may happen to you as your disease

progresses and what choices you may need to consider based on your personal views and values and your understanding of your illness and future health."

Jenny says older people should consider writing an 'advance care plan' that you can complete with your doctor. An example is available at [www.advancareplanning.org.nz](http://www.advancareplanning.org.nz).

Already in Canterbury and very soon across the country it will be possible to lodge these plans in a private on-line personal health record so anyone in the health system responsible for your care can read it and get the word directly (from your written plan) about what is important to you in acute and emergency care situations.

If you change your mind, you and your medical team can easily update your advance care plan or lodge a new one.

A series of online and printed postcards have been created to help people to talk with their friends and families about these important matters. Visit [www.conversationscount.org.nz](http://www.conversationscount.org.nz) to download the postcards so you can send them to friends and family members to help you start the conversation.



Vice president Jan Tasker (left) and President Rex Nathan visited Christchurch Methodist Mission's Aratupu child care centre.

## Presidential team bolsters Christchurch Methodists

*The leaders of the Methodist Church received an immersion in the past, present and future of the Church in Canterbury when they visited last month.*

The presidential team of president Rev Rex Nathan and vice president Jan Tasker were accompanied by tumuaki Rev Diana Tana when they visited the Garden City to carry out a range of formal and informal pastoral duties at the end of March.

They visited a number of retired presbyters, inducted new members of the strategy team helping churches respond to the earthquake, and visited Christchurch Methodist Mission.

Rex says meeting with retired ministers is always a highlight of the presidential team's trips around the country. He, Jan and Diana visited Rev Phyllis Guthardt and Rev Margaret Burnett.

"It is great to be able to sit and listen to our retired ministers and even get a few tips," Rex says.

"I was also impressed that Christchurch managed to produce an aftershock while I was preaching a sermon on Sunday morning."

The three leaders also inducted the new members of the Central South Island's earthquake strategy team. They are Rev Dr Mary Caygill, who will help develop a strategy for the Church's presence in the city centre, Rev Mark Gibson, who will help develop a strategy for congregations in the hard-hit eastern side of the city, and Rev Alan Webster, who will focus on developing the skills of lay leaders.

"During the induction ceremony we also had the privilege of presenting probationary presbyter Rev Mele Molitika with her diploma in practical theology from

Trinity College," Rex says.

On the last day of their stay in the city the leadership team visited Christchurch Methodist Mission's Aratupu day care centre and WesleyCare hospital and rest home.

Jan says she was absolutely blown away by the quality and range of services of hope that the Mission provides to support people of every age, from the very youngest to the very oldest.

Along with CMM director Mary Richardson, Aratupu principal Andrea Wilson Tukaki escorted the leaders around the day care centre. WesleyCare manager Fran Pucilowski hosted them for morning tea at the hospital and explained the redevelopment work currently underway there.

"I have a background in education and I was very impressed with the high quality of the early childhood education Andrea and her team provide. There is a large, attractive outdoor area that gives children access to a range of physical activities.

"Aratupu has a strong emphasis on Maori culture and we were very impressed with the support that the staff provide the children's families who need it."

Jan says the atmosphere at WesleyCare is full of warmth, and she is impressed not only with the new hospital under construction but also the way residents are being looked after as it is built.

"WesleyCare is certainly making a difference to the lives for many people. It is so obvious the staff are dedicated to lovingly caring for the people in their charge. It's wonderful to have a Methodist place that provides all the things our older people need and deserve."

## HONEST TO GOD

By Ian Harris

## Prayer in the secular world



Ian Harris

*When the Duke of Marlborough sent his army into battle at Blenheim in Bavaria in 1704, a soldier is said to have prayed: 'O God, if there is a God, save my soul, if I have a soul.'*

That has a peculiarly modern ring. There are many people who seem caught in a no-man's land where they are not sure who or what to have faith in, nor how to pray (and if so to whom). They wonder whether they would do better to forget about prayer and just get on with the task at hand.

There is another option, however, that opens up the prospect of a revival of prayer by taking our secular culture seriously and praying within that reality.

At first glance, that seems perverse. For if, as I have suggested previously, it is we humans who create the one who will be God for us, who do we think we would be praying to?

Certainly in common usage, prayer is talking to a God somewhere up there or out there. Indeed, the origin of the word "prayer" is the Latin *precaria*, meaning something to be obtained by supplication - and therefore 'precarious', because you may or may not get what you want.

Either way, behind the word lies the assumption that there is someone tuned in to hear the request and respond. Even liberal churches become quite traditional along these lines when the minister says: 'Let us pray'.

So if prayer means talking to God and nothing more, then acknowledging that it is we who create God and not the other way round would seem to make it obsolete. What would be the point?

But that is not the only way to pray, and never has been. The age-old practices of meditation and reflection are just as useful for getting in touch with Godness in the modern secular world. They are ways people can bring the totality of their personal world - both the private, inner world and the world they encounter around them - into contact with all that they have come to understand of God.

The point of doing so is to reflect consciously on each of these facets of their experience in the light of the

other. Prayer in the secular city has nothing to do with asking a power beyond the here-and-now to rescue us from our follies or achieve a desired result but with illumination from within.

This in turn suffuses our perceptions and attitudes, so that we live in its glow. It is liberating, yet compels.

The material for such reflection is the stuff of life, beginning with people's own experiences. These are then rounded out with what comes to them through conversations, newspapers, novels, films, magazines, paintings, songs, writings from their own faith tradition - and, if they are daring, from other traditions as well.

And what about prayers for other people or a cause? Is there any point in them any more?

That depends. A review of 23 studies into prayer and healing by the University of Maryland's School of Medicine found that in more than half of the studies, the prayers of others had a positive effect on patients' health.

Reviewer John Astin drew no conclusions from this about God's existence or responsiveness to prayer.

"Maybe we will discover something in the nature of the universe that we don't understand," he said. "Maybe it suggests that our intentions or consciousness have some capacity to extend beyond ourselves and impact the world around us. By directing our prayers, our consciousness is in some way touching the life of another human being."

These were metaphysical and religious questions, he said. They were also scientific questions.

For my part, I find the idea of a God being swayed by the weight of numbers, pulling supernatural strings to spare this patient while letting that one suffer or die, quite repugnant. As a hospital chaplain in New York noted, it produces the sort of religion "where you view God as the US Congress - the more lobbying you put in, the better the chances of getting things through".

In the secular world, intercessory prayer is a way of expressing concern for other people and a symbol of the interconnectedness of human life. It works best when those who meditate are ready to 'fling their lives after their prayer', as is spoken of in the Russian Orthodox tradition.

Then those who pray become an essential part of the answer to their prayers for others. That makes a lot of sense.



# A gateway to life and faith

**SYLVIA 'AKAU'OLA-TONGOTONGO  
REFLECTS ON JOHN 10**

*I recall making a home visit some years ago, to a parishioner who lived on her own.*

I had made a few unanswered pastoral phone calls without leaving messages because she no voice mail service as she did not like talking to machines herself. So, I decided to visit and checked if she was alright.

On her gate was the notice 'Beware of Dog'. I opened the gate, went in and knocked on the door. The door opened with the greeting 'Did you see the notice on the gate?' 'Yes I did,' I responded. I was then invited in and we sat and talked for nearly two hours.

She was not happy with the notice

on the gate. It turned out there was no dog but the notice was suggested and put on by a concerned neighbour who believed she would be safer from any unwanted guests. However, she blamed the notice which ended up stopping family, friends and even the members of her church from visiting her.

Our conversation then turned to a theological reflection on her closed gate with a notice (gatekeeping), and Jesus' opened gate (gateway to life and faith). My church friend even offered me a challenge for the Church: she hoped that the Church would follow Jesus' way of welcoming everyone through its open doors, rather than her

way of keeping her gate closed to almost everyone in the name of safety.

That was after she listed church events and occasions when she thought the church was swinging from gatekeeping to an open gateway.

The scripture passages we shared on the day are part of this month's lectionary readings from John. "Jesus said, 'I am the gate, whoever enters through me will be saved. He will come and go out, and find pasture ... I have come that they may have life, and have it to the full,'" (John 10:9-10).

Also from John 14, "I am the way the truth and the life", in other words,

the gateway to life.

We ask ourselves as individuals and as church, have we an open gate policy that encourages everyone to participate so that their life and faith can grow?

Or in the name of safety, do we have we a closed gate that prevents many from entering, only to realise that we have missed out on the joy of life?

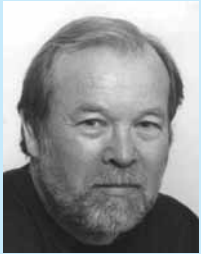
The same challenge my parishioner had nearly 20 years ago remains a challenge for us today as church. Are we true to our purpose of being a gateway to life and faith for all people? If not, why not?



## THE GROWING EDGE OF LIFE

## CONNECTIONS

By Jim Stuart



*As I write this it is Good Friday, and Christchurch like other parts of the country is being battered by rain and wind.*

We are surrounded by broken buildings, empty spaces where homes and families once lived, nasty potholes, bumpy roads and long traffic queues as the city works to repair and rebuild its storm water and sewerage system. I must confess, I am tired of rows of orange cones and aggressive drivers. CERA tells us it will take another 10-15 years before Christchurch is returns to some degree of normalcy - whatever that means.

At the same time, as a Christian, I have always looked forward to celebrating the heart of the Christian faith: Easter. Easter is the time when we affirm the triumph of life over death, love over hate, and hope over

despair. It is the defining moment of the Christian faith.

This Easter we are planning a special Sunday meal with some of our good friends. As part of the festivities we will have an Easter egg hunt for the children. I've been given the task of hiding the eggs.

It will be fun to watch the children, eyes filled with excitement and wonder, as they search for chocolate eggs. I can imagine their faces filled with joy when they find the treasure.

In the context of our modern world it is easy to give in to cynicism and despair in response to the harsh realities of life which cloud our vision and undermine the best of human aspirations. Easter invites us, however, to embrace a new way of living that opens us up to what African American theologian Howard Thurman calls "the growing edge of life".

Easter takes us to the edge where we are confronted with a definitive choice: Will we let the hard realities of life determine our choices or will

we step out in faith and live lives of vision and possibility embodying the hope of peace, justice and healing for all.

Each of us fashions a life according to what Thurman calls "a working paper". As human beings we did not just happen. We were born into a family, we were given a name, we have relatives, we live in a particular culture, and we express ourselves through a particular faith. Our lives are the creative synthesis of these particularities. They constitute the working paper of our lives.

Like us, Jesus forged his own working paper of life. He healed the sick, raised the fallen, challenged the powerful and, according to scripture, gave his life for all. In doing this, he offered all of us an enduring pattern, a working paper for living our lives filled with meaning and purpose, sharing God's love for the world.

This pattern of living is the power of resurrection - the power of living on the growing edge of life.

As Thurman observed in his extraordinary book: *Jesus and the Disinherited*: "In Jesus the miracle of the working paper is writ large, for what he did all may do... He belongs to no age, no race, no creed. When we look into his face, we see etched the glory of our own possibilities and our hearts whisper, 'Thank you and thank God.'"

Thurman concludes the growing edge is "the extra breath from the exhausted lung... the basis of hope in the midst of despair, the incentive to carry on when times are out of joint... the source of confidence when worlds crash and dreams whiten in ash. The birth of a child - life's most dramatic answer to death - this is the growing edge incarnate. Look well to the growing edge."

(cf Howard Thurman, *Jesus and the Disinherited*, Beacon Press: p 117, 1976)

## One Church, one Faith, one Lord

By David Hall, UCANZ Standing Committee

*When Edward Plumptre wrote the words to this well known hymn in the middle of the 19th century there was still great division within the global church, and especially the Church within the United Kingdom, divisions that seemed insurmountable and very rigid.*

Within the United Kingdom Roman Catholics predominated in Ireland and Presbyterians in Scotland and the "chapel" in Wales. It was only a few years since Roman Catholics were allowed to become Members of Parliament. Similarly Non-conformists - Baptists, Methodists, Presbyterians, Quakers etc., were also banned from holding any public office.

The Church of England was the established Church and if you wanted to hold any public office you needed to be a member of the Church of England and take communion at least once a year.

Edward Plumptre was an Anglican priest and theologian but almost despite this he seemed to be yearning for a time when all Christians would be part of 'one Church'. After many centuries of increasing fragmentation within Christendom, faint signs were beginning to appear that Christians were coming together.

The Cooperating and Union Parishes within the Uniting Congregations of Aotearoa New Zealand (UCANZ) are very much part of this yearning for one Church, one Faith, one Lord. Many of the UCANZ parishes came into being during a time when a form of church unity, at least between the five negotiating partners - Anglican, Presbyterian, Methodist, Associated Churches of Christ and Congregationalists, seemed very likely.

But it was not to be. Potential loss of power and theological niceties were, in the end, too great.

So we now have some 140 parishes around Aotearoa New Zealand who remain part of their original denominations and part of UCANZ.

Interestingly for many members of these local churches denomination is no longer relevant. Yes, they draw on the rich traditions of their partner denominations but they are Christians first and Anglicans, Presbyterians etc second, and some have no denominational background at all.

At last year's UCANZ Forum meeting in Hamilton the UCANZ Standing Committee was asked to explore the concept of 'oneness' and how this related to the church today. One thing is clear, the form of oneness envisaged in the 1960s - a single, united church will not happened today.

This does not mean that we cannot work together both at the local level and nationally, however.

Church leaders meet together regularly without any formal structure - and meet with political leaders on a regular basis. Individuals increasingly come together in faith groups to address specific issues, particularly of social Justice.

We are getting to know each other and although there may be seemingly insurmountable issues of doctrine and theology between us, we find that we all want to be active followers of Jesus.

There is a greater acceptance of each other's traditions outside UCANZ. The Anglican-Methodist Covenant is one example. Also in Auckland we have ordained Anglican priests serving both the Methodist and Presbyterian churches.

Do we necessarily have to all be in one Church, or agree on everything to be one Faith as long as we have one Lord?



# Door closes on Morley House

By Rev Marcia Baker

*Among the most well-known sites in New Zealand Methodism over the last 90 years has surely been 25 Latimer Square in Christchurch.*

Live-in training for Methodist deaconesses was still being established in the early 20th century, when the Church made the decision to buy a larger building to serve as a hostel for students.

The Church purchased a house with 15 rooms that had belonged to former Christchurch mayor Dr Henry Thacker in what was then a residential area on Latimer Square. The new Deaconess House and Hostel opened on 16th June, 1923 and was also available as a centre for the Women's Missionary and Bible Class Unions.

Over the years approximately 160 young women were trained for deaconess work at 25 Latimer Square. Those with nursing and teaching experience often became overseas workers. Some deaconesses worked in Maori Mission, both in rural areas and in city hostels for young Maori students, and others worked in circuits, city missions and children's homes.

In 1968 deaconess training was transferred to Auckland. Deaconess House became a hostel for young women studying at colleges and university. It was renamed Morley House after Sister Mabel Morley who had been the first deaconess stationed at Durham Street Church.

Change came again when Canterbury University and the Teachers' College were shifted from the centre of the city to the suburb of Ilam and flatting became popular. In the city centre residential dwellings were giving way to office buildings.

Morley House became superfluous and in 1972 the building was demolished. For the next decade or more 25 Latimer Square was a car park.

At this stage, the Connexional Office was a couple of blocks away in a two storey building known as Epworth Chambers. The Church had purchased it in 1928 and later added extensions to accommodate a printer and archives.

By the 1970s Epworth Chambers' maintenance problems were mounting, and it was decided that better use could be made of the vacant section used as a car park.

Over Labour weekend 1986 the Methodist Connexional office shifted to its new home, a two storey office building at 25 Latimer Square. It housed offices, a printery, and archives. At various times it provided space to other groups such as Council for Mission and Ecumenical Co-operation (COMEC) and even had some space to let.

The name Morley House was retained to honour not only Sister Mabel Morley but also her father, Rev Dr William Morley, an outstanding leader in the history of the Church and the first Connexional Secretary.

The new building served the Church well.

In the disastrous earthquakes which struck Christchurch 2011 and 2012 there was some damage to the building, and Connexional staff were transferred to other temporary premises. Now, in the post-earthquake city there have been many changes and uncertainties. Many buildings around Latimer Square were damaged extensively. Finally a decision was reached that the area where Morley House once stood is to be in the (at least for now) undeveloped 'frame' on the eastern side of the CBD.

Demolition of Morley House, 25 Latimer Square took place in March.

Remember the General Secretary and the Connexional team as they join with many others as displaced persons (some with homes needing repairs as well). But do not despair - our God is good and somewhere else in Christchurch a new Methodist Church office will arise to replace Morley House whose walls now have come a-tumbling down.

*Marcia Baker lived in the original Deaconess House 1949-1950 while she trained to become a deaconess, and she served as head archivist for 26 years in the Connexional archives at Morley House.*



Before: Connexional office staff in front of Morley House in 2009



After: The final stages of the demolition of Morley House.

## Plans for new Connexional offices take shape

*'As one door closes, another opens', the expression goes, and the staff at the Methodist Connexional office in Christchurch hope it holds true for them.*

In March their old offices at Morley House in Latimer Square were demolished, and they are soon to learn if the Church has been successful in purchasing land for a new office building in Papanui.

Since the earthquakes forced them out of the city centre, the Connexional staff have been housed in a suburban residential property.

General secretary Rev David Bush says the Church was given permission to use the site as an office building for five years. That was three years and ago, and David expects that the new offices can be built over the next two years.

We are in the process of negotiating for two adjacent titles in a business park in Papanui. The land is close to Christchurch North Methodist Parish and to the offices of the Methodist Mission.

We have plans for a two storey office building on one section and a separate building for the archives on the other. The requirements for an archival warehouse and significantly different to those for the office building."

Preliminary plans for the office building have been drawn up and will be finalised once the purchase of the land has been finalised.

One storey of the new building will hold the Connexional office and the other will be rented out.

David says the government compulsorily purchased the Latimer Square property that housed Morley House and he is very pleased with the price paid for it.

# Can churches reverse dropping numbers?

*In the face of falling attendance figures, churches need to be creative and become the type of communities that people want to join.*

This is one of the lessons Massey University Associate Professor Peter Lineham has drawn as he contemplates the details of the latest census.

In the February edition of Touchstone, Peter laid out some of the figures from the census that show fewer New Zealanders attend church or even identify as Christian. Touchstone has revisited the topic with him to ask his thoughts on how churches might respond to these trends.

Peter says both Pakeha and Pasifika sections of the mainline churches have shrinking roles, and only those churches that have gained new members through immigrants are holding their own or growing.

"In the past, the mainline Pakeha churches enjoyed a comfortable position of privilege with a prominent standing society and support from the state. Today mainstream culture is more cynical and



Peter Lineham

unsympathetic toward religious practice.

"The recent controversies over Bible in Schools illustrate this. Some parents have complained and schools have reacted in a way that challenges the privileged position Christians have enjoyed.

"I think it is a shame because we need religious education in schools for greater community understanding. It would probably be better as comparative religious education and done as part of the curriculum so it could be standardised and subject to oversight."

Peter says most Pakeha New Zealanders want to see a more open society where there is room for different people.

This can be seen in the attitudes toward gay people. Some churches accuse gay people of causing damage to society but this is not the attitude of wider society of even of young people in the church.

"The churches have to reconceive a future in which they are fewer and smaller. It will require serious thinking and new

types of capital investment so that congregations are not killing themselves keeping buildings going.

"Without privilege, churches will have to orient themselves more toward community service and mission. They will have to ask themselves what message they want to make known and why they expect anybody to join them.

"How can churches be the type of community that people want to join? They may have to appeal in different ways to different groups. A church that appeals to families might be different to one that appeals to young people, for example."

The Methodist Church has benefitted from immigrants from the Pacific Islands but Peter says second and third generation Pasifika families face the same pressures as other New Zealanders.

"Young Samoans and Tongans do not have the same loyalty to the traditional denominations as their parents did. Pacific young people born here enter the mainstream and face the same attractions that draw other young people away from church.

"Language is another issue. New Zealand-born Tongan and Samoan young people may not be as comfortable with

Pacific languages as their parents, so they may have to sit through church services where they don't understand everything that is happening."

Peter says churches could become more conservative as the ranks of liberals thin out. Immigrants tend to be more conservative because they want to protect the family units they have travelled so far to help.

"The Catholic Church has become the largest church in New Zealand partly because of its schooling system. Immigrants see Catholic schools as safer places where their children will not be bullied or mistreated. And often Pakeha who went to Catholic school and later washed their hands of the church still want their children to go to Catholic school.

"The Catholic Church has also benefitted from 2007 law immigration changes that favoured fluent English speakers. This led to a significant increase in Filipino immigrants that has bolstered the Catholic Church. There was also an increase in Indian immigrants, which is reflected in census figures that show a growing number of people who identify as Hindu."





Saintz Up provides low cost music, dance and drama lessons to Auckland young people.

## Kids get a chance to be SUPA stars

By Cory Miller

*As Peaches Vetenibua takes centre-stage, she appears a little shy, hugging her microphone in anticipation for her moment in the spotlight.*

Just eight years old, Peaches has already won over her captive audience, simply by getting on the stage. But as she begins to use the impressive vocal cords that belie her young age, it becomes evident just why she's centre stage.

It would seem to be an obvious conclusion that this young talent, who's performed at a number of big events like Christmas in the Park, has spent years on expensive tuition but that couldn't be further from the truth.

The reality is Peaches' training has come at a minimal cost to her family, thanks to a programme that offers kids a chance to shine.

She is but one of the 150 talented young actors, singers and dancers, aged three to 15, who are part of the Saintz Up Performing Arts (SUPA) programme based in West Auckland.

Saintz Up is a registered charitable trust, and keeps prices at \$5.00 per class to enable kids from families big and small to take part in top-quality dancing, singing, guitar, choir and acting classes, run by industry professionals.

Proving that quality acts don't have to come at a high price, this group of talented kids are showing they can take the world by storm, performing on stages both nationally and internationally, from local festivals to toughing it out with the best in the world at a Los Angeles hip-hop competitions.

SUPA co-founder and co-director Becks Va'ai says it's this vision of helping kids realise their potential, be it in the arts, or later on in life as a doctor or sporting professional, that drives the programme.

Becks has worked for a police youth programme called Turn Your Life Around (TYLA), and she knows just how important it is for children and teenagers to have something to put their energies into.

"There needs to be a programme for kids before they get into trouble," she says. "SUPA gives them that, a space to kick out and be themselves. There's even a back space for the kids to come and do their homework."

Classes are held four days a week at the Village Trust in West Auckland and once a week out in South Auckland. Becks says the demands are so great there are plans to



expand the programme to Hamilton and Tauranga.

SUPA has certainly come a long way from its humble beginnings back in 2005, when Becks, alongside her partner Nainz Tupa'i and her sister Vaimona Va'ai, began running a small dance group mainly made up of their own family members.

Despite its obvious success, Becks says she never thought the programme would get as big as it has. "I never imagined I'd one day be catering for over 100 children."

Though it takes lots of hard work, Becks says it's worth it. "You can see the difference, in the kids. You see the boost in confidence that being a part of these classes gives them," she says.

"We explain to them, not everyone will have a career in the arts but they can at least have the chance to do anything they want to do.

"It gives them a chance to chase dreams. It sets them up for life, by giving them that extra push."

Already there's proof the kids are making the most of the chance.

"We had a handful of kids leave this year. A couple auditioned successfully for the Auckland Theatre Company, and another is teaching at a local community class. It's nice to see them make it," she says.



St John's Cooperating Parish has enjoyed a boost of enthusiasm since 1st Kamo Girls Brigade has made their home.

## Whangarei church learns one thing leads to another

*The members of the St John's Co-operating Parish in Whangarei are finding that one thing leads to another, leads to another, leads to another...*

Last year St John's Golden Church became the new home for the 1st Kamo Girls' Brigade Company. The Brigade had been meeting at what was the St Paul's Co-operating Parish Church in Kamo but the parish sold the St Pauls complex and relocated to the old Kaurihohore Historic Church, which was too small to accommodate the girls.

"1st Kamo Girls Brigade has three groups - Juniors, Seniors and Pioneers - and girls from five years to high school age," say St John's presbyter Rev Mary Nicholas.

"We are an elderly congregation so it has been very exciting to have young people about. The move has also strengthened the ties between our two congregations."

Mary says the Kauri/Kamo Parish (formerly St Pauls) and St John's are known as the two inclusive parishes in Whangarei, and they work together to supply the food bank based at St John's.

Since the Girls Brigade moved to St Johns, the two congregations have collaborated to hold a number of special events. These have included a mud festival last July, a spring flower festival, a 'blessing of the pets' service, and Christmas Eve and Christmas Day services.

"One thing leads to another. This year 'seeds' has been the theme behind the activities of Girls Brigade, and out that has come a new community garden at St John's, planted by the girls.

"We are using produce from the garden to supplement what we provide to families through the food bank. We are fostering an ethos of generosity towards others in need, and the girls are learning in a very practical way about what it means to be compassionate and caring.

"Their delight in watching their garden come to life and grow has been

fun to watch," Mary says.

The gardens have also given a boost to the St Johns congregation. They are a focus of conversations at the cuppa tea time on a Sunday morning, and have raised people's awareness of the struggles facing local low income families.

"People make generous donations to the food bank. We are taking Jesus' call to feed the hungry seriously but this ministry is doing more than feeding hungry families. We are building relationships as we provide wrap around support and try to meet needs that are greater than physical hunger.

"We hold a weekly drop in time and have started cooking classes for people who use the food bank. Some of our older people also attend the cooking classes because they stimulate them to cook which they may not want to do living on their own. One thing leads to another."

This Easter, St Johns celebrated the story of the Risen Christ with a celebration of new life through the sacrament of Baptism. During the Easter service Mary baptised eight members of a whanau, who were welcomed into the faith community. The family first got to know the congregation through the food bank.

Easter also gave 1st Kamo Girls Brigade a chance to showcase their talents. The created Easter crosses as they learned the Christian reason for this season.

Their craft work was on display during Holy Week and was kept in place afterwards due to requests from members of the public.

"The girls have incorporated egg cartons, matches, seeds, beads, shells, buttons, and all sorts of other bits and pieces into their interpretations of the cross of Christ. The crosses are accompanied by explanations about the designs and they have attracted people off the street to spend time reflecting on the meaning of Easter," Mary says.





Leslie Neale, Dunedin Central Mission superintendent and founder of Radio Church.

By Donald Phillipps

**On April 9th Dunedin Methodism celebrated 80 years of Radio Church - probably the longest running radio programme of any sort in this country.**

That's quite a record, and the story is worth retelling. To do so, however, we have to go north to Auckland, and make the acquaintance of Colin Graham Scrimgeour, a Methodist Home Missionary stationed at the Airedale Street Mission in the heart of the city, the forerunner of the Auckland Central Mission.

It would not be too far from the truth to call CG Scrimgeour, or Uncle Scrim as he came to be known, a maverick. Like Robert Muldoon he liked things done his way - and he had a way of taking initiatives without necessarily first asking for the Church's approval.

That meant he had to be handled with care. He had come to appreciate the

# Dunedin's Radio Church - 80 years on air

possibilities in new-fangled radio by being associated with Uncle Tom Garland's children's programme in 1927. But with the onset of the Depression years he felt he had to move faster than the Church would allow. With the same Tom Garland, in 1932, Scrim founded the ecumenical Fellowship of the Friendly Road - the first radio church in the country.

The rest, as they say, is history. Scrim's mastery of this new medium gave him the platform he needed to attack Government social and economic policy as it increasingly failed to deal with the appalling growth of poverty in this country. He was the 'Man in the Street', and such was his following that this programme was jammed by the coalition government prior to the 1935 Election.

That was a hollow victory - the electoral landslide brought in a Labour Government prepared to acknowledge Colin Scrimgeour's significant role - and they made him the Controller of Commercial Broadcasting.

Whether or not Leslie Neale, the Superintendent of the Dunedin Central Mission personally knew Scrimgeour, he was equally alive to the possibilities for a radio church in this city.

There were people out there hurting badly, and, as he said, he wanted 'to reach the people directly and intimately.' The local station 4ZM had already introduced an ecumenical religious programme - religious music on a Sunday afternoon - and Robert Walls, the owner of 4ZM, knew enough about Neale to know that he was the man for a larger endeavour.

It was a demanding task from the beginning. 'Uncle Leslie' was on air Monday

to Friday mornings - each session including music, poems, prayers and a short talk. The signature tune might change a little but the character of the daily talk was consistent - contemporary images, everyday language, personal experiences from his ministry, or from his war service.

Leah Taylor, whose wonderful biography of Leslie Neale is the source for much of this article, describes the point and purpose of his daily talks in terms of 'the brevity of life' - as might be expected of a former military chaplain.

For the casualties of the Depression he would admonish them to 'see it through' or 'don't quit.' Those who didn't have sufficiently tidy clothing to attend church could still hear the message at home through their radio or their crystal set.

Radio Church listeners were not expected to be passive receivers of an encouraging word. They were invited to become members of the Radio Church of the Helping Hand. About 2500 joined in the first year, and when the first anniversary was held in April 1935 more than 3000 attended a special birthday service in the Town Hall. Membership peaked in 1937 at 4000.

Small brown cardboard collection boxes went with the membership. Into these spare pennies were put, and in that first year Neale reported to Conference that he had received £1250. By 1938 members had contributed £25,000 to the Central Mission's Company Bay building project - initially for the Health Camp but then for the care of the elderly.

The saga of Radio Church, as it turned out to be, is too large for this brief outline. Suffice to say that political manoeuvrings led

to the closure of 4ZM and the programme was off the air for nearly a year in 1938-1939.

Leslie Neale was not just unhappy with the lack of bureaucratic transparency but when he was allowed to resume his radio work through station 4ZD he was frustrated by increasing Government insensitivity and suspicion.

The need for greater security during the 1939-1945 war made things even more difficult. But the show went on, and Uncle Leslie remained a significant leader and opinion-maker throughout his long ministry in Dunedin.

Successive Mission Superintendents and other ministerial staff kept the flag flying. By the time this writer came to the Mission in 1982, Radio Church was simply a weekly programme at 8.30am. The numbers had dwindled but that was not the point.

If there were only 300 listeners, they were important, and there was that feeling, when speaking through the microphone, that one was really in touch with nameless friends 'out there.' Shirley Ungemuth had as long an association as any with Radio Church, and the feeling that there is a real person listening in their own home, or in care, is something we both share.

Radio Church goes on. It is now the responsibility of the Dunedin Central Ministers' Association, and Otago University chaplain Rev Greg Hughson, is the coordinator. Despite the inroads of TV, the more familiar and less frenetic world of the radio still has a very important role to play.

Long may Radio Church continue to reach those with ears to hear.

## Help families provide better lives for their children



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## Parish soapbox to appear as book

By Ken Russell

*'Connections' is a popular name for the media. A 1978 BBC TV series called Connections explored the history of science and invention. Nearer to home, Methodists have become accustomed to Jim Stuart's stimulating Connections column in Touchstone.*

We in the Dunedin Methodist Parish have our own version of Connections, a current affairs column that appears in our weekly bulletin. Launched in 2007, it has stood the test of time.

From the outset we envisaged Connections as a timely comment on current affairs and a forum where writers could make connections between the life of the world and the imperatives of the gospel.

Connections items make broad brush strokes and are not overtly religious. They apply a liberal perspective to weekly events - from the personal to the international.

A team of about 10 writers provide the Connections articles, and the column is believed to be unique among Methodist parishes, and possibly among church bulletins of other denominations as well.

Writers have a broad mandate and are entirely free to express themselves and to make their own connections between the gospel and the world.

They have written with insight and originality, and in so doing have often produced offerings worthy of a much wider circulation than our own small parish affords.

Over seven years, some 330 Connections articles have appeared and

they have become as much part of the weekly scene for the Dunedin Parish as the hymns, prayers, and sermons in the services.

Many people take the weekly bulletin home so that they can read, reflect upon, and pass on the Connections column. It is well known that the Connections section of the bulletin is regularly mailed to family and friends, and is featured on the Parish website, where the articles often gain prominence in Google searches.

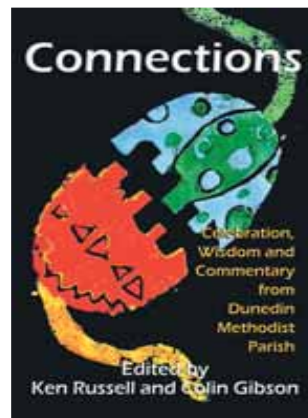
Now, thanks to the generosity of a parish member, a 92-page collection of 45 Connections articles is to be published. It is due for release in mid-May, and a copy will

be given free to every member of the Parish, with an option to purchase additional copies. Others copies will be distributed to local libraries and associated churches.

Philip Garside Publishing will offer Connections for sale through their website, and will make the book available as an e-book worldwide from late May. Those wishing to order are invited to go to [www.pgpl.co.nz](http://www.pgpl.co.nz).

The Dunedin Parish has always given encouragement to its younger members, and we ran a competition among the Y@M (Youth at Mornington) to create a front cover that expresses the Connections theme. The winner was Celia Cannon, who will make her first venture into publishing at age 10.

For an example of Connections columns, see the opinion piece by Rev Dr Rod Mitchell on Page 5 of this edition of Touchstone.





# Carol's story - helping a grandmother to step up

*Having a grandson is usually a cause for celebration and initially Carol did celebrate. There were warning signs, however, key amongst them was the fact that the boy's father was only 13 years old and Carol's daughter was 17.*

Carol now looks back and sees it as, 'baby's having babies,' and 'unknowledgeable parenting'. She says, "How do you tell your daughter and the young father how to be parents? They think they know everything and there is no instruction manual."

Her concerns about her grandson were warranted, he was often left for long periods without attention. "He was left crying for up to six hours. It wasn't good. Every time he got the 'beats' at home, I would have to rescue him.

"I saw my daughter struggling and all I wanted to do was to rescue him but I never really understood his behaviour."

By this time her grandson had three other siblings, and he was often left with Carol or other relatives. This started a spiral of attachment and anxiety issues in her grandson. From other relatives he learned to steal and smoke.

By the time her grandson was seven his parents were struggling with his behaviours so much that Carol applied for guardianship.

Concerned that her grandson needed more help than she could provide she sought help from

CYF and a DHB mental health team. By age eight her grandson was diagnosed with several mental difficulties.

Carol did her utmost to help her grandson and found it immensely difficult. "I love him to bits but I hate his behaviour at times. All I wanted was his care and protection but I couldn't do it alone."

CYF eventually became involved and they tried placing him with other foster carers. At one stage he missed school for a year, and in the 12 months before he came to Wesley Community Action he was in a 'care facility'.

"There was little support or counselling for him there. He was simply guarded and watched to prevent harm to himself or others."

By the time her grandson was placed with Wesley both his grandmother and CYF knew he needed intensive one-on-one care.

"When I was told that he was going to receive 24/7 care with Wesley Community Action, I thought 'Yay! This is exactly what he needs'. That was also what the DHB psychiatrist had recommended."

After 15 months in Wesley's Te Waka Kotahi team, Carol noticed major changes in her grandson.

"He now has a male role-model in his life who he respects. He has been shown positive



Wesley Community Action can provide one-on-one care for young people in very difficult circumstances.

behaviours. He can accept boundaries. For the first time I am seeing empathy from him.

"He's started at school and the school's support has been incredible. He has stuck to school, and the school has stuck by him for the first time in a long, long time. It hasn't been all plain sailing but he is still at school... That is amazing."

Carol still sees her grandson regularly. She has moved so she can live closer to his new foster care home. Her grandson stays with her a weekend every fortnight to give Wesley's foster parent respite breaks.

Carol says she feels like a part of the Wesley team, "It has really opened my eyes, and I am learning heaps. I'm getting the

training that we didn't have years ago as parents."

Returning her grandson to her home is not without some fear on Carol's part, however the Wesley social work team will be on hand to make sure the transition is successful.

Moving her grandson back to her care will be gradual. Carol will receive support from the same Wesley wrap-around support team for an extended period.

Through Carol's and the Wesley team's efforts, her grandson now has a brighter future. He attends college, and will soon get the opportunity to return to a secure home with his grandmother.

## Te Waka Kotahi builds teams to support kids

*Wesley Community Action's Te Waka Kotahi programme works with young people who need a supportive environment away from their original home. It works with young people described as 'the top 2%' meaning those with highest needs.*

Typically young people join Te Waka Kotahi with fragmented schooling and insecurities from living in unsettled and frequently unsafe environments. The foster care team at Te Waka Kotahi provides a safe home for young people to grow and develop.

They provide an opportunity for young people to form positive connections with schools, sports clubs and peers while being nurtured in a caring home environment. The approach at Te Waka Kotahi is shaped by the Wesley Way with a strong emphasis on growing young people's strengths and abilities. Wesley believes in working with young people, their families and foster carers in a way that brings out the best in all of those involved in the care of the child.

The teams Te Waka Kotahi build include foster parents, who provide a safe home environment with boundaries, social workers, and mentors, who encourage the young people to join activities, develop interests and use their skills for the benefit of others.

Other members of the team include family action workers (to locate and reconnect with extended family), a clinical psychologist, tikanga advisors, and clinical supervisors.

# We are really keen to help vulnerable children and young people. Yeah right!

By David Hanna,  
Director Wesley  
Community Action

*The situation regarding vulnerable children and young people has gained an increased profile recently, and rightly so. A range of issues have helped raise awareness of the implications when we as a nation do poorly for children and young people.*

The Methodist Church's 'Let the children live' is one expression of this wider movement.

I'm Pakeha, middle-class, 50 year old male who has lived a privileged life. Growing up in the Tawa Union Parish, Methodism helped shape my world view.

My life has been one of emotional and financial security. I have been in a committed relationship for 28 years and have shared in raising four children. My 30 year working life has had a common theme on improving the situation of children and young people.

This has included national level positions dealing with young people in the Methodist Church and the Ministry of Youth Affairs and director of Wesley Community Action (WCA) in Wellington which works with children and young people who could be



David Hanna

defined as some of the most vulnerable in New Zealand.

From this experience, I now think that the system that supports the most needy children and young people is largely dysfunctional. I don't blame anyone

for this. The majority of people (politicians, government officials, NGOs, social workers, churches) who work in this system are well intentioned and hard working.

I believe the system is dysfunctional because it is based on a belief that 'we' (the good guys) actually 'fix' people. This patronising stance supports a colonising approach that sits behind our nice caring language.

We fail to truly understand the realities for this group and importantly their capacity to be a part of the solutions to their situation. We focus on the disruptive behaviours of individual children and fail to address the realities of the wider system set up to help them. If we too had experienced what they had, we too might be disruptive.

We in the Methodist Church are good at preaching grand sermons on helping vulnerable children and young people, however it is harder to translate

this into practical action for the most marginalised.

At WCA we look after a group of young people that no one wants to help. No one! Many families have given up, or circumstances prevent them from caring, and we can't find sufficient foster parents to provide care. Some of these children end up being locked up simply because we as a society can't care for them.

I have invited churches to have a conversation about how we might be able to help this situation and to date have had a zero response.

WCA staff work alongside families who are regarded by most of society as 'bad'. Bad parents, bad neighbours, criminals, you name it, I have heard extensive definitions of why they are bad.

We are learning in WCA that people labelled as 'bad' by society are frequently the most marginalised. We are learning that most parents want good happy lives for their children (despite appearances).

Our starting point is compassion. We try to let go of our judgements and prejudices, to form respectful relationships where we highlight their skills and potential.

There is a risk that our over fixation on the poor and the vulnerable actually reinforces the very mind-set that traps people.

My experience is that people seldom define themselves as vulnerable. It is just their life as they know it.

They are empowered to change when they get a glimpse of their own skills and their own capacity. WCA does not highlight people's vulnerabilities to extract the charity dollars from a concerned public. This is a dangerous pattern that can reinforce the problem.

The Wesley tradition has taught me that practical action is vital, and this was one reason that John Wesley upset the status quo of his day. He travelled on the cart taking people to the gallows, he worked on alternative health systems for the poor and he stood along side those that were despised.

WCA staff work at being the 'Good News' for children and

young people, every day. The work is very demanding and rewarding.

It is also lonely work because despite the nice words of concern for vulnerable children we find it hard to find people who are willing to help. We are trying to be functional in a dysfunctional system.

It was a very powerful moment for me when President Rex and Vice President Jan presented a book token to one father, regarded as bad by many, in acknowledgement for the work he was doing in supporting his son at school.

That is Methodism as I understand it and it is why I believe Methodism and the Churches do have a positive contribution to make beyond the well-meaning sermons.





# Long recuperation begins in Ha'apai, Tonga

*Four and a half months after Cyclone Ian destroyed much of the Ha'apai group, Tongan women are concentrating on their gardens.*

Seedlings are the top priority as Christian World Service partner organisation Ama Takiloa works to rebuild demonstration and home gardens destroyed in the storm. The loss of 80 percent of their houses and rainwater water supplies is challenging for families already vulnerable to sea surges and the loss of land with the changing climate.

Houses are surrounded by the sea. A few

have been able to repair their rainwater systems (part of a CWS funded programme supported by the Methodist and Presbyterian women's special project) but most are too badly damaged. Plants that survived are dying because of the high level of salt.

"Cyclone Ian was like a curse" said Tu'ifua Vi, a mother who works with Ama Takiloa in Pangai, Lifuka Island. The group's demonstration plot has gone along with the pandanus and mulberry they used to weave mats and produce tapa.

Tu'ifa wants new seedlings but it will take three years before plants can be

harvested for weaving. The little boat her husband used for fishing has gone. Now he catches what he can by wading in coastal waters - enough for the family but none to sell.

Tu'ifua and her family of eight now live in a tent. Their small savings won't put a new roof on their house. Without a roof they cannot collect rainwater for drinking.

"We try to manage everything properly so that everyone can have water and food as we are relying entirely on the Government provisions that we have been given. Now I just don't know what the future holds in store but we pray and hope that our family will get through this and God will provide other alternatives for us."

Women on Foa have cleared their demonstration plot. They have salvaged banana and plantain plants but they need kumara and vegetable seedlings. "Women working together are doing their best to make living bearable in this current situation."

The Department of Agriculture is

helping people re-establish their gardens. Most fruit trees have gone and root crops like tapioca ruined. Families rely heavily on food supplied by the government, Red Cross and churches.

While they wait in the hope of repairs to their rainwater systems, they are dependent on the water supplied from outside. Caritas Tonga is helping rebuild houses for families sheltering in hot tents. The lack of decent sanitation remains a concern.

Ama Takiloa local leaders have expressed their gratitude to CWS for their untiring support over the years and in the aftermath of Cyclone Ian. They say they will continue to work together in high spirits to rebuild what has been damaged by Cyclone Ian.

Donations to the Tonga Cyclone Appeal can be made: on line at [www.cws.org.nz](http://www.cws.org.nz), sent to PO Box 22652, Christchurch 8140 or by calling 0800 74 73 72.



People in the Ha'apai Islands are making do after 80 percent of homes were destroyed by Cyclone Ian.

## SOLOMON ISLAND FLOOD APPEAL

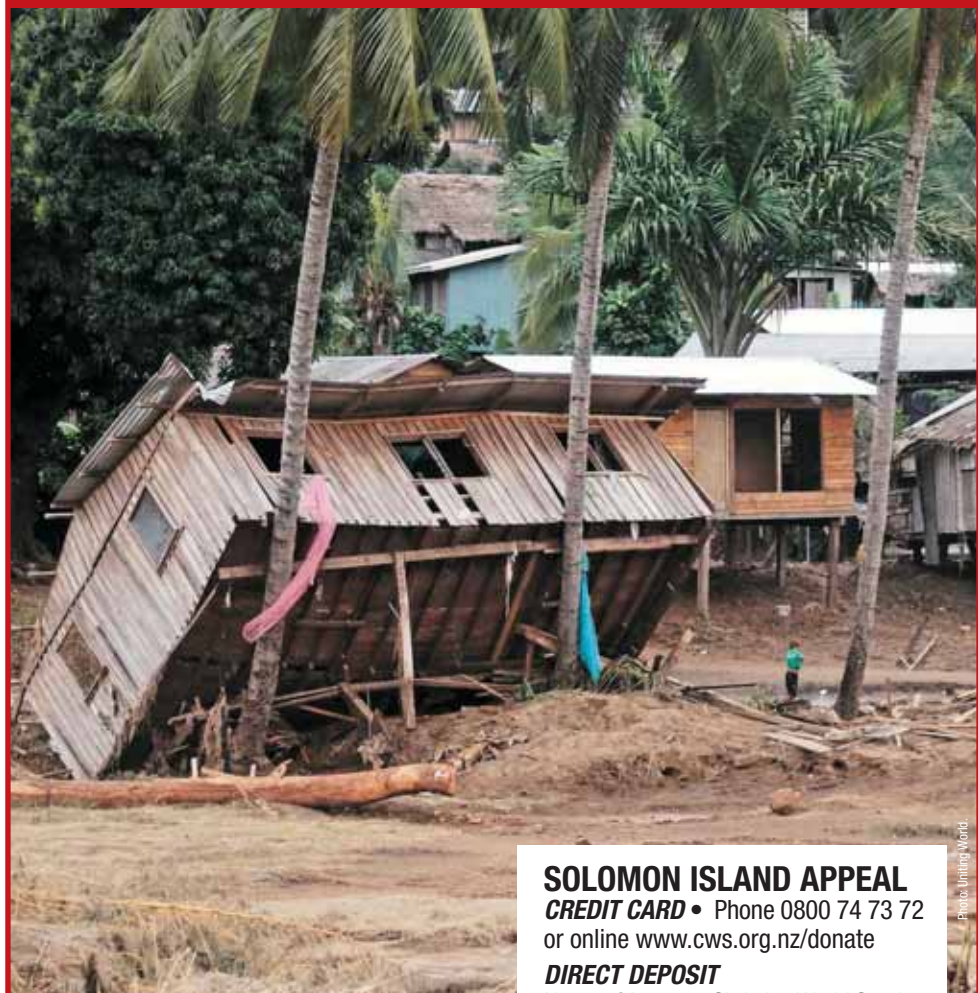


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## PLEASE DONATE NOW

*Can you help Solomon Islanders recover from Flash Floods? They need food, clothing, shelter and help to start new food gardens. Help local church groups respond.*

## Solomon Islanders need lots of hope

*In Honiara, more than 5000 Solomon Islanders needed food following April's flash floods.*

With more than 9,000 people sheltering in 13 evacuation centres, local church people stepped in to help at the request of the government. Every evening United Church congregations cook dinner and hold evening prayers in three of the centres. The Anglican Mother's Union are cooking food in other centres. They will continue to cook the food supplied by the government for 30 days until people find their own accommodation.

More than 50,000 people were affected by the tropical depression that brought torrential rains, strong winds and rough seas to Honiara and Guadalcanal from April 3rd to 5th. The rising waters claimed the lives of 21 people, many of them children.

When the Mataniko River burst its banks, the raging waters washed homes, communities, businesses and infrastructure away. Many other rivers flooded burying once productive food gardens in silt.

Communities like that of Koleasi in Guadalcanal were left with practically nothing to eat. Members of the United Church collected cash and food to buy them food and hygiene items like soap and toothpaste. One congregation redirected its building fund to buy food for those with none.

"As soon as it was practical, church women's groups turned their concern into action. They visited and helped with the clean-up. They comforted those who had lost family members and prayed for those

in need. The immediate and generous support for Christian World Service's Solomon Island Flood Appeal means that they can do even more," says CWS national director Pauline McKay.

Ruth Liloqla who visited New Zealand in her role as leader of the Luru Land Conference's women's programme, says it was very similar to Cyclone Namu in 1986.

In East Honiara, students from St Joseph's Catholic Secondary School were evacuated with difficulty by a high truck after floodwaters covered the grounds and inundated the girls' dormitory. Students are now staying with relatives or in the parish hall.

"Easter is so near to us, a time of joy, hope and peace. We need lots of hope right now. I do ask you to pray for us that we can find the resilience we need to cope with what we face," says Archbishop Adrian Smith in Honiara.

The World Health Organisation reports that one third of Solomon Island children already suffer from chronic malnutrition and are concerned the level of malnutrition will rise. One of the priorities is to re-establish the food gardens lost in the flooding. It will take some months to clear and replant gardens to provide the food on which people depend. For this they will need replacement tools and new plants.

Donations to the Solomon Island Flood Appeal can be made: on line at [www.cws.org.nz](http://www.cws.org.nz) sent to PO Box 22652, Christchurch 8140 or by calling 0800 74 73 72.



People sift through debris on Honiara's coast after April's flash floods.



## TYOTEZ go tribal to say 'yeah, nah'

By Filo Tu

*A new campaign was launched by the Health Promotion Agency in May 2013 with the tagline 'Say Yeah, Nah'. This phrase is about giving New Zealanders the social permission and language to help them refuse a drink.*

The aim of the campaign is to normalise more moderate use of alcohol by reducing the barriers that inhibit this behaviour.

The tagline 'Say Yeah, Nah' strengthens the campaign. It provides New Zealanders with verbal shorthand to help them say 'no' in a more socially acceptable way, using language that Kiwis can identify.

'Yeah Nah' is a uniquely Kiwi way of saying No. 'Yeah' is about saying I want to hang out with you and I'm up for a good time but 'Nah' I don't feel like another drink or I don't want to drink.

The Yeah Nah campaign has now entered another phase with 'The Y Tribe Challenge' which has been implemented since February 2014. The focus of the Y Tribe Challenge was to create a 60second

ad that clearly spreads the 'Yeah Nah' message to the Pacific Island Community.

The Y Tribe Challenge consisted of nine tribes that were out to spread the message near and far through the countless social networks.

I was a member of TYOTEZ, one of the nine tribes that participated in the challenge. Our team wanted to clearly show the effects that alcohol can have on an individual but due to strict guidelines of the challenge we were unable to portray some of these as they may come across as stereotypes.

Our final idea was to use a split screen for the ad to show the exact same event from two sides. In one the person was under the influence of alcohol, and in the other they were not. Our ad was more of a visual ad and depended on these visuals to represent the message.

The nine ads went viral on YouTube on March 22nd and the ad with the most views by April 4th won the challenge.

The challenge saw many influential leaders from New Zealand, Australia, the

US and Europe come together so the message could reach as many people as possible.

The ads were viewed 60,750 times over the 14 day period that they were online. They reached nearly 30,000 people on twitter and captured the attention of more than 14,000 official Y tribe followers.

Although we were not in it to win,

TYOTEZ had 11,821 official views on YouTube which put us in first place. Each member of our team truly believed in the message that we were trying to spread and we are glad we were able to reach our community. Our hope now as a team is that people are able to have a good night without the alcohol, or to ease up on the drink.



Winning tribe TYOTEZ push the 'yeah, nah' message to help young people drink less alcohol.

## Kidz Korna! Welcome to KIPZ KORNA May 2014!

I hope everyone had a wonderful Easter time. There were lots of exciting things happening in churches during Easter week. Here are some of them:

### Easter week in Birkenhead

On Palm Sunday in Birkenhead, our lay preacher Coral Malcolm took the service, which included a children's talk.

During the service Daunte Sheffer was our Jesus. He sat on the donkey as others waved palm branches and placed their clothes on the ground in front of him.

It was a wonderful service and the children's talk was awesome. It was enjoyed by everyone.

On Good Friday the churches in Birkenhead had a combined walk that stopped at 14 Stations of the Cross. The walk ended at Zion Hill Methodist church with a service on 'Echoes of Easter'. Then everyone was invited to a cup of tea with hot cross buns.



Daunte Sheffer as Jesus entering Jerusalem on a donkey.



Tauranga kidz visited the Stations of the Cross to learn about Jesus' last days.

### Tauranga kidz on Palm Sunday walk

Wesley Methodist Church, Tauranga observed Palm Sunday with a palm procession, and then moved around to eight stations to ask a question and hear about some of the events of Easter.

The Wesley Kidz and young people used a cloak and symbols, such as silver coins, bread, tea-lights, plaited rope, palm crosses and stones, at each station as reminders of Jesus' actions and the people who were part of these events.

### Palm Sunday Fijian style

On Palm Sunday the children and congregation of the Fijian Congregation in Hamilton east had a special service. The children came into church waving palm branches and singing 'Hosanna' as they remembered how Jesus rode into Jerusalem on a donkey. Afterwards they had their photo taken with all the grownups.



The children of Hamilton East's Fijian congregation had a big part to play on Palm Sunday

### Chartwell kids' journey through Easter

The children at Chartwell Cooperating Church in Hamilton went on a journey through Easter that featured a Palm Sunday procession. On site in Jerusalem were intrepid reporters Cory Clueless and Dan Doorknob. They covered all the action as Jesus rode into the city on the fine specimen of a donkey.

Maundy Thursday saw a meditative walk with Jesus. In one of the handcraft activities, people could place a prayer on the Cross in the shape of their hand.

At our Messy Church Good Friday Service we remembered Jesus' last hours and sad death. Families took part in a number of craft activities, watched a short movie about the meaning of Easter, and enjoyed hot cross buns.

On Easter Sunday, our Journey through Easter came to an end. Children and young people made bright hand prayers and placed them on the Cross. Everyone had a fun time decorating the Cross with dozens of flowers. We all celebrated how Jesus has risen and is alive indeed.



Chartwell kids had activities on Palm Sunday, Maundy Thursday, Good Friday and Easter Day.

### What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox@extra.co.nz](mailto:dlennox@extra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)



## ON SCREEN

A film review by Steve Taylor

## NOAH

*"[The Bible] should be a living, breathing document. That's what it should be," - Darren Aronofsky, director of Noah.*

The Internet has been flooded with criticism of the Noah movie, with Christian, Jewish and Moslem commentators united in their condemnation of director Darren Aronofsky (Black Swan and Pi) portrayal of Noah.

Even before release, it was banned in Indonesia, accused of negatively portraying a person revered by Islam as a prophet. It is yet another indication of the complex relationships between faith and film.

The Noah story takes up four chapters and 97 verses between Genesis 6 and 9. In the Biblical narrative, Noah never speaks. He is a silent, obedient partner before an active, speaking God.

In contrast, the movie runs over two hours, with Noah (Russell Crowe) centre stage, righteous, determined, and desperate to protect the world from evil. God becomes a background character, absent since creation, now speaking only

occasionally, obliquely, through dream and a prophet (Methuselah, played by Anthony Hopkins).

In the space between four chapters of writing and two hours of cinematography lies enormous potential for controversy to blossom. On one side stand the watchers of historical accuracy, on the other those intrigued by creative imagination.

The movie does good work in regard to some aspects of the Biblical narrative. The double Genesis stories, that of dominion in Genesis 1, is artfully set against that of creation care in Genesis, 2. It is a tension that runs throughout the entire film.

The telling of the creation story is a graphical feast, a scene that will undoubtedly become a regular introduction to readings of Genesis 1 in churches in the years to come. Another commendable feature is the portrayal of the power of blessing. This patriarchal act is central to the Genesis stories and to significant shifts in the Noah movie. These features show a commendable sensitivity to the Biblical narrative.

Equally commendable are the strong female roles played by Jennifer Connelly (as Naameh, Noah's wife) and Emma Watson (as Ila, Noah's adopted daughter).

There is much imaginative work by Darren Aronofsky to insert humanity into the sparseness of the Biblical telling.

Simultaneously, the portrayal of the relationship between God and humanity invites question. The movie deals in casual clichés, offering a simple polarity between judgement and mercy. What sort of God would contemplate drowning all of humanity?

It is a stark reminder that Biblically, the Noah narrative is no Sunday school, feel-good animal story. Instead, it is a searching examination of how to deal with the ever-present reality of human sin.

For Christians the question is never resolved by a white dove with a leaf in its mouth. Rather, the relationship between judgement and mercy is redefined by redemption. In the work of Jesus, both the optimistic belief in human goodness and the self-righteous search for purity are nailed to a cross. In the birth of a New Adam, the old has gone, a new is come.

In the end Noah, succeeds as art. It finds ways to engage the Bible as a living, breathing document. It honours a narrative committed to an uncompromising exploration of the complexity of being living, breathing humans located on a living, breathing earth in relationship to a living, breathing God.

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](http://www.emergentkiwi.org.nz).



## Bible daughters and their parents

Mother's Day is celebrated in some churches as Home and Family Sunday. Families are about relationships. You can't be a family of one. Often it is children who make a family. In some cultures girl children were not considered as valuable as boy children. This happened in Hebrew times and as result only a handful of daughters are named in the Bible. This puzzle pays particular attention to daughters. Before you start you make like to see how many Bible daughters you can name. If you reach 12 you have done well. However, there are around 160 named women (most are listed merely because they are a mother of an important man). There are 2,850 named men.

First daughter with a story; daughter of Bethuel	___ B ___	Gen 22:23
1st girl child with story; dtr of Amran & Jochebed	___ I ___	Ex 2 & Nm 26:59
Offered as a prize; elder daughter of King Saul	___ B ___	1Sam 18:17
Taken as a prize; younger dtr of King Saul	___ L ___	1Sam 18:20-22
A daughter of Job (also name of a Wesley sister)	___ E ___	Job 42:14
Daughter of Leah and Jacob	___ D ___	Gen 34:1
A prophetess and daughter of Phanuel	___ A ___	Lk 2:36
The mother of Timothy	___ U ___	2 Tim 1:5
The daughter of Lois; married a ___ (nationality)	___ G ___	Ac 16:1
Elder sister of Rachel; daughter of Laban	___ H ___	Gen 29:16
Sister of Absalom; daughter of David and Maacah	___ T ___	2 Sam 13:1
Daughter of King Ethbaal; married King Ahab	___ E ___	1 Kg 16:31
Younger sister of Leah; daughter of Laban	___ R ___	Gen 29:16
Wife and half sister of Abraham; daughter of Terah	___ S ___	Gen 11:26 & 20:12
The most famous of all mothers; ___ of Nazareth	___ A ___	Lk 1: 26-27
Widowed mother-in-law of two Moabite women	___ N ___	Rth 1:1-4
Mother of a girl who danced at court	___ D ___	Mtt 14:6
Father of four daughters who prophesized	___ P ___	Ac 21:8-9
Activist for women's rights; eldest dtr of Zelophehad	___ A ___	Nm 26:33
A loving daughter-in-law who left her homeland	___ R ___	Rth 1:16
Never had a mother but was called 'mother of all'	___ E ___	Gen 3:20
1 of 5 sisters; has the same name as a famous male	___ N ___	Nm 26:33
Youngest of 5 activist sisters; daughter of Zelophehad	___ T ___	Nm 26:33
The caring father of a 12 year old girl	___ S ___	Lk 8:41-42

Answers: Rebekah, Miriam, Merab, Michal, Keziah, Dinah, Anna, Eunice, Greek, Leah, Tamar, Jezebel, Rachel, Sarah, Naomi, Herodias, Phillip, Ruth, Eve, Noah, Tizrah, Jairus

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Beyond Divisions  
- Ecumenism in  
the 21st century

A day symposium for lay and ordained Church leaders and all interested people will be held at Johnsonville Uniting Church, Saturday July 5th from 8.30 am to 4.30 pm.

Topics the symposium will cover include:

- Our Ecumenical Past and Now presented by Rt Rev John Bluck, Bishop emeritus;
- An Ecumenical Future seen through the work of Faith and Order by Rev Dr Terry Wall, Methodist Church of NZ;
- The role of Uniting Congregations in the Aotearoa ecumenical journey by Rev Peter Mackenzie, UCANZ;
- Roman Catholic principles of ecumenism by Most Rev John A. Dew, Roman Catholic Archbishop of Wellington;
- Inter religious dialogues and the ecumenical journey by Sr Catherine Jones, NZ Catholic Bishops Committee for Interfaith Relations;
- Anglican-Methodist Covenant in the ecumenical journey in Aotearoa, by Rev John Roberts; and
- Looking into the future, an Aotearoa New Zealand perspective by Rt Rev John Bluck.

A time of questions and conversations will follow the presentations.

Cost of the symposium is \$ 30.00 per person (including GST and lunch). Registration required before 31 May 2014.

Johnsonville Uniting is at 18 Dr Taylor Terrace, Johnsonville, Wellington.

For registration and further details contact: Rev Prince Devanandan, Methodist Mission and Ecumenical, mm-e@methodist.org.nz, Ph 09 571 9142, mobile 021 168 6279.





## 60, 70, 80, 90 - Planning Ahead for Satisfying Senior Years

*Some years ago a former president of the Methodist Church was speaking about growing older. He said something like: 'It is sometimes claimed that, when you are over 70, you are going down hill. If this is true, it is a very pleasant hill to be going down.' He himself was over 70 and was enjoying life.*

In this book retired Methodist minister David Pratt recognises how important it is for those growing older to grasp opportunities that will shape life well and to look forward with hope, not back with regret.

David dedicates the book to his grandmother from whom he learned the wisdom of those old in years and experience.

He says he was challenged to share some of his own ideas when he mentioned to a hospital manager that there seemed to be a gap in the literature dealing with the problems and possibilities of old age. 'Why don't you write it?' she asked. So he did, and the result is a book of drawn from his own



experience of growing older.

While planning ahead makes good sense, beyond making some financial provision for a far off day, people caught up in the busyness of work, family life and social activities may give little thought to growing old. But years pass quickly and decisions relating to the changed circumstances of growing older cannot be put off forever.

David does not presume to provide answers for every older person but rather makes practical suggestions and raises questions for consideration. He touches on issues such as where to live, finance and money matters, health, facing mortality, interests and hobbies, being grandparents, love and sexuality, being single in a partners' world, security and safety and ageism and discrimination.

At the end there is list of organisations that work with older people and websites and other details to assist with

further enquiries.

Perhaps one of the key factors in achieving satisfying senior years is not just making the right decisions but having a positive attitude to life. David touches on this.

A positive attitude involves being open-minded, looking beyond hurt and disappointment to see what is good, and being willing to learn and forgive. It involves having dreams, making room for other people in one's life, keeping hope alive and deciding what is possible and realistic.

Growing old should not be seen as a threat. David remembers an advertising jingle used by a bank to attract older customers: 'The best is yet to be'. This is an extract from a poem by Robert Browning who wrote, "Grow old along with me! The best is yet to be, the last of life, for which the first was made. Our times are in his hand who saith, 'A whole I planned, youth shows but half; Trust God: See all, nor be afraid.'"

As David says, old age can be trying. But it can also be full of rich moments, new insights, much laughter and enjoyment. This is the conviction that motivates him and shines through his text.

By David Pratt

2013, Philip Garside Publishing, 77 pages

Reviewer: John Meredith

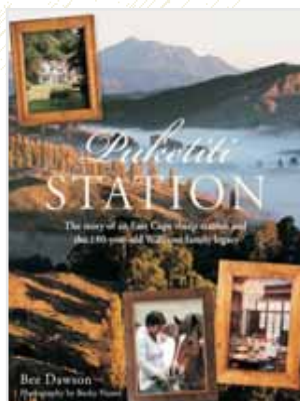
## Puketiti Station - The story of an East Cape Sheep Station and the 180-year-old Williams Family Legacy

*In 2012, Bruce Ansley and Peter Bush published their book about Mesopotamia Station, and it was followed in 2013 by Harry Broad's work on Molesworth Station. Both works were rich in photographs and vividly captured life on these high country stations. Puketiti Station definitely follows the same pattern.*

The story of Puketiti is part of the story of the descendants of missionaries Henry and William Williams.

William Williams' son, James Nelson Williams bought land near Waipiro Bay on the East Coast of the North Island in 1883, and developed Puketiti Station. His son, Arnold Beetham (AB) Williams married Emma Reremoana Beale (Rere) and continued living and working on the farm.

Reluctant farmer, Dan Russell, was thrust into ownership of the property in 1997 when AB William's son, the bachelor



Des Ormond Beale Williams, bequeathed it to him. By then run down and really just a 'bachelor's pad', Russell restored the property and had the insight to take on the task of returning the house and the station to their former glory.

The story of the development of the station is related in a very entertaining way. Anecdotes abound and the characters, who have passed through the station come to life on the pages of the book. The difficulties of establishing a sheep station on the rugged East Coast terrain are addressed, including the selection of an appropriate breed of sheep (Romney) for the climate.

The author covers a number of themes, such as the problems of living in such an isolated place with limited transport and often no contact with the rest of New Zealand. Medical care came mostly from untrained people with a smattering of medical knowledge. Imagine the panic

when a child began choking and there was no one to help. A doctor finally came to the area in the 1890s.

The many photographs serve to not only illustrate what is written in the text, but they also tell their own stories. The layout of the photographs makes the reader feel they are being allowed a peep into a private family album. On the other hand, aerial photographs show the station on a grand scale, giving the reader an insight into the type of landscape on which the station is located.

The lavish use of photographs, and clever use of paper colours combined with a skilled story teller create a book that is both informative and entertaining, as well as being an attractive coffee-table book. Indeed a worthy tribute to James Nelson Williams, AB Williams, Des Williams, and the women of the Puketiti Station.

A quote by Sir Apirana Ngata sums up the impact of the Williams family: "No family in this country... has done so much for any group of people as the Williams family has done for the Maoris of Waiapu County,"

By Bee Dawson with photos by Becky Nunes

2013, Random House NZ, 304 pages

Reviewer: Lynne McDonald

## The Story of the Jews - Finding the Words 1000 BCE-1492 CE

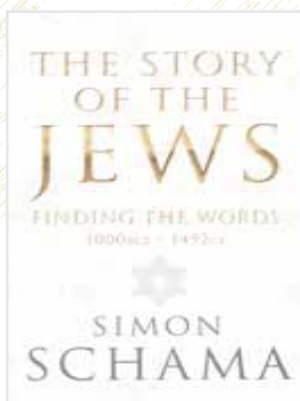
*Simon Schama has been a must-read name for me since I first viewed his magisterial, BBC television series, 'A History of Britain', in which he showed a knack of making complex events clear and got to the heart of messy constitutional issues through timely, well-presented illustrations and images.*

Now a professor of history at Columbia University, New York, he has done it again in with this book.

Schama's erudite, sometimes racy, occasionally humorous, and often pithy personal narrative brings alive the formation and sustaining of Jewish identity, thought and culture from early beginnings, through the Classical Greco-Roman era into late medieval times.

He begins with the archaeological records and private writings and business contracts of a military colony of Jewish mercenaries and their families at Elephantine, Upper Egypt, at the far edge of the Persian Empire of Darius and Cyrus. He concludes this volume with the expulsion of Spain's Sephardic Jewish communities 2,500 years later in 1492.

On the way Schama uses recent archaeological discoveries to tell a fuller, rounder, history of the foundation of Jewish Judea and Samaria than that of the Old Testament. In the



words of one reviewer, "Schama lets the 'little revelations' draw out the grander revelations of scripture and history, rather than the other way around."

He plumps for Kings David and Solomon being historical figures, also Abraham and Moses having elements of historicity, even if it is now impossible to detach them from layers of legend and Biblical editorial redaction.

The underlying thesis of the book is that through disaster and oppression, Jewish identity, culture and religion survived in the spoken and written words, dreams, and

images of ordinary Jewish people and literature, long after they were erased from The Land.

From pseudepigraphal sources, apocryphal gospels, and the archives of everyday business contracts, family transactions, and gossip preserved in old Cairo's Geniza synagogue storehouse, we learn that Maccabean Hasmonean priestly rulers like Simon Maccabee were more anti-heroes than heroes. They were just as venal, cruel, and corrupt as any other Middle Eastern potentate, including the later, hated and so-called 'half-Jewish' Herodians of New Testament times.

The life of Jesus of Nazareth gets a line here and there as a rabbi, whose memorable pithy sayings were critical of his

own party of Pharisees, and as a Jewish Messiah recognised by the early Jewish Christian sect, the Ebionites. But the Apostle Paul gets a larger mention, as does Matthew's Gospel, for beginning the separation of synagogue and church, starting the path to Christian anti-Semitism, and in Paul's case, shifting the emphasis of Jewish Christianity from the life of Jesus to the more Greek-inspired theological implications of his death.

In third century Byzantine Constantinople, popular anti-Semitism was so deeply embedded in the culture and politics of Byzantium, the Church could mobilise state force to crush the still widespread Jewish-Christian inter-mingling, two-way mutual conversions, and cultural sharing.

Archaeological excavation in late Roman-era Dura-Europos, in today's Kurdish northern Iraq, shows that Jewish culture was far more open, inclusive, accommodating of pagan culture, and full of decorative mosaics of human images, than later, persecuted, medieval European Jewish society allowed. By the 11th century, European Christendom, including Plantagenet England, was making an art form of popular Jew-baiting, mass killings, and expulsions.

A literary and historical tour-de-force, Schama's utterly absorbing but dense book has 421 pages of text, six maps, three sets of colour plate illustrations, a timeline, end notes, and a useful index. It gives us the boisterous voices of ordinary Jewish people and poetry, making it a highly readable introduction to a most tragic but fascinating of tales.

By Simon Schama

2013, Bodley Head, 496 pages

Reviewer: Gary Clover

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*Unsung Methodist Personalities*

# LIFE UNDER A HAT

*Moses Ayrton - 1878-1950*


Moses Ayrton

When I was about 10 years old I remember a grey-haired minister informing us Sunday School children, when he was about to pray, that if 'anything untoward' happened during the prayers he would 'inform us of it'!

That man was a true character - a Yorkshireman through and through, and a doughty fighter for democracy. After 10 years as a Home Missionary Moses Ayrton became

an active political campaigner, and stood unsuccessfully for the Palmerston North seat for the Labour Party in 1925.

He then returned to ministry and for 20 years and served largely in out-of-the-way places, like Bluff and Raetihi.

Moses was 30 years old, a corn merchant, married to Ethel since 1900, when he came to this country in 1908. He had been a lay preacher since he was 18.

Having been accepted as a Home Missionary, he was appointed to what was then known as the North Taranaki Saddle Bag Mission. The name tells it all. For days at a time he had just a horse and whatever shelter he could find.

What about his wife and family back home in Stratford? It's almost incomprehensible today but men like Moses believed in what they were doing and counted the cost.

When he was sent to Taranaki he knew,

as he said, no more about it than what he had seen on a map. 'After sundry experiences with mud, rainy weather, and other bush pleasures, he got to know the settlers. He had to live under his hat for some time [isn't that a wonderful phrase], and then got a tent. There were some places where the families living in the clearings had no means of educating their children, where the women had no means of socialising with others of their sex, and where they had learnt to appreciate the visit of a stranger.'

In his report to the Taranaki/Wanganui District Synod in 1910 Moses detailed some of the disabilities of the settlers. Already he was taking the path that would put him firmly on the side of the underdog.

He believed that living conditions were gradually improving but he 'strongly urged the hearers not to slacken their efforts on behalf of the people who were working for the future of New Zealand. He did not want

the Church to neglect 'the pioneers whom love and duty had sent into the bush.'

For Moses Ayrton the Gospel was for the whole world, and anything less than that, anything smaller, would simply mean a 'mongrel Gospel'. Victory would be gained through trial and suffering, and he himself experienced that, particular during his six years on the West Coast coal-mines, and the nation-wide effects of the Waihi Miners' Strike in 1911.

He was well known as a 'socialist', and was vice president of the Social Democrat Party.

It was good that the Church could find a place for such a square peg as Moses Ayrton. He retired to Wellington but for three years was responsible for the Webb St. Mission following the imprisonment of Ormond Burton. He died on October 3rd 1950, survived by his second wife, Grace, herself the widow of the Rev JT Pinfold.

## Christchurch's first Methodist orphanage met a need

METHODIST ARCHIVES

By Jo Smith, Methodist Archivist

*One hundred years ago, on 25 April 1914, the South Island Methodist Orphanage and Children's Home was opened in Christchurch.*

The Orphanage Committee had been formed at the direction of the Methodist Conference, and first met on 13 September 1912. Their role was to set up an orphanage and home in Christchurch for children who had lost both parents, or had no one to care for them. At that time care of orphans was left to local authorities, religions and charities.

At that time, the options for orphans in Christchurch were the Presbyterian Orphanage in Blighs Road, the Waltham Orphanage in Austin Street run by the North Canterbury Hospital Board, the Anglican St Saviours Orphanage in Richmond, or the orphanage run by the Sisters at Mt Magdala. It was common for denominational orphanages to accept children of the same religion, though there were exceptions. Until 1914 Methodist orphans had usually been housed at the Presbyterian Orphanage.

One problem the committee faced was raising money. One donation for the new orphanage came in an unusual way. A letter from Rev William Slade pasted in the back of the Orphanage Committee minute book describes this incident.

Sitting in his house in Dunedin during the evening of 22 September 1913,

Reverend W Slade heard a sound of something being thrown at the front veranda. He went outside and found a white parcel on the ground. "Don't touch it" said Mrs Slade "it may be an infernal machine". She may have thought it was an explosive device.

Opening the parcel, Rev Slade found to his "supreme delight" 19 sovereigns, one £5 note and a £1 note wrapped in a piece of paper. The message read: "kindly send this to Mr Sinclair to build a home for the little ones".

It cost £2750 to purchase a four acre property with a large 13 roomed house in Harewood Road. The house had belonged to Mr MJ Burke and was called 'Waitohi'. Several hundred pounds were spent adding a dormitory for the boys and making alterations to make it ready for children. The girls' dormitory was described as "most pleasantly situated". The grounds had old trees and large lawns.

The opening took place on 25 April 1914. Rev WA Sinclair welcomed the guests. Many paid a shilling for admission to the opening in aid of Orphanage funds. He said that an orphanage "had been a need felt for many years and had been talked about for at least a quarter of a century."

Christchurch mayor and a Methodist lay preacher Harry Holland said at the opening that the establishment of an

orphanage was one of the most important works a Church could do. His wife, Jane Holland, a member of the Orphanage Committee, declared it open, not by cutting a ribbon but by throwing open the front door.

Before it had been officially opened, there were already six children in residence. Some had been transferred from the Presbyterian Orphanage in Blighs Road.

Within 10 years, the Orphanage in Harewood Road was declared inadequate

for the number of orphans and land was purchased on the other side of the road for a bigger, up-to-date building. The plans for this were designed by GT Lucas and W Melville Lawry in 1930.

Due to the Depression, it was not completed until 1934. In November 1934 approximately 62 orphans packed up their possessions and crossed the road to take up residence in a purpose-built Art Deco style orphanage and home.



The first Methodist orphanage in Christchurch was a converted house on Harewood Road.





## O le anofale o le lauga: O le Lao'ai o le Mafutaga o aso uma na lalagaina i le alofa [E aai faatasi i aso uma]

Tusi Faitau: 2 Samuelu 9:1-13, 1 Korinito 11:23-26

Matua 2 Samuelu 9:7 ... *"Ona fai ane lea o Tavita ia te ia, Aua e te fefe, aua ou te agalelei lava ia te oe, ona o Ionatana lou tama; a o 'oe, ta te aai faatasi ma a'u i la'u la'o'ai e le aunoa."*

Tasi lenei vaega taua o le masaniga fa'aleaiga sa masani ai, ua amata ona mou malie atu, o taligasua o le afiafi. O le gagaifo o le la i le afiafi, ae fa'afesaga'i le aiga atoa i le taligasua o lea aso. Peita'i o le anoanoa'i o auala ese'ese ua mafai ai ona maua e le tagata o taumafa vela i le ala (fast-food outlest) ua faoa ai lea tu-ma-aga matagofie sa masani ai.

O le gagaifo o le la i lona toe po a o maua pea le avanoa e mafuta ai ma lona aiga fa'aso'o, na fa'afesaga'i ai Iesu ma ona so'o i le taligasua o lea afiafi. Na vala'au fa'aaloalo atu ai Iesu i lona aiga-so'o ma fa'apea atu, "Ina tago ia i ai, o lo'u tino lenei ... Ina tago ia i ai, o le ipu lenei o lo'u toto."

O le gagaifo o le la o le fa'aailoga o le muata'aga o lea aso, a ua lalaga ai e Keriso se isi la'asaga fou mo ona lona aiga, ina ia maua le agaga o le mafuta fa'atasi, talisua fa'atasi, a ia fa'asilisili ai i lagona, avefa taligasua o se auala e manatua ai le Keriso. Ua avefa fo'i lenei talisua pumo'omo'o e fai ma mūgafausa mu felatilati ua ogatotonugalemu iai le Fa'atuatua Kerisiano.

E ui i le tele o faiga uō ua ta'ua i le Tusi Paia, e le faaluaina lava le faiga uō a Tavita ma Ionatana (1 Samuelu 20:14), fai mai: "Afai ou te ola pea a'u, ia e faia le alofa o le Alii ia te a'u ... a e afai ou te oti, aua le tuua foi lou alofa i lo'u aiga e faavavau ... Ua fai atu Ionatana, ia toe tauto Tavita ... pei o lona alofa ia te ia lava. ... Ao le mea na ta tautala ai, o a'u ma 'oe, faauta, o le Alii e va a'i taua, o oe ma a'u e faavavau."

O le fesootaiga e faavae i le alofa o le Atua e ui ina tele faigata ma puapuga. O Saulo, le tuua o Ionatana, o lona fili tulimanu Tavita, auā e loto vale i le avefa o Tavita e fai ma tupu o Isaraelu. O le tala ua tusia e Samuelu, ua atagia ai le feagaiga i le va o Tavita ma Ionatana lana faauo—o le alofa e tumau e le liua, o le alofa e faamaoni, e ao ina fausia ai le manuia mo tatou aiga, mo nuu ma atunuu, e o'o lava i le ekalesia a Iesu Keriso.

Ae pe faapefea ona tatou faatinoina lea alofa i lou soifua ma o tatou ola? Fai mai upu ua fai ma Matua: "A o 'oe, ta te aai faatasi ma a'u i la'u lao'ai e le aunoa." O le tali fa'aaloalo a le tupu o Tavita i lenei pipili. A ua matuā faamanino mai e Iesu, e pei ona tusia e Paulo i lana tusi ia Korinito: "Ia outou faia lenei mea ma faamanatuga ia te a'u i aso uma tou te feinu ai ... tou te aai ai ... tou te faailoa atu ai le maliu o le Alii se ia afio mai o Ia." (Kori. ff.25-6).

**MANATU 1: O ai na ilu'ilu ma talutalu e avanoa le laoa'i a le tupu.**

Ua maliu nei Ionatana, ona fesili lea o Tavita. "Pe i ai se tasi ua toe o le aiga o Saulo, ina ia ou alofa ia te ia ona o Ionatana?" O le auuina a Saulo e igoa ia Sipa na tali mai: "Ua toe se atalii o Ionatana, o loo pipili ona va" ua tali atu le tupu. "O fea o i ai o ia?" Ua 'ave le avefa'i a le tupu i le pipili. Ona sau lea o Mefiposeta le tama pipili, ua faapaū ma ifo, fai mai ana upu: "O ai 'ea lau auuina, ina ua e silasila i le uli mate, e pei o a'u nei".

Talofa, talofa o upu o le lagona e faavae i le loto maulalo, e fa'avae i le mafatia o le loto.

Fai mai upu a le tupu: "Aua e te fefe, ... ou te agalelei ... ia te oe ... ta te aai faatasi ma a'u i la'u lao'ai e le aunoa." O le moni ma le faamaoni le alofa fa'aauu o Tavita i lana uō fa'apelepele o Ionata. E le mafai ona fa'agaloina e le tupu, le alofa lavea'i o lana uō mo ia. Ua avefa le vala'au fa'aaloalo a le tupu i lenei pipili ua soloi'eseina ai mea faigata, ua avefa fo'i ma auala o le fa'aolatotoga, ua avefa le fa'afesaga'i ma le maua o le fa'aaloalo a le tupu, ua 'apo ma lave i tiga o le tino, i vaivaiga o le fa'amoemoe sa taotaomia ai lenei pipili.

E le taumate sa lagona e lenei tama pipili se fiafia maoa'e ma faapea ane: "A!, o ai na 'ilu'ilu ma talutalu ou te maua se aso faapenei! o le a ma aai faatasi ma le tupu! ma te faafesaga'i i aso uma! E tatau i le pipili o Mefiposeta ona fa'apea ifo i lona loto, ua ou tepa i ula, ua lau i ula, ua so'o ula fo'i le asō. Ua moni ai upu a faleupolu o le atunu'u, "e masani a le tupu i aga fa'atupu, masani le tamāli'i i aga fa'atamāli'i".

Ua matuā fa'amalieina le loto mafatia o lenei ali'i, ina ua avanoa mo ia le laoa'i a le tupu, fa'afesaga'i ma le tupu, talisua ma le tupu i le maota o le tupu. Ua malie le pipili i le fa'aaloalo, e pei ona fa'amalieina o Sugalesele i fa'aaloalo a le Tuifiti,

ua afua ai le gagana ua malie faatuaele'ele. AMUIA LOU PIPILI!!!

**MANATA 2: O le Lao'ai a le Alii, e avanoa mo so'o se tagata.**

O a'oa'oga a Iesu, e lotolotoi ai le uiga o le "alofa": "Amuia e matitiva i le agaga; aua e o latou le malo o le lagi; Amuia e faanoanoa, aua e faamafanafanaina i latou; Amuia e agamalu, aua e fai mo latou tofi le nuu; Amuia e faatupuina le filemu; aua e ta'ua i latou o atalii o le Atua; Amuia e sauaina ona o le amiotonu; aua e o latou le malo o le lagi."

Na fetalai foi IESU: "Ou te le'i sau mo e amiotonu, a o e agasala ina ia latou salamo." O le Lao'ai e valaauina ai tagata uma, e faapei o 'oe ma a'u.

O le faitau afē lea sa gaseseina e Keriso le latou taligasua ina ua faliu le la i lona tauafiafi, e le'i fa'aailoga ituaiga tagata po o ai e taumamafa muamua, pe na fa'avasega se vaega vavae'ese mo le au-mautofi e leai. O le vala'au fa'aaloalo e fa'avae i lona alofa mo so'o se ituaiga tagata, gaoi ma le le gaoi, moetolo ma le le moetolo, talitane ma le le talitane...ioe so'o se ituaiga tagata, e avanoa e talisua fa'atasi ma le Keriso.

Paia e o le Sinoti, le mamalu i le au faitau...ua leva ona valaauina i taua e 'auai faatasi ma le Alii i lana Lao'ai:

- E le na o le tagata e telē lana foa'i mo le lotu e avanoa iai le la'oai a le Keriso.

- E le na o tagata ua pipi'i o latou suafa i api galue o se aulotu ma matagaluega e avanoa mo le la'oai a le Keriso.

- E le na o se tagata ua fa'a-Ekalesiaina e avanoa iai lenei vala'au fa'aaloalo.

- E le na o se tagata e toaga i le lotu, e avanoa iai lenei taligasua ua tapenaina e le Keriso.

- E LEAI USO E, o mea na o tulafono lalaga a le tagata. A o le finagalo alofa o le Keriso e soifua sa'oloto le tagata e afua lona tali atu i le vala'au fa'aaloalo. O tulafono ma aiaiga a le tagata, lea na alu a'e ma Keriso i le satauro.

- E le o aao o Keriso lea sa tutu'i i fao ma lona itu i le tao.

- A o vaega o le soifuaga fa'aopo'opo o le tagata, o mea na tu'itu'i i fao ma sunu'i i le tao

- O le fa'amoemoe o Keriso ia lepetia ai i le satauro, ina ia aua ne'i taotaomia ai le ulufale mai o ona tagata e tali i lana vala'au fa'aaloalo.

- O lona maliu na fa'amanatu i lenei tausaga, o le taunu'uga lena o lona soifua ofoina mai e fai ma talisua mo le lalolagi, ina ia fa'aolaina ai i tatou. O le gasesega na ave atoa iai le soifua ma le ola, ina ia le fano se tasi e fa'atuatua ai ia maua le ola e fa'avavau.

O lea ua vala'au fa'aaloalo mai le tupu! Ae e le o se tupu faale-lalolagi ua valaau mai, o le si'ufofoga o le Tupu o tupu, ma le Alii o alii. E feoloolo le lao'ai a Tavita e i ai tagata faigaluega e gaseseina; a o le Lao'ai a le Alii o Iesu, o IA lava na fetalai tuusa'o mai: "O lo'u tino lenei...o lo'u toto lenei...Aua o aso uma tou te aai ai i lenei areto, ma feinu i lenei ipu, tou te faailoa atu ai le maliu o le Alii..."

A o ai o faataliga-tutuli pea i lenei valaau alofa a le Keriso? E ui ina ta "pipili i le agasala": Ua fai i taua ma suli e ala i le Ekalesia Kerisiano; ua tau lo ta gafa, aua ua tatou mafuta faatasi pea i lona Suafa. Ua uma ona tatou ta'utino i lo outou soifua galulue ma lo outou ola tautua!

Se'i faalogo i le poloaiga a le Matai: "Ia e faia lenei mea ma faamanatuga i aso uma. ... e te 'ai ai...e te inu ai...se ia toe afio mai... Ta te aai faatasi ma a'u i la'u lao'ai e le aunoa." I le suafa o le Atua le Tama, le Alo ma le Agaga Paia.

O le toe musumusu lava a le ūgapepē, Sinoti e, aua nei paleina i lou ao lenei fa'aaloalo maua o le pe e te sei ai fo'i ne'i lele ma paū i le ala ona 'aina e manufelegele. Aua fo'i nei lalagaina fa'atiti ma sulu i lou sulugatiti, ne'i motusia i le ala ona faigaelo lea iai o uli. A ia teu malu i le va o ta fatu ma o ta mamā, a ta manava ta te manavaina lona nanamu matagofie, a fai e tātā o taua fatu, e fa'aolatotoga le fa'aaloalo a Keriso i lou soifua ma lo'u ola, auā o le fa'aaloalo ma le taligasua fa'aolatotoga.

Fai mai le matua:

*"Ona fai ane lea o Tavita ia te ia, Aua e te fefe, aua ou te agalelei lava ia te oe, ona o Ionatana lou tama; a o 'oe, ta te aai faatasi ma a'u i la'u la'o'ai e le aunoa."*

Amene.

Written by Rev Paulo Ieli.

## Palm Sunday drama at Papatoetoe Samoan Parish



High priest and Pharisees in a heated meeting regarding Jesus.



The Last supper.



Jesus stands before Pilot.



Barabbas is lead to Pilot.





# VULA KO EPERELI

(Vakarautaka ko Rev Dr I.S.Tuwere)

*Na imatai ni Siga ni Mate*

*E toqai koto na vula ko Epereli enai tukutuku kei vuravura me vula ka yaco kina na ka levu duadua, oya na nona a vakamatei ena nona vakarubeci ena delana mai Kalivari, ko Jisu na Karisito, na Mesaia; na nonai lumuti na Kalou bula. E nai ka 7 ni Epereli, e na yabaki 30 ena yakavi ni siga Vakaraubuka, a yaco kina na ka levu oqo.*

Ena taudaku ni bai makawa kei Jeruisalemi. Sega ni caka vakavuni. Era sarava na lewe ni vanua. Na mate vaka oqo ena kauveilatai e sega ka vou. Sa dau caka wasoma. Ena yakavi ni siga Vakaraubuka oqo, eratou rube kina e lewe tolu.

E dua vei iratou e Rapai se iVakavuvuli mai Kaleli. O i rau na lewe rua tale e rairai rau Jiu ka macala ni rau a via vuaviritaka na matanitu vaka-Roma, ka liutaka na nodra vanua ena gauna koya. Tekivu na veiliutaki ni matanitu ko Roma ena yabaki 63 ni bera ni sucu na Mesaia.

Sa ka e wasoma na veivakamatei ena kauveilatai, ka sega kina ni dau lewe levu na lewe ni vanua era dau via laki raica ka ni veivakamatei beci, lolovira ka vakaloloma. Na rarawa kei na yaluma e dau balavu. So na gauna e rawa ni taura e tolu na siga kei na bogi na nona rube toka edua, qai cavuka na nonai cegu. Ia, e a kurabuitaki na totolo ni nona mate edua vei iratou na lewe tolu oqo ena Vakaraubuka koya, sa i koya ko Jisu na luvei Josefa; ai Vakavuvuli mai na koro lailai-beci ko Nasareci.

E duatani duadua na mate oqo ka ni talevi ka nanumi lesu tiko ena veigauna, mai na siga ka yaco kina me yacova mai edaidai. Mai vei ira na gone lalai, turaga kei na marama, vutuniyau se dravudravua, duikaikai, duidui itovo, duivosavosa. Era vola nai vola e vuqa na vuku. Levu na qaqa ni masu e cavuti, na vakatutusa kei na veivakacautaki era buli me tukuni ka kativaki kina na mate oqo nei Jisu. O ira na daunisere kei na meke, dau ni droini kei na drama era solia na nodra gauna kei na nodra bula mera vakayatuyatutaka.

Na i Bulibuli ni Kauveilatai

A sega ni vakatakilakila ni mate nei Jisu na kauveilatai mai na kenai vakatekivu, me vaka sa kilai levu e daidai. Ni cavuti na kauveilatai e daidai, sa totolo sara na noda sema kina mate nei Jisu.

A sega ni vaka kina mai na kenai vakatekivu. E raici na kauveilatai enai tovo kei nai vakarau ni nodra bula na vei mata tamata e vuqa, ka levu sara na kenai balebale vei ira. Vei ira na Jiu ena gauna nei Jisu, sa kilai se vakatokai nai otioti ni matanivola ena nodra vosa me kauveilatai.

Na yaca ni otioti ni matanivola oqo na tau. E kenai bulibuli e vaka na kauveilatai ka vakalakala toka vakalailai. Vei ira gona na Jiu, na matanivola oqo e sega walega ni matanivola, ia, sa ivakatakilakila ni nona taukeni e dua mai vua na Kalou. A ivakatakilakila ni veivutuni kei na nona veikaroni se veimaroroi na Kalou.

Era dau vola e yadredra ka maroroya na kena i vakatakarakara eso ena veivanua digitaki. Eda rogoca e nai VolaTabu vou ni vakavoqataka ko Jisu na ka oqo ena so na nona vosa me vaka na: O koya sa via muri au me kakua ni muria na lomana, me colata ga na nona Kauveilatai ka muri au (Maciu 16: 24)

Mai na kauveilatai, sa dodoka yani kina na ligana na Kalou me karoni, maroroya, tualaka vou, ka taukena tale vakarua na vuravura, io na vuravura ena yasana kece sara - vanua, lotu kei na matanitu. Ka sa rawa ni da kainaka ni delana oya mai Kolikoca sa delana cecere duadua e vuravura taucoko.

Na Vunivalu mai Bau

Niu vakananuma nai matai ni siga ni mate enai ka 7 ni siga ni vula ko Epereli ena yabaki tolusagavulu koya, au qai nanuma talega mai ni vula oqo ko Epereli e vula ka toqai koto vakabibi enai tukutuku kei Viti. E nai ka 30 ni vula ko Epereli 1854, a saumaki kina ko Ratu Seru Cakobau, na Vunivalu mai Bau me goleva na Kalou kei na Lotu Vakarisito. Me biuta vakadua kina na lotu makawa kei na kena veiqaravi kecega ka goleva na Kalou levu ka tamai Jisu Karisito.

Na veisau oqo nei Ratu Cakobau e sega ni ka vakasauri. E taura edua na gauna balavu ka vuqa na ka ka yaco se vakayacori ka veivuke me yaco vaka kina. Oqori me vaka na nodra masumasu na iTalatala valagi dau kaulotu, ka ni ra a raica ni kevaka e sega ni veisau, ena dredre ka berabera vakalevu na tete ni lotu kei na kena rarama.

Na masumasu, na bula kei nai vakarau nona na gone marama ko Adi Samanunu na watina, ka liu kece vei ira na watina ka dau lomana talega. Na nodra veisau eso tale na turaga me vakataki Ratu Ilaijia Varani mai Viwa; na nona liga imatau enai valu, ka vuqa tale. Ia na veisau oqo sa cakacaka duadua ga ni Kalou.

Ni bera ni curu ki Valenilotu vata



Rev Dr I.S. Tuwere

kei ira na lewe ni nona matavuvale ena Siga Tabu koya, nai ka 30 ni Epereli, a muria na Vunivalu na sala dina vaka-turaga oya me vakaraitaka na lomana vua na watina kei na i Talatala ko Joseph Waterhouse me rau rogoca ka solia kina na nodrau nanuma.

A kacivi ira talega

na turaga ni vanua ko Kubuna me ra vakaraitaka mai e na yalo e galala na lomadra ni sa vinakata oqo me goleva na Lotu. E sega ni ka vakapolitiki na nona veisau oqo na Vunivalu me vakataki ira eso tale. Ia, edua na ka ka vure mai na nona bula vakataki koya, ka laki vakaraitaka vei ira na wekana voleka mera rogoca ka solia kina na nodra nanuma.

Ni Ciqoma oti na Vunivalu na Lotu

Na kena ciqomi oqo na lotu mai Bau e sega ni kenai balebale ni sa ciqomi e Viti taucoko. E sega. E dua na iwase levu era se tu ga ena bula ni veivaluvaluti kei na veivakarusai. Ia na veisau nei Ratu Cakobau kei na nodra lomavata kei koya na lewe ni nona vanua-matanitu, kei na vuvale sa dolava kina e dua na katuba vou ni veivakalotutaki e Viti.

Sa vakalailaitaki na nodra vakacacani ko ira era sa lotu rawa tu, lewe levu era gole mai me ra mai vakatavulici ena ka me baleta na lotu kei na kena rarama, lailai nai valu, levu nai tovo makawa ka vakalolovirataki kina na bula ni tamata era sa yali mai. Yaco me dokai na lotu.

Ena gauna koya, sa ka beci sara na lotu vei ira na turaga. E ra kaya ni rauti ira ga na marama se ko ira na malumalumu ka sega ni rawata na vala. Na saumaki oqo nei Ratu Cakobau, o koya ka dau kilai tu ni tu yadua na siga me batabata kina na nona lovo; na nona saumaki oqo me lotu sa laveti me cecere kina na lotu kei na Kalou ena loma ni matanitu ko Bau, ka vukea me tete yani ki na veivanua tale eso e Viti.

Na iValu mai Kaba

Ena toqai talega na vula ko Epereli me vula bibi me baleta nai tukutuku kei Viti ka ni ena i ka 7 ni siga, vula ko Epereli 1855 (tiki ni siga vata sara ga kei nai matai ni Siga ni Mate), a yaco kina nai valu vakairogorogo mai Kaba.

Oqo nai valu ka mai tini se vakamatatataki kina na nodrau veilecalecavi qaqa voli mai kina ena dua na gauna balavu na matanitu rogo e rua, Ko Bau kei Rewa. E vuqa na

ka e vakavuna na ivalu oqo. E na sega ni rawa meda goleva vakamatailalai. Ia e macala ni yavalati tiko kina na itutu vaka Vunivalu mai Bau, na veicati se veiqati vakaturaga, vakabibi vei Ratu Cakobau kei Qaraniqio na Roko Tui Dreketi; o koya ka bale ni bera nai valu oqo mai Kaba. Sega ni cegu rawa na yalo iRatu Cakobau, na Vunivalu ka sa vakaraitaka oti ena i ka 30 ni Epereli 1854 na nona sa vinakata na lotu.

E na dua na yasana, na ivalu mai Kaba sa rawa talega ni tukuni ni sa ivalu ni butobuto kei na rarama; ni lotu makawa kei na kena i tovo, kei na lotu ka ra kauta mai na vavalagi kei ira na kai Toga. Na ivalu oya mai Kaba, ena kena itukutuku, sa vaka me ivalu ka ra vala ga kina na kai Toga ka talai ira mai na Tui Toga ena gauna koya ka ra mai cokovata kei ira na nodra mai Lakeba, Lau ka liutaki ira mai ko Ma'afu, kei ira na meca nei Ratu Cakobau ka liutaki ira mai ko Ratu Mara Kapaiwai.

Era vakadrukai vakaca ka ra vua na mataivalu nei Ratu Mara. Na kaukauwa ni valu ka ra kilai tani kina na kai Toga e vakaraitaki ena vosa nei Ratu Mara Kapaiwai ena nona sa dro tiko, ka kaya vei ira mai Cautata:

'O koya ga e lialia ena via vala vata kei ira na kai Toga. O ira qo era sega ni tamata; era kalou.'

Na qaqa oqo nei Ratu Cakobau sa tukuna talega na qaqa ni lotu Vakarisito; na lotu ka sa mai ciqoma ka maroroi koya kei na nona vanua. E na vei yabaki ni da vakananuma na Siga ni Mate, eda kau lesu tale kina meda nanuma na ka levu ka yaco mai Kalivari, kei na ka levu talega ka yaco oqo mai Kaba. E sega ni ka wale kina na nodrau sema vata ena vula oqo ko Epereli. Ena qaqa na dina, na rarama, io na Kalou ena ivalu kecega ni vuravura oqo.

Vosa nei Jisu: 'I mate sa evei na nomu bati gaga, i Bulubulu sa evei na nomu gugumatua: (I Korinica 15: 55). Kaya ko Ratu Cakobau vei ira ka soqoni vata ena siga ni nona papitaisotaki: 'Au sa rui tamata ca; au sa vakacacana na vuravura. Au vakayavalata vakaca na vanua...Au nanuma ni rawa meu vakabulai au rawa ena noqu kaukauwa ga vakai au kei na noqu kila vinaka na ka vaka ivalu. Ia, oqo au kila ni sa vakabulai au duadua na Kalou ena vuku ni dua na nona inaki ena noqu bula.'

Nai otioti ni nona qaqa ni masu ni bera ni vakacegu yani vakadua:

"Ni tauri au Jisu. Sa dei na noqu vakabauti kemuni".



## Fakalotofale'ia Mahina Me 2014

‘Oku tau fakafeta’i kihe ‘Otua Mafimafi ‘ihe ‘ene tauhi faka-palovitenisi ‘o tau toe a’usia mai ai ‘ae ngaahi ‘aho mahu’inga ni. Ko e fakalotofale’ia ‘o e mahina ni ‘oku fai ia ‘o fakatefito pe ‘i he Kaveinga pe Siate Folau ‘o e mahina ni: Ke tau *Taliteke’i ‘ae angahala ‘aki ‘a e Folofola ‘a e ‘Otua.*”

Luke 1:70-71, ‘O hangea ‘ene folofola ‘i he ngutu o’ene kau palofita tapu talu mei mu’a: Ko e fakahaofi mei hotau ngaahi fili, mo e malohi ‘o e kakai ‘oku fehi’a mai.

Ko e folofola huluhulu ‘o e kaveinga ‘o e mahina; ko e ofofo ia mo e palofisai ‘a Sakalaia hili hono fanau’i hono foha ko Sione Papitaiso koe fakamelomelo ki he ‘Eiki Taupotu. Ke teuteu hono ngaahi hala: Ke ‘atu ‘a e tala ‘oe fakamo’ui ki he kakai ‘a’ana, Ko e fakamolemole ‘enau ngaahi angahala: Ko e me’a ‘i he ‘alo’ofa ‘a hotau ‘Otua’. Pea ko’eni ‘a e faka’amanaki mo e fakatu’amelie ma’a kitautolu ‘i he mahina ni.

‘Oku fai ‘a e faka’amu mo e lotu ke tau kelesi’ia ‘i he fononga’anga ‘o e mahina ni ‘i he ‘etau fakapapau’i koe angahala ‘oku malava pe ke taliteke’i ‘aki ‘a e Folofola ‘a e ‘Otua’. Ko’eni foki ‘a e ngaahi pupunga lea na’e fai ‘ehe ‘Angelo kia Mele’i hono

fakahā kiate ia, “‘E hoko mai ‘a e Laumālie Ma’oni’oni kiate koe, pea ‘e fakamalumalu koe ‘ehe mafimafi ‘o e ‘Eiki Taupotu: pea koia ‘e ui ai ‘a e hako tapu teke fa’ele’i, KOE ‘ALO ‘OE ‘OTUA....pea vakai, ko ‘Ilisapesi koho kainga kuo tu’itu’ia mo ia ‘i ha tama, ka kuo motu’a; pea ko hono ono mahina ‘eni ‘o ia na’e lau koe pa’a: he ‘oku ‘ikai ha fo’i folofola ‘a e ‘Otua ‘e ta’emalava.” Ko e folofola tatau na’e fai ‘e Sihova kia ‘Epalahame ‘i hono fakahā ‘e ‘iai ‘a e tama ‘a Sela, neongo kuo hivangofulu ta’u. “He ‘oku faingata’a ha me’a kia Sihova?

Ko e fakaloto lahi ia ‘oku ‘omi ‘aki ‘a e kaveinga ‘o e mahina ni. Ke tau taliteke’i ‘a e angahala ‘aki ‘a e Folofola ‘a e ‘Otua’. Koe ‘ahi’ahi’i ‘o Sisū ‘ehe tevolo ‘i he toafa hili ‘ene ‘aukai ‘i he ‘aho moe po ‘e fāngofulu, na’e ‘ikai koha me’a na’e faingofua ka na’e tali ‘aki pe ‘e Sisū ‘a e ngaahi potu folofola’. Ko hono fakamahino mai ia ‘e Sisū koe ngaahi folofola pe ‘a e ‘Otua ko ia pe ‘a e malohinga, ivi moe mafai malohi ‘e lava ke taliteke’i ‘aki ‘a e ‘ahi’ahi mo e ngaahi fakatauele ‘a e fili ‘aia ‘oku nofo ke fai’aki hotau ‘ahi’ahi’i’.

Ko e fakalotofale’ia ‘oku fai ‘ehe peteliake ‘ihe ‘uluaki ‘o e ngaahi Saame,

‘oku ne ‘omai ‘ae fakalotolahi kiate kitautolu ‘ae monū’ia ‘o kinautolu ‘oku ‘ikai fou ‘i he fakakaukau ‘a e faka-‘Otua mate; pe tu’u ‘i he hala ‘o e kau faikovi; pe nofo ‘i he nofo’anga ‘o ha’a manuki. **Ka koe lao ‘a Sihova ‘a’ene manako, ‘io ‘i he lao ‘o’ona ‘oku ne fakalaulauloto ‘aho moe po.** Tene hangē ia ha ‘akau kuo to ki he ngaahi manga’ivai, ‘Aia ‘oku ne fua ‘i hono to’ukai, Ko hono lau foki ‘oku ‘ikai mae; Pea neongo pe koe hā ‘oku ne fai ‘oku ne monū’ia pe. ‘Oku ‘ikai ke pehē ‘a e faka-‘Otua mate, ‘oku ‘ikai; Ka ‘oku nau hangē koe kafukafu ‘oku vilingia ‘i he matangi.

Ko ‘etau fakalaulauloto ‘i he folofola koe me’a ia ‘e tokoni’i kitautolu he fefa’uhi ‘oku tau fai mo e angahala. Pea ‘oku fakalotolahi mai ‘a Semisi 4:7-8, Koia mou fakavaivai’i kimoutolu ki he ‘Otua. Ka mou tali teke’i ‘a e Tevolo, pea tene hola meiate kimoutolu. ‘Unu’unu atu ki he ‘Otua, pea ‘e ‘unu’unu mai ia kiate kimoutolu. Koe ‘unu’unu kihe ‘Otua ‘aia na’e palofisai ‘aki ‘e Sakalaia ‘ia Luke 1: 73 75, “Moe lea mamafa na’ane tutuku’aki Kia ‘Epalahame ko’etau kui, Kene me’a’ofa’aki mai ‘a e me’a ko eni, Ke tau fai ta’e teteki ‘etau ngaue kihe ‘Eiki, He

kuo hamusi kitautolu mei hotau ngaahi fili; ‘O tau fakafeangai kiate ia ‘aki ‘a e mā’oni’oni moe failelei ‘i he ngaahi ‘aho kotoa pe ‘o ‘etau mo’ui.”

Ko e fakatu’amelie ia ‘o e fononga ‘oku tau fai he kuo hamusi kitautolu ‘e Kalaisi mei hotau ngaahi fili fuapē. Pea ‘oku fiema’u ketau ‘unu’unu atu ki he ‘Otua ‘i he fakafeangai ma’oni’oni mo e failelei ā kae lava ke to’ulu ‘a e monū’ia mo e tapuaki ‘i hotau ngaahi fāmili, siasi pea moe fonua foki.

‘Oku fakahoko atu ‘ae talamonū mei he fakalotofale’ia ‘o e mahina ni ki he fānau ‘i he visone ta’u hongofulu ‘a e Siasi Metotisi, “Ke fakamanava hake kinautolu ke nau mo’ui ma’a mo taau ke fai ‘a e finangalo ‘o e ‘Otua ‘i he ‘aho kotoa pe.” Fakataunge fānau kemou ma’u ha Sapate Faka-Me fonu kelesi’i mo mohu tapuekina foki. Kae’uma’ā ‘a e talamonū atu ki si’i ngaahi fa’ē fita kae’uma’ā ‘a e ngaahi tama fita koe’uh’i koe fakamanatu ‘o e ngaahi ‘aho mahu’inga ni ‘i he mahina ni.

Malo moe Lotu

Faifekau Makeleta Lute Tu’uhoko

Me’a’ofa Fungani, Panmure

## Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

# Nai lakolako ni reguregu vua na Peresitedi ni Lotu Wesele e Viti kei Rotuma Talatala Tuikilakila Waqairatu

*Esā koto ogo era nai kuri ni tukutuku mai na vula sa oti. Era gole yani ki Viti ena ilakolako ni reguregu vua na Peresitedi ni Lotu Wesele e Viti kei Rotuma, Talatala Tuikilakila Waqairatu, e dua na mata i lawalawa ka mata taka na Lotu Wesele e Niu Siladi.*

Era gole tiko ena i lakolako ogo na turaga na Peresitedi ni Lotu Wesele e Niu Siladi - Talatala Rex Nathan, Talatala Qase ni Wasewase e Viti kei Rotuma e Niu Siladi-Talatala Peni Tikoinaka kei Radini Talatala Una Tikoinaka, Qase levu Vakacegu- Talatala ni Tabacakacaka o Viti e Okaladi Talatala Ilaitia Tuvare kei Radini Talatala Jese Tuvare, Talatala ni Tabacakacaka o Okaladi e Loma Talatala Rupeni Delai, Vakatawa e Wellington -Niko Bower, Vakatawa e Wanganui- Simione Tarogi kei na i Liuliu ni Mataveitokani ni Wasewase o Narieta Raleqe. Eratou biubiu mai Okaladi ena siga Tusiti nai ka 18 ni siga ni vula o Feperueri ka ra yaco yani i Suva ena yakavi bogi ni siga vata ga koya.

Ni yaco yani nai lakolako e Suva, eratou sa sureti sara kina nonai tikotiko na Chief Operations Officer Assistant Commissioner of Police Rusiate Tudravu. A laki vakayacori kina na veikidavaki vakavanua ka tevuki talega e dua na nona idabedabe na turaga Peresitedi, Talatala Rex Nathan.

Kuria ogori e dua na magiti vakaitamera kei na wainivanua. Ena mataka ni Vukelulu nai ka 19 ni siga, a ra liutaka nai lakolako ni reguregu o nai Talatala Qase ni Wasewase kina lomani bai, nai tikotiko ni Peresitedi ni Lotu Wesele e Pender Street. E oso drigi na vatuniloa ena mataka koya ni ra cabe yani nai lakolako mai Niu Siladi. E ra sa dabe tiko yani ena vakanomodi kei na vakaloloku ko ira na i liuliu ni vanua o Moala kei



ira na lewena kei na bikabika vei ira na marama.

E na nodra vakacabo na Turaga nai Talatala Qase ni Wasewase, era vakayatuyatu taka na bula yaga sa mai kacivi, ena Lotu kei na vanua o Moala kei Viti raraba ka ra talanoataka talega na nodra laki vakaitavi ena kena tavoci nai lakolako vou ni lewei Viti Lotu Wesele ka ra tiko mai Niu Siladi, ka ra vakaitavi kina na Peresitedi

ena i ka 16 ni Maji 2013.

Eratou vakarautaka na vanua o Moala e dua na nonai dabedabe Talatala Rex Nathan, ka ra vakavinavinakataka ena kawai ni Lotu e Niu Siladi kei na nodra doka ka rokova nai lakolako sa cabe yani kina vanua.

Ni oti toka na vakasigalevu ena siga Lotulevu nai ka 20 ni siga, eratou sa qai gole nai golegole ni reguregu kina valenisoqo e na

Jiupili . E ra vakacabora talega kina na i Talatala Qase ni Wasewase na cau kei na wai ni matadra na Peresitedi kei na lewe ni Lotu Wesele e Niu Siladi taucoko. E na loma ni veika ogo, era tevuka na Lotu Wesele e Viti e dua na nodrai dabedabe o Talatala Rex Nathan ka ra kidavaki koya ena nodra tadu tiko mai i Viti ka ra vakavinavinakataka na veikauwaitaki.

Ena loma ni macawa taucoko koya, e sega ni cavuka nai lakolako ni reguregu mai na veiwasewase ni Lotu Wesele kece e Viti kei na vei mata ilakolako tale eso ena taudaku ni Lotu Wesele. E da sarava na veiqaravi maqosa eda kilai tani kina nai taukei mai Viti ena veisoqo vakaoqo mai valenikuro, kina na veivatuniloa , ka sa tukuna tu na yalodra kei na nodra dina kina nodra i tavi.

Ena mataka ni siga Vakaraubuka nai ka 21 ni siga, a laki qaravi na Lotu ni veibulu mai na valenilotu na Centenary ka liutaka na Vunivola Levu, Talatala Tevita Nawadra. E vutu coqa na loma ni valenilotu kei na tautuba ka da sarava na sulu roka vulavula era tokara ko ira era mai Lotu, ka vuqa sara vei ira ogo era sa sou sara yani vakamataka me ra laki dabe ena loma ni valenilotu.

E ra tiko rawa talega ena Lotu ni veibulu ogo ko ira na mata ni matanitu o Viti ka wili kina na nai Liuliu ni Matanitu o Commodore Voreqe Bainimarama kei ira na Turaga, Marama bale ni noda vanua o Viti kei ira na mata ni veimatalotu tale eso mai Viti kei vanua tani. Ni oti na kena qaravi na Lotu ni veibulu, sa qai kau yani na yagodra na Peresitedi me laki davo vakalekaleka ena loma ni Baker Hall mai Davuilevu. Ena todra ni siga, e ra duri ka so era dabe ena vakaloloku na turaga, marama, gone dui kaikai ena tolo

ni sala e Suva ka vakakina ena Kings Road.

Ni curu yani nai lakolako ni veibulu kina koronivuli e Davuilevu e ra sa dabe tu ena batini sala ko ira na gonevuli mai na koronivuli na Lelean kei Dilkusha ka ra osota talega na veiyasana volivolita ko ira era gole yani me laki ena veibulu. Ni oti na ivakasobu, a laki qaravi e dua na lotu ena Baker Hall ka veiliutaki kina o nai Talatala Joeli Qionivoka, ni bera ni qai vakacavara na lotu ena bati ni bulubulu na Qase Levu Vakatawa, Talatala Laisiasa Ratabacaca.

Ni vakanomodi tu na loma ni koro ko Davuilevu, e sa qai voqa tu na domodra na matasere ni Lelean kei na Young People's Department (YPD) ka ra vakacautaka tu na Kalou ena vuku ni nona bula na Peresitedi ni Lotu Wesele o Nai Talatala Tuikilakila Waqairatu. E lewe vuqa sara era tukuna ni sa qai dua na veibulu levu taudua me laurai e Viti.

Ia ena i lakolako ogo, eratou donumaka talega na nona leqa nai tubutubu turaga nei Talatala Akuila Bale nai Talatala ni Tabacakacaka o Waikato/Waiariki. Eratou gole kina e lewe vica na mata i lawalawa ogo ena vuku ni Wasewase, ka vakayacori ena i tikotiko ni lotu mai Tovata.

Vinaka vakalevu na Wasewase ko Viti kei Rotuma e Niu Siladi ena veitokoni kina Lotu Wesele e Niu Siladi ka vaka kina na cau ni vei tabacakacaka ki nai lakolako bibi ogo. Era sa vakavinavinaka mai na Lotu Wesele e Viti kei na Radini Talatala Joana kei na luvudrau o Roko Seini ena yalo ni veinanumi kei na veikauwaitaki ena gauna dredre ni veitawasei vakaoqo.



## NGAAHI 'ATA MEI FOAKI PALE POTUNGAUE LFS VAHEFONUA TONGA 'I HE 'ULUAKI VAHEFONUA MA'ASI 2014

*As part of the Methodist Church's 'Let the Children Live' initiative, at its March 2014 Synod, Vahefonua Tonga o Aotearoa recognised those student that participated in the 2013 Sunday School Examination throughout NZ.*

There were more than 1500 participants from early childhood to tertiary level who took part in the examination on the last Sunday of November.

The curriculum framework or set of standards that defines the content that the students were to learn. Qualified teachers volunteered to help set and implement curriculum framework that was used nationwide. There is a new set of curriculum distributed at the beginning of 2014 to be used for the next five years.

All students throughout New Zealand have the same examination papers and are marked by the Curriculum Framework Committee. The examinations are taken on the same day and time nationwide.

The younger age group examination is marked by answering their questions from the examiner. Students who are NCEA level 1 to tertiary level have a written examination. Both type of exams are all in the Tongan language.

The Sunday School prize giving for 2013, recognised the students who took part in the written examination and achieved top mark. Trophies were also awarded to the captains for each year group and the trophy to the overall national 'Captain of the Year' for 2013.

Vahefonua o Tonga superintendent Rev Setaita Kinahoi Veikune awarded the prizes.



*Ko hono foaki faka'osi 'ena 'a e Pale kia Akosita Siulolovao 'Uluaki'afua mei Talafekau 'o e Fuakava fo'ou Pukekohe, Auckland/Manukau Parish, 'i he 'ene ma'u fakakatoa 'a e Sivi Lautohi Faka-Sapate 2013 'a Nu'usila ni, peseti 100.*



*Foaki 'ena 'ehe Faifekau Sea 'a e Pale 'o e Kapiteni Faka-katoa 'a Tu'a 'Aokalani, 'Asena Po'uli mei Saint John, Hamilton, peseti 97.*



*Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Rev Setaita Kinahoi Veikune, na'ane foaki 'a e ngaahi Pale, pea ko e ni'ihl 'ena mei he Kalasi 4 na'a nau maaka 100.*



*Coordinator LFS Vahefonua, Piliniute Fifita na'e tokoni ki he Faifekau Sea ki hono foaki 'a e ngaahi Pale.*



*Sea Potungaue LFS Vahefonua Tonga, Rev Vaikoloa Kilikiti, 'i he 'ene FAKALOTOFALE'IA kimu'a he foaki Pale*



*Faifekau 'Ahi'ahi, Mele Foeata Tu'ipulotu, Setuata, 'Ofa Kalonihea mo e fanau LFS 'a Lotu Hufia 'i he 'enau tatakai 'a e Hiva mo e Fakafeta'i, kimu'a he foaki Pale.*



*Kapiteni Fakakatoa 'a Nu'usila ni Sivi lahi 'o e 2013, Akosita Siulolovao 'Uluaki'afua, mo e fanau na'a nau ikuna*



*Kau Taula'eliki 'a e Potungaue LFS Vahefonua Tonga, mo e fanau na'a nau ikuna.*

## Fakatapai 'o Faifekau Molia Tu'itupou ki he'ene potungāue fo'ou

Kuo talitali lelei 'e he kainga lotu 'o Pulela'ā, New Lynn, 'a 'enau Faifekau potungāue fo'ou ko Rev Molia Tu'itupou.

Na'e fakahoko 'a hono fakatāpui 'o Molia mo hono hoa, Paea Tu'itupou 'i he falelotu 'o Pulela'ā 'i he 'aho Sapate ko hono 6 'o 'Epeleli, 'e he Faifekau Sea 'o e Vahefonua Tonga o Aotearoa, pea ko e Faifekau Pule 'o e Vahenga Ngāue 'Aokalani mo Manukau Rev Setaita Kinahoi Veikune.

Na'e me'a 'i he ouau fakalaumālie ni

'a Nopele Veikune ko e memipa 'o e kainga lotu 'o Pulela'ā, 'i ai mo e tokoni setuata lahi 'o e Vahefonua, 'Uha'one Metuisela pea mo e sekelitali 'o e Vahefonua mo e Vahenga ngāue, 'Etuini Talakai.

Na'e lava foki ki ai mo e fāmili 'o Molia kae'uma'ā 'a e Setuata 'o Fakafeangai Mā'oni'oni Temisi Taufā pea mo e sekelitali Tali-ki-vaha Latu'ila, Sakeasi moe kau poupu mei he kainga lotu 'o Fakafeangai Mā'oni'oni,

Onehunga, 'a ee na'e tauhi 'e he faifekau ni 'i he ta'u 'e 10 kuo maluu atu.

Na'e tatakai'aki 'e he faifekau sea 'a e malanga faka'eiki: kāveinga "Ko e faingata'a 'o e taimi tatali". Veesi malanga: Sione 11:6-7 "Ko ia 'i he'ene fononga leva 'oku ne puke, na'a ne kei nofo pe 'i he potu na'ane 'i ai, 'o 'aho ua. Kae hili ia, pea ne pehē ki he'ene kau ako, tau toe ō ki Siutea."

'I he faka'osi 'o e ouau na'e foaki 'e he kau fakafongā mei he kainga lotu

Pulela'ā 'a e ngaahi me'a ngāue ni 'e 4 ke fakamahino'aki 'a 'enau talitali lelei mo fiefia ke hoko 'a Molia ko 'enau faifekau. 'Uluaki ko e Tohitapu mo e himi, ua ko e peleti mo e ipu sakalameniti, tolu ngaahi tohi lesisita kakai, papitaiso mo e mali, pea ko hono fā, ko e ki 'o e 'apisiasi'. Na'e hounga'ia 'a e faifekau 'i hono talitali pea mo e foaki kuo fai.

Sione Felonites Manukia