

TOUCHSTONE

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



Students tackle technology's ethical issues

Invercargill students discuss bioethical dilemmas with a Roadshow coordinator.

Should recidivist criminals be used in scientific experiments rather than 'innocent' animals? Should an unborn baby be aborted if it's deformed? Should granddad's life be prolonged when he's dying of cancer? Does modern technology promote living or dying?

Secondary and intermediate school students around New Zealand have been encouraged to critically think about these issues and other ethical questions that today's science and technology pose, thanks to the Bioethics Roadshow.

Deborah Stevens is a member of the Interchurch Bioethics Council and one of the Roadshow's presenters. Deborah initiated the Roadshow while completing her PhD.

She believes our education system is missing opportunities to help students develop skills around critical thinking and ethical decision making.

"The topics we raise with students are vitally important. The ethical issues raised by developments in science and technology need to be explored in a social context and we need to provide opportunities for people to develop skills around ethical decision making," Deborah says.

"We try to expose students to the

techniques needed to think about these topics critically. We seek to broaden and deepen their thinking."

Deborah and fellow Roadshow presenter Lynn Bowyer have backgrounds in medicine, science, psychology, philosophy, education and public health. Their presentations explore cultural, philosophical, scientific, environmental and spiritual views, including Christianity and other world religions.

Roadshow presenters don't push any agenda but they do want students to see how their views have been shaped by the media, their families, and society at large. "We want them to be active members of their communities," says Lynne.

Topics range from fluoridation and vaccination to embryo donation and how to reconcile faith with science. Several hundred students who attended the recent Roadshow hosted by Auckland Girls Grammar explored identity, sexuality and consumerism.

Soon Wellington Girls High will host a discussion on crime and punishment: What makes something a crime? Why do we punish? What sort of punishments are acceptable and why? How is crime portrayed in the media? Can science and technology predict crime?

Later this year, the topic will turn to ethics and sport.

Some issues are difficult for some students to discuss. A surprising number

are bothered by death but have never had the chance to talk about it, Lynne says. "We notice that our Polynesian and Maori students give very thoughtful responses; they see themselves as part of a wider setting, whereas Pakeha students seem more adrift."

The Roadshow's team of five have made presentations to almost 50 secondary schools from Auckland to Invercargill in the last four years. When funds permit they will visit more far flung places such as Northland, the West Coast and Hawke's Bay.

Roadshow presentations are interactive and run the length of the school day. They incorporate film, drama, music, story-telling, debate, plenary and small group sessions.

"We try to make the sessions informal. We model group work by talking among ourselves so students see it is okay to think differently and ask each other questions," Lynne says.

Deborah says the Roadshow wouldn't exist without dedicated volunteers - mostly academics - who provide a wealth of learning and life experience.

The Interchurch Bioethics Council (ICBC) underwrote the Roadshow's costs from 2011 to May 2014 and continues to follow its progress keenly.

"We're grateful for their thoughts and suggestions," says Lynne.

The Roadshow was piloted between

2011 and 2013. It proved to be successful and was incorporated into a charitable trust, the Centre for Science and Citizenship (CSC) in May 2014.

The aim of the Roadshow pilot was to investigate its need and acceptance in schools, and student evaluations have been overwhelmingly positive. "I liked the team. They were funny, cool and spirited. They looked like they love what they do," says one student. "I wonder why we worry about nail polish when there are so many big issues," says another.

Many found the presentations challenging but worthwhile. They say they'll never look at the world again in the same way.

As well as the Roadshow the CSC plans to run other community engagement programmes. The Roadshow is available to parishes and has plans to work in prison communities and with the University of the Third Age (U3A). It will develop more work in intermediate schools and is keen to work with primary school children.

Lynne says people of all ages can become active thinkers.

She and Deborah dream of having their own Roadshow bus to keep the show on the road. They are passionate about the Roadshow and just hope they can secure funding to keep it going.

To contact Lynne or Deborah please email nzcscstrust@gmail.com.

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Winter school will plumb today's ecumenism

Theology students and lay people will have a chance to explore contemporary ecumenism with leading academics and church leaders from Australia and New Zealand at a week-long winter school in July.

Towards a Common Vision is the name of the course. It is jointly organised by the Centre for Ecumenical Studies at Charles Sturt University, Canberra, Methodist Church of NZ Mission & Ecumenical, St John's College, Trinity College, and the Auckland Catholic Diocesan Commission for Ecumenism.

It takes place Monday 13th to Saturday 18th July at St John's College, Meadowbank. The cost for the entire course is \$300 for undergraduate students and \$175 for those who audit the course.

Methodist Mission & Ecumenical director Rev Prince Devanandan says the course is a chance for people to refresh the ecumenical spirit and explore again what it means for all Christians to be one so that the world may believe.

"Ecumenism is the mission of every Christian. Our winter school will help people learn new ecumenical skills they can use to fully practice their faith," Prince says.

The course will cover the biblical and theological basis for ecumenism, the history of the



Rev Dr Ray Williamson



Rev Robert Gribben

modern ecumenical movement, issues related to unity of the church, ecumenical worship, social justice and ecology.

It will look at the ecumenical movement in New Zealand, multilateral and bilateral dialogues between churches and the current work of Faith and Order.

The presenters at Towards a Common Vision will address ecumenism from a range of perspectives. Speakers include people who have played leading roles in ecumenical dialogue at national and international levels.

Rev Robert Gribben is

professor emeritus at Charles Sturt University and co-chair of the international Methodist-Anglican dialogue. He will discuss the dialogue between the two churches and what might need to happen for progress toward unity to advance.

Rt Rev Steven Pickard heads the Australian Centre for Christianity and Culture at Charles Sturt University and is a former bishop of the Anglican Archdiocese of Adelaide. Steven will discuss liturgical and ecclesiastical issues related to ecumenism.

Also from Australia is Rev Dr Ray Williamson and New Zealand presenters include Roman Catholics Cardinal John Dew and Sr Catherine Jones and Methodists Rev John Roberts, Rev Dr Terry Wall, and Rev Tony Franklin-Ross.

Students who complete the course earn credits toward a theology or ministry studies degree from Charles Sturt University and they can apply to their own university or college for credits toward their own qualification.

Those who enrol in the course as students will receive a set of readings for preparatory work before the course. The undergraduate students will write a 4000 word essay as part of the course requirements for credits.

The enrolment fee for both students and audits covers lunch and morning and afternoon tea.



Goldie College students taste water from the newly commissioned bore hole.

Solomon Islands projects - progress and obstacles

A lack of human and financial resources is hampering some of the development work the Methodist Church of New Zealand supports in the Solomon Islands, so the focus is now on projects where progress can be made.

Methodist Mission & Ecumenical director Rev Prince Devanandan says the MCNZ helps fund a number of institutions owned and run by the United Church in the Solomon Islands.

Mission & Ecumenical's current priority is to raise money for a solar power system for the Tabaka Rural Training Institute, which provides vocational training to young men and women in the Munda district of New Georgia Island.

Prince says the Tabaka Institute has more than 100 students. Boys learn trades such as plumbing, wiring and repairing diesel engines while girls learn horticulture and hospitality skills for the tourism industry.

"The skills the young men learn repairing generators and outboard motors are highly sought after and they are often hired by private companies as soon as they graduate.

"We have now raised nearly half of the NZ\$40,000 we need to install a solar power system that will power the lights in the school's main auditorium."

Methodist Mission & Ecumenical has completed several other projects but it has had to put another on hold.

"Work has finished on a new water supply for Goldie College on New Georgia, a solar power system for Sasamuga Hospital on Choiseul, and repairs to the boatshed that houses the sea ambulance at Helena Goldie Hospital in Munda.

"We were raising funds for a much needed new sea ambulance for Helena Goldie Hospital but this has been delayed because the hospital is without a medical superintendent who can oversee and authorise the project."

UK doctors Graham and Jenny Longbottom were serving as medical superintendents at Helena Goldie Hospital but their term ended late last year. They have not been replaced, and there is no other doctor at the hospital, which is being run by the nursing and administrative staff.

Prince says with no medical superintendent the sea ambulance project cannot continue. Also money that Mission & Ecumenical has raised for several scholarships to train nurses at Helena Goldie Hospital's nursing college has not been allocated because the medical superintendent must approve them.

Elsewhere in the Solomon Islands, the residents of Honiara are slowly rebuilding their lives after the flooding last year but again a lack of resource people on the ground is hindering progress.

"Christian World Service collected money in NZ to support the victims of the flooding but they do not have a partner on the ground to coordinate the work in Honiara."

Another concern Prince has for Christian development work in the Solomon Islands is a lack of coordination among the overseas donor churches.

"The MCNZ, Uniting World Australia, the British Methodist Church's overseas division, and the Council for World Mission all support work in the Solomon Islands. We need to have a round table discussion to jointly assess the issues rather than each one doing its own thing.

"We should decide what we could do effectively together and then put in place the management and systems of accountability that would support that work," he says.

Papua New Guinea is the other country where NZ Methodist Mission & Ecumenical supports development projects. Prince has not visited PNG for two years but will be going there in July to visit with a number of regional synods.

WINTER SCHOOL ON ECUMENISM

**MONDAY 13TH TO SATURDAY
18TH OF JULY, 2015
ST. JOHN'S COLLEGE, MEADOWBANK**

TOWARDS A COMMON VISION

The course is held in conjunction with Charles Sturt University, Canberra. It is open to students seeking credits toward a degree or to those who wish to audit.

Cost - Students \$300, audit \$175. Fee includes course material and lunch.

Course content and registration details are available through the Methodist Mission & Ecumenical office.

Guest presenters include Rev Prof Emeritus Robert Gribben, Rt Rev Prof Steven Pickard and Rev Dr Ray Williamson from Australia, and Rev John Roberts and Cardinal John Dew from NZ.

For further details, contact Rev Prince Devanandan at the Methodist M&E office:

princd@methodist.org.nz • 09 571 9142 Or 021 168 6279
• Private Bag 11903, Ellerslie, Auckland 1542

Those who wish to apply for funding from Methodist Travel & Study must submit their application before 15th May, 2015 to Travel & Study Committee.

**APPLICATIONS FOR THE
COURSE CLOSE 31ST MAY,
2015.**

New constitution, religious conflict hot topics for CCA General Assembly

A strong group of New Zealand Methodists will attend the Christian Conference of Asia's 14th General Assembly later this month.

The General Assembly of the CCA takes place May 20th-27th in Jakarta, Indonesia.

In addition to the standard discussions and reporting sessions, it will include a day devoted to an extra-ordinary General Assembly that only voting delegates can attend. The extra-ordinary session has been called to decide on changes to the CCA's constitution.

Methodist Mission & Ecumenical director Rev Prince Devanandan will be the voting member of the MCNZ delegation. Prince will be joined by Te Taha Maori tumuaki Rev Diana Tana, ex-president Rev Rex Nathan, Rev Kalo Kaisa, Alison Ranui, and Keita Hotere.

The CCA was established in 1957, and is the main ecumenical body for the mainline Protestant churches in the South Asia and Asia-Pacific regions.

It is affiliated with the World Council of Churches and embraces 101 denominational churches in 21 countries.

The CCA's General Assembly meets every five years.

The New Zealand Methodist, Anglican and Presbyterian Churches belong to CCA.

"New Zealand and Australia are members of CCA by virtue of their shared history as British colonies," Prince says. "Maori Methodists and Anglicans have been active in CCA from the beginning, so it is good that we have a number of people from Taha Maori attending this year's General Assembly."

There are four main programme areas in the CCA: 1) Faith, mission and unity; 2) Ecumenical formation, gender justice and youth; 3) Justice, international affairs and development and 4) General secretariat.

During the General Assembly each of these will present reports and financial statements to the General Assembly.

The General Assembly marks the end of Prince's term as a member of the CCA's general committee and Tumuaki Diana's term on the board of the ecumenical formation, gender justice and youth programme unless they are re-elected.

An important part of the General Assembly is the sarasehan sessions.

Sarasehan is an Indonesian term that means discussion or conversation. The sarasehan sessions will cover 12 topics that focus on religious, justice and political issues in Asia.

Each sarasehan will draft a resolution that will come to the floor of the General Assembly and once approved will guide the work of the executive committee until the next General Assembly.

Prince says some Taha Maori delegates will attend the sarasehan on marginalization of indigenous people and vulnerable communities, and Diana will chair the session on overcoming discrimination and violence against women.

"Other issues the General Assembly will address are religious conflict in South Asia where extremists of majority religions attack minorities. This includes Myanmar where Buddhists attack Muslims, Pakistan where Muslims attack Christians, India where Hindus attack Christians and Muslims, and Sri Lanka where in the past Buddhists attacked Christians and Hindus.

"Generally this type of conflict is driven by political leaders who manipulate religion to consolidate their power or divide communities to bolster military control.

"West Papua is another concern because of the human rights violations. Whether the General Assembly will address the issue is something we have to wait and see," he says.

Regarding the constitutional changes that the extra-ordinary session will consider, Prince says they have been prompted by the CCA's financial difficulties. Member churches are expected to pay an annual US\$500 fee but only 15-20 percent of them do so.

"The changes to the constitution aim to ensure effective governance with limited resources. We cannot operate as we have in the past, with 33 members of the general committee flying to one place for a meeting, for example.

"The new constitution will cut the number of people on the general committee to 21 and the total number on the programme committees from 39 to 19."

Prince is confident the changes to the constitution will pass.

Think Tank poses prickly questions

What is God's purpose for us? What do we bring to the table that the world needs? How can transformed people transform the world?

These are some of the questions that a 'think tank' is urging Methodist and Uniting Congregations to ask themselves.

Methodist Church of NZ general secretary Rev David Bush says the Budget Task Group set up a Think Tank to consider how the Church might change its structure to meet its financial constraints.



David Bush

David says during its series of meetings, brainstorming sessions and consultations over the past two years the Think Tank turned the question on its head and posed the questions: Who are we as a church? Why do we do what we do? What could we do better? And how could we modify the structure of the Church to achieve this?

"The Think Tank is not tasked with providing solutions but rather to offer possibilities, push boundaries, ask questions, and be the grit in the oyster.

"The Think Tank believes in hopeful futures. We are in a time of profound change for the Church. Much of what we take for granted is under pressure. We are faced with the temptation to preserve what we have, rather than risk exploring new options and possibilities.

"We recognised that many in the Palangi part of the Church believe that we are in decline but all too often a sense of hopelessness can become a self-fulfilling prophecy.

"Rather we need to examine and delight in our DNA, that is our Wesleyan values and principles. A compelling message that reflects the Church's DNA will call the best out of Methodist people and invite others to walk alongside us."

David says part of this is celebrating our diversity. Biological systems are resilient and strong when they have diversity. Monocultures can be wiped out by a single pathogen.

The Think Tank wonders if the Methodist Church values and takes advantage of its diversity. The Methodist Church provides space for Pacifica cultures

and lives by its bi-cultural partnership. The Church also encompasses a range of worship styles and theological understandings.

While the Think Tank has not proposed specific steps that congregations should take, it has set some goals and pointed out possible models of ministry from the Wesleyan tradition. For example, it suggests small congregations whose future is in doubt might take the form of Wesleyan class meetings.

"The Think Tank wants to challenge the Methodist Church of NZ to set a strategic intent, and urges every parish or congregation to set up a class meeting or study group within two years," David says.

The Think Tank reported to the Methodist Council of Conference last month and its conclusions were affirmed. The Think Tank now wants to hear back from Churches around the Connexion and hopes August synods will address its proposals.

David says some of the Think Tank's thoughts were shared with other Pacific Methodist Churches at the recent Methodist Consultative Council of the Pacific (MCCP) in Samoa.

"The focus of this year's MCCP was declining membership in Pacific churches and there was a lot of interest in what we had to say. So much so, in fact, that the Wesleys' heritage and being Church in the present day will be the theme of the next MCCP meeting."

The Think Tank would like parishes to be active in considering their future.

"Don't passively wait till you have no options. Tell your stories. Be willing to challenge and critique, so that we Methodists can find a prophetic edge in partnership with others and move beyond theory and conversation to action," David says.

The Think Tank's report is posted on the Methodist Church of NZ website: www.methodist.org.nz. To comment on it contact David Bush at 03 366 6049 or davidb@methodist.org.nz.



**METHODIST CHURCH
OF NEW ZEALAND**

Lectionary 2015/2016

Orders for the new Lectionary are due by Monday 22 June 2015.

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.

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz



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English the way ahead in Aotearoa

To the editor,

I am disappointed with the articles in the March Touchstone regarding Fijian and Tongan immigrants.

It seems that they want to set up their own churches and schools in a country where English is the current language. Surely their young people should become proficient in English as well as their own language.

Also, the ordinary primary schools,

secondary schools and universities teach students not only to become skilled in English but also the skills and expertise as well as the knowledge to obtain good employment as they get older.

Being part of existing church congregations helps them to learn more of the Bible and church worship, enabling them to take roles as leaders as they grow older.

Derrick White, Christchurch

Sin is in our DNA

To the editor,

I offer a brief answer to David Poultny's letter to the editor in the March edition of Touchstone.

Firstly I thank David for his response. He has obviously given the matter of the Immaculate Conception some deep and genuine consideration.

Man is inherently sinful by nature, more correctly man is inherently fallible by nature and cannot be otherwise. He has to be fallible in order to function.

Thus sin or fallibility has to be passed from generation to generation genetically.

When Augustine said 'as woman's only function is childbearing, all she does is pass original sin from generation to generation like passing on venereal disease', he was at least

partly right.

He overlooked that male and female are co-equally responsible for genetic inheritance, not women exclusively. He also overlooked women's many other positive contributions to society.

He seemed well aware of this in the way he valued women in day to day life, so this was an excessive focus on a point of theology, not an imbalance in him.

If sin is passed on genetically by the DNA contributions of both sexes and must be for humanity to be a functional species, Christ has to be the product of an Immaculate Conception.

If he was a product of a biological conception he could not be free of sin, nor could he be Son of God or be our salvation from sin.

Ken Maynard, Auckland

Affirming homosexuals

To the editor,

I am writing in response to Ken Maynard's letter in the April issue. I am writing because in the words of Ken, I want to "focus on an issue that really does matter." For me it is affirming homosexuals.

The point I want to make is this: as a heterosexual, my sexuality has always been affirmed. Rarely overtly but in a myriad manner of ways, particularly reinforced by the assumption that heterosexuals are normal and therefore other sexual orientations are abnormal.

I have never had my heterosexuality questioned by anyone. No one has ever told me that my sexual orientation is sinful. No one has ever quoted some verses in the Bible to label my sexuality as deviant.

When I candidated for the ministry no one raised objections as to my sexual orientation.

When I was elected president of the Methodist Church at the 1988 Conference there were no objections to me assuming the presidency on the grounds of my sexuality.

I can barely begin to comprehend what it must be like for my lesbian and gay sisters and brothers in Christ to have their sexual orientation so consistently denigrated. That is what so shamed me about Ken's letter.

Once more when my homosexual friends and colleagues read Ken's letter they will feel the weight of negative judgment on their sexuality, something that I have never experienced.

I look forward to the day when we can affirm that we are all of equal worth, and our differences are something to be treasured, not disrespected.

Barry Jones, Auckland

Intelligent design an alternative to evolution

To the editor,

I wish to reply to the David Attenborough article on the front page of the March Touchstone and especially the quote "evolution is a solid fact".

I preface my comments by saying that I am a theological conservative - mostly. I subscribe to the truth of Revelation 4:11 "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created."

At the same time, having almost completed a medical degree at the University of Otago University Medical School, I have a very strong respect for the findings of science.

I have discovered in my studies on the subject of evolution that amongst scientists today there is a strong difference of opinion between those who continue to follow Charles Darwin's ideas and those who adhere to the concept of 'intelligent design'. For example, the Australian geneticist Michael Denton wrote a book in the 1980s entitled *Evolution: A Theory in Crisis*.

Also the American molecular biologist Scott Minnich says that there is no evidence that the bacterial flagellum, a complex molecular machine, was ever produced by a Darwinian mechanism.

Charles Darwin had very few ideas about how life came about in the first place. His book *The Origin of the Species* makes no mention at

all of how life might have originally come about.

Professor Emeritus of Biology Dr Dan Kenyon co-authored the book *Biochemical Predestination*. Kenyon asked how the first proteins (the fundamental building blocks of living cells) could have been assembled without genetic instruction, i.e., without DNA. DNA is the most densely packed and elaborate assembly of information in the universe.

Bill Gates has said that DNA is like a computer program only much more complex than any we have been able to devise.

A significant group of scientists today maintains that there is no natural cause of information-rich systems and they arise from intelligent design.

To give a small idea of the enormous size of the challenge to demonstrate that life came about by chance or natural mechanism is that one estimate says the time required to construct a functional protein in the primordial soup is the age of the universe, 15 billion years, multiplied by 10 to the power of 60.

One final point: of the greatest significance to us as Christians is the question Can we believe the Bible, including its account of creation? For me a very inspiring point is that the underground church movement in China, which holds to a fundamentalist interpretation of the Bible, is growing and thriving.

Geoffrey Stubbs, Papatoetoe



Genesis historically accurate

To the editor,

I wish to take issue with David Attenborough's article in the March Touchstone, as evolution is not a solid fact.

Evolution is an unsupported hypothesis. Evolution has never been proven as it is based on assumptions such as estimates of the age of the earth and observations of artefacts and the fossil record.

It makes no sense to refer to the beginning of creation if there were millions of years before the creation of mankind. The fanciful idea that dinosaurs can morph into birds or apes into *Homo sapiens* given time completely ignores the fact that DNA is the fundamental building block of all living creatures. This building block specifically identifies each species.

To my knowledge, no scientist or geologist has ever been able to identify any DNA that has built a completely different species. Evolutionists have not identified a progressive link from original fossils to what they think they have evolved into.

To my understanding DNA does have the ability though to modify itself to adjust to the conditions which it is subjected to. But it can only identify its own kind and cannot identify another.

Evolution denies the existence of the biblical God but modern advances in science have led many previously atheist scientists to acknowledge the historical truth of Genesis and God.

The scientists Dr Gary Baxter and Dr Clifford Burdick are examples. There is a wealth of other information available about other people in different fields of science who have come to acknowledge the Bible as historically factual.

This is the fundamental cornerstone of our Christian faith. If we cannot hold to the historical truth that God created the universe and everything in it in seven days (Gen

1:11-13, 22-27; 2:1-4) and that death occurred with the original sin of Adam and Eve, then our faith becomes a lie.

Genesis is not a series of myths, as David Attenborough says. Genesis is quoted extensively in the New Testament; there are 60 allusions to Genesis 1-11 and 103 in total.

Jesus uses Genesis to explain doctrine and draw historical analogies (Matt 22:15-22, Luke 20:20-36.). Jesus says what is God's is God's, and what is Caesar's is Caesar's (Gen 1:26-27) when he was questioned about taxes.

When questioned about divorce, Jesus goes beyond the law referring back to creation in Gen 1:26-27 and 2:24 that God made man and female for marriage.

Jesus also refers to Capernaum being worse than Sodom in Genesis (Matt 11:23-24). There is also a reference in Romans 5:12-21 of Paul's view of a literal Adam. There are other references in Corinthians, Hebrews, Peter, Mark, Luke, Acts and Revelation as well. Jesus speaks of a timescale from creation to his day in Mark 12:26-27.

There is a huge amount of information available for anyone wanting to research the truth about God's creation, the historical accuracy of Genesis and the Old Testament.

I pray that the Methodist Church is not sanctioning a belief system that accommodates evolution (which I believe is a sin), that our Christian brothers and sisters will be encouraged to study the word as God intended. Only by doing so can we become true believers and followers of the Word.

A great source of information and material can be accessed through Creation Ministries Inc. They thoroughly research controversial evolutionary findings worldwide through reputable scientists, geologists and university professors.

Stuart Stevenson, Auckland



President
Rev Tovia Aumua



Vice-President
Dr Arapera Ngaha

To further our presidential theme 'a time to sow, a time to grow' we have been reflecting on particular aspects of growth.

In Job 8 Bildad the Shuhite asks how the Papyrus can grow without marshes and notes how the reeds will wither without water. This made us reflect further on what goes into growing our church.

What might we do to 'grow' the seeds sown that will nurture our church to not simply grow, but also to flourish? There are a number of ways in which church growth can be considered and we offer this model for your reflection.

Consider the model of our church as

The four pou of a strong church

a whare, a house. The floor of our whare is Papatuanuku - mother earth - signalling our church's mission is in Aotearoa, where our theology is contextualised to reflect social justice located in this country.

The whaariki - the mat on the floor - is the teachings of John Wesley and the four pou - corner posts - reflect four aspects of growth in our church. Each of these pou provide the stability required to hold up the roof of our whare and form the base from which the walls, the doors and the windows are assembled.

The roof is the all-encompassing grace, love and peace of God in Christ and with the Holy Spirit.

However, it is the corner posts, the pou, that we are concerned with today. Each of these pou represent one element of our church life that can be nurtured to grow and mature and which will in turn be reflected in the whole church. The question is what are our understandings of these pou and how do we nurture them

so that they can be reflected in the lives of our people?

Pou number one is theology. We need to explore what our God understandings are in our church communities because there will be variations mediated through a number of filters such as our upbringing, culture, gender, and hierarchical biases, to name just a few. A very simple beginning illustration might be the way we use gender neutral language in expressing our theology.

Pou number two is spirituality. Each year at Conference and in our Council of Conference meetings we are asked 'What is the spirit saying to the church today?' We respond through the decisions we make. And when the spirit is strong and vibrant, so too is the health of the church.

Pou number three is prophecy. One of the roles of church in society is to be the prophetic voice in our communities. It is our role to speak for those who cannot - the poor, the oppressed and the

downtrodden. In December guest Dr Jione Havea gave the address at the induction of the principal of Trinity College. Jione challenged us to be the prophetic voice in our church communities and our 10 year vision Let the Children Live is but one illustration of how each of us can contribute to that.

The fourth pou is whanaungatanga, or relationships. This pou is about building up and growing our connexionalism, in the first instance. But we also need to grow our relationships out in the community. If we are to model a life based on Christ's example then we must also grow and foster our relationships in the communities in which we live.

The challenge we offer for all is to reflect on and explore this model, to determine what these pou mean in our own context and how we can strengthen them so we might all grow together.

Majorities' right to discriminate

To the editor,

Thank you for printing my item on gender issues in the April issue and posting your own response to it. Taken together they make an interesting comparison.

Sex is the primary driver of everything we do, so sex is a central concern to both man and God. Despite this central concern, it does not of itself make LGBT issues central because the concern is both wider and deeper.

Acts against LGBT people in Russia, Africa and Asia need not be minority discrimination, but majority affirmation. It is mainstream normal that keeps societies operating.

As for Islam, it murderously discriminates against all non-Muslims so nothing particular can be read into its abuse of gays.

I agree Galatians 3:26-29 is a statement of inclusiveness yet it is always a question how far such can be taken before it encounters differences that society finds necessary to its functions. The text requires inclusion to the extent possible but does not fix the possible as an absolute.

I pointed out that tolerance of LGBT people has improved equally with tolerance of all forms of casual-sex, divorce and so-called un-natural acts as material conditions improve. Intolerance of all of them increases when material conditions are more difficult. Thus an informal but highly equitable form of gender equality always exists and is constantly adapting to changing conditions. This point your response chose to ignore.

The pro-gender lobby always accuses the mainstream of being homophobic or unreasonable. I would suggest any minority which seeks to judge the majority is being arrogant and condescending.

Your response does not attempt to address why majorities in most societies discriminated in this manner for most of history.

Modern society is trying to legislatively bind future society to the customs that have arisen out of a recent period of favourable conditions. We have no foreknowledge of the future.

Because church administrations span millennium and not just the current few decades, we have no right to foreclose on future options or to bind future generations to current conditions.

Better to live in a fluid state than to legislatively cast any current moment in concrete, only to have future generations take to the edifice with a jack-hammer because they must.

Ken Maynard, Auckland

The editor replies: Since I began this exchange by responding to Ken's original letter, it is best that I conclude it with another response.

The argument offered here is both callous and logically flawed. It says 1) Christian societies can and should use their judgement to over-ride Biblical imperatives when they must; 2) that it is the valid right of the majority to discriminate against minorities; and 3) for a minority group to object to this discrimination is "arrogant and condescending".

These are harrowing claims indeed but the argument then goes on to contradict itself by saying that contemporary societies do not have the same right to make their own judgements and alter their treatment of minorities because it restricts future generations.

A question for Ken: Given that only 46 percent of NZers identify as Christians (and fundamentalist Christians are a minority of the minority) does this make you arrogant and condescending for criticizing the majority decision to recognise the human rights of gays and lesbians and grant them marriage equality?

Finally, the statement that Islam "murderously discriminates against all non-Muslims" is another unhelpful, sweeping generalisation. Islam is not one single thing but a wide body of thought with many schools, traditions, and interpretations. While militant jihadist groups and the fundamentalist governments that covertly support them are certainly murderous and oppressive, they are a minority of the world's 1.6 billion Muslims.

FROM THE BACKYARD

A note from the editor: This is the last From the Backyard column that Gillian will write. Due to health and family reasons, she now needs to focus on other things.

I will greatly miss Gillian's monthly musings. She has a wonderful way of pointing out the connections among the daily details of life, the social issues we must deal with as a church and community, and the big theological questions we face as we ponder our existence.

Gillian is motivated by a passion for ecotheology and she has conveyed this by focusing first on the micro ecology of her own garden. Through her writing she has made us aware of the life that is all around us. She has reminded us of the changing seasons, the plants and animals who we share our patches of earth with, and the friends and strangers who populate our lives.

Thanks very much Gillian. Go well.

Seven years on

Gillian Watkin

The weather changed all over the country and we had our first frost.

I had been away and arrived home to find the heat pump on strike, like most in Hawkes Bay, according to the service man, but the house was still warm and cosy.

Outside a little sparrow sat in the birdbath pecking away trying to get through the iced up water bath. Her efforts were rewarded when some warmed-up water arrived and the ice removed. Whatever our needs, the littlest must be served.

We have now been here in this house for seven years since we moved down from Auckland. The number seven has from very early days taken sacred significance. For the ancient Egyptians it implied perfection, effectiveness and completion.

The Bible conveys this thinking in the creation story of seven days. The power of seven was written into the Law. The book of Deuteronomy outlines the requirement that at the end of seven years a release was to be granted and debts cancelled.

Biologists say that the cells of our bodies are completely renewed every seven years. Maybe the ancients were wiser than we knew.

What have these seven years meant for us? Moving here presented us some adventures before we were in our dotage. We wanted to plant a garden and provide a holiday base for our grandchildren and family. This we have done.

We are here to stay. We have made friends, found groups of belonging and built patterns and purpose into our days.

The garden flourishes. Our neighbourhood has developed a very vibrant crop exchange and we have come to see that different people

have different skills.

This year our grapevine flourished and there were bags and bags of grapes. Now it is the time of the feijoa. Our feijoa bush is at the front gate and ideally placed for an afterschool snack on the way home.

Soon it will be marmalade time but we don't make it, rather the fruit disappears from the gate as our do-it-yourself contribution to the effort.

The variety of fresh produce remains one of the keys to our enjoyment. Alan recently got a call from a friend and later he arrived home with a large bag of field mushrooms and another of apples. In this so-called rock star economy of ours we must keep the practice of gifting and reciprocity alive and well.

The climate, the sky and the vast sweep of the plains never cease to uplift our spirits. Sitting by the river or the uncluttered sea provides perspective to our lives.

Among the spiritual questions we have come to ponder is the health of the waterways. Who will care for the water here? When will the trees be seen as living beings of God's creation rather than a house or table waiting to be revealed? (That one can be hard here given the broad expanse of timberlands we travel through).

Last of all we live in a small provincial city where there are high unemployment and crime rates. But there are good people working hard to make a difference in young lives.

I have come to believe that child poverty is not so much about absence of money but is seriously about absence of choice in everything that matters in life.

Whatever our needs, the littlest must be served.

HONEST TO GOD

Love and the God particle

By Ian Harris
Scientists in Europe are again revving up the Large Hadron Collider, built to smash proton particles together at colossal speeds.

People of faith would be wise to follow their project no less than physicists, since throwing light on the world's origins has huge implications for the way the church expresses its beliefs.

Christians are caught in another Galileo moment. For while creeds that begin "I believe in God the Father almighty, Maker of heaven and earth" are true to the biblical understanding of past ages, today they leave the churches increasingly adrift as science continues to unfold its secrets. They will have to choose between adopting a quite different understanding of the origins of our universe, and turning away in stubborn denial.

Recall, for example, the excitement in the scientific world when a Collider experiment confirmed the existence of the Higgs boson - styled by some 'the God particle' - three years ago. (If you don't recall it, see the

documentary *Particle Fever*, currently screening in some cinemas.)

The back story is fascinating. While walking in the Scottish Highlands in 1964, Edinburgh

Professor Peter Higgs had a bright idea about how sub-atomic particles acquired mass. This was the missing link in the standard model of the ultimately tiny, the process that caused other particles to cease whizzing freely after the Big Bang and cluster to form matter, stars, the planets... and us.

He conjectured an energy field through which particles moved and reacted in various ways, with some acquiring mass, others not. The field became known as the Higgs field. An accompanying particle or wave (Higgs prefers wave) carried the field's effect and this was dubbed the Higgs boson.

As National Geographic describes it, "Higgs' idea was that the universe is bathed in an



Alternatively, if a particle interacts significantly with the Higgs field, it will have a higher mass. The idea of the Higgs field requires the acceptance of a related particle: the Higgs boson."

Higgs' imaginative leap tantalised physicists for 48 years. Then in 2012 the European Organisation for Nuclear Research announced in Geneva that two teams of scientists, working independently, had smashed proton particles together at close to the speed of light, recreating conditions that existed a billionth of a second after the Big Bang - and confirming that the Higgs field and boson are indeed part of the mystery of the universe.

So what has the God particle

invisible field similar to a magnetic field. Every particle feels this field but to varying degrees.

"If a particle can move through this field with little or no interaction, there will be no drag, and the particle will have little or no mass.

to do with God?

Nothing at all. Higgs disowns the term, and well he might. His discovery is pure science, not theology.

Though there are people of science and religion who muse on discerning 'the mind of God', all they are doing is projecting an image of a divine super-scientist who must always be one step ahead (or 10,000 steps ahead) of what earth-bound scientists can discover. 'God' then remains eternally embedded in the gaps beyond human knowledge.

That was fair enough in past eras, when people wove myths to explain how the world came into being and why it works the way it does. Religions carry some of those stories into the present but no one should treat them as science.

Instead, the stories represent the attempts of our forebears to make sense of their world and its forces - including stars, the seasons, the cycle of life and death, and 'the hidden energy of things' - and find meaning for their lives within them.

Christians who affirm God as

Maker of heaven and earth retain at least some of that pre-modern understanding, while atheists use it to dismiss religion as outmoded. Conflict between religion and science thrives on mutual misunderstanding.

There's another perspective, however, which makes that conflict irrelevant. It says to scientists: 'Go for it! Find out all you can about the wonders of the universe and of life. Help us to see them as they are, for scientific truth can never be at odds with the religious search for meaning or the life-enhancing values which good religion carries. Religion's insights stem from centuries of reflection on human experience. Its truths have nothing to do with analysing atoms.'

Religion offers room to conceive of a metaphorical God particle around which the highest, deepest and best values of humanity cluster and cohere. Its force field is love. In the Higgs field, love doesn't figure.



Around 60 people from different churches gathered on New Brighton beach to witness sunrise on Easter Sunday.

Churches link to greet new dawn in East Christchurch

By David Hill

The Easter Sunday sunrise on New Brighton beach is becoming a symbol of renewal for Christians in east Christchurch.

Around 60 people from eight different congregations witnessed sunrise. They heard a reflection from Linwood Avenue Union Church's Rev Darryn Hickling, and most retreated to New Brighton Union Church for breakfast.

New Brighton Union Church minister Rev Mark Gibson says the ecumenical Easter Sunday service has been a New Brighton tradition for several years.

"In the last two years ago it has expanded to become more of an eastern thing as congregations seek to form new relationships.

"It brings together Methodists, Presbyterians, Union Church, Anglicans, and Catholics. The local Grace Vineyard church was represented this year."

Mark says the Easter Sunday service is just one of the initiatives that have emerged since the earthquakes of 2010 and 2011.

As part of his role as the Methodist Church's eastern strategy

co-ordinator Mark meets regularly with the ministers from Wainoni Methodist, Linwood Avenue Union and St Georges-Iona Presbyterian Churches to explore ways of doing church together.

The four parishes now worship together on fifth Sunday mornings as well as during Easter, the Christmas-New Year and January periods and for Pentecost.

"That's not all. The ministers of those parishes are going to preach at each other's parishes during the winter," Mark says.

"There are conversations between various parishes to support what each other is doing and to explore initiatives of what we can do together."

Among those are Messy Church and Craft Church meeting outside the normal Sunday morning timeslot to offer different activities.

Another possibility is the something similar to the Café Conversations, which were successful in New Brighton in the past, in partnership with East Christchurch Catholics.

Mark says another initiative involving the eastern churches is a

regular small churches gathering.

"A number of small parishes have begun meeting regularly for support. They share stories, encourage one another and look for ways we can help strengthen what each other is doing.

"Time and again we are discovering that if we continue to approach from the old models and doing things on our own the future looks bleak. But as we discover each other and how empowering it is to work together the future looks exciting."

While people in East Christchurch continue to live amid destruction and the Canterbury District Health Board is reporting levels of mental health cases not seen anywhere else in New Zealand, Mark says he is increasingly optimistic about the future.

"As we work together all sorts of new possibilities emerge that we could never have envisaged. For me this is where we really experience a new birth and the Holy Spirit in our midst, gathering, challenging, empowering, inspiring.

"On a daily basis we are experiencing God's spirit recreating the church and challenging the way it was."

Where is justice to be found?

By Laurie Michie
More than 20 years ago 17-year old Teina Pora was convicted of raping and murdering Susan Burdett.

A retrial was successfully sought in 2000 but he was again found guilty. Recently, following an appeal to the Privy Council, Pora's conviction was quashed. Clearly justice was not served for him in NZ.

This is not the first time that our judicial system's decisions on murder cases have been questioned by the Privy Council. However appeals to the Privy Council are no longer possible. That right has been removed in NZ law. So how confident can we be that justice will always be done in this country?

About a decade ago a senior member of our judiciary suggested that NZ would do well to set-up a review panel for the small number of cases where justice may not have been served. Following the Privy Council's quashing of the convictions of Pora, however, our prime minister stated that no change is needed due to the robustness of our own legal system. This fiat dismissal of the need for change runs counter to evidence pointing in the opposite direction.

As citizens we owe a

debt of gratitude to those people who have worked to see justice done. In the case of Teina Pora the initiative did not come from the seat of power in Wellington but from Hawkes Bay. Tim McKinnel was not prepared to rest his doubts about Pora's convictions and he worked for years with Pora's legal team to prepare the appeal to the Privy Council.

Unfortunately Teina Pora's case is not the only one referred back to NZ by the Privy Council. Last year David Bain's settlement was again delayed by the decree-like interference of a former minister of the Crown. Constitutional guidelines are needed to indicate the boundaries between judicial authority and Government.

Where did the campaign for justice for Bain begin? Once again, not from the halls of power in Wellington but with Joe Karam now of Te Kauwhata. Hawkes Bay and Te Kauwhata - this is reminiscent of a comment in a gospel, "Can any good come out of Nazareth?"

Justice begins with good citizens who hunger and thirst for righteousness wherever they may live. Then let each one of us engage with this question, "Is justice done for each member of the community where I live?"



Being an Easter people

VIV WHIMSTER
REFLECTS ON THE RISEN CHRIST

In case we need to be reminded that we are an Easter people, almost all the lectionary readings for this period from Easter to Pentecost are drawn from the New Testament. Apart from the Psalms, they focus on life lived in the experience of the risen Christ.

If it seemed a challenge to those of us who link faith stories from the Hebrew Scriptures in the lectionary with our Lenten journey, it may now feel as if the pendulum has swung the other way and we have lost our link with the past.

Let's take a closer look, however. As we read about the early church in Acts, we find many links made between the Scriptures which were known, loved and lived out by Jesus' followers and their recent experiences of God in Jesus. In our church context, we often read a Christian understanding back into the Hebrew

Scriptures; the early followers of Jesus made the connection the other way round.

This month's gospel readings come from John, which may seem strange, given that this is the year of Mark. However, Mark ends abruptly and commentaries offer a variety of reasons for this.

The earliest copies of Mark's gospel are very short on resurrection narratives, unlike Luke and John particularly. So, the lectionary uses these other two gospels to complete the puzzle and allow us to explore the accounts of the risen Jesus.

For many of us, these passages of Scripture are so familiar that we fail to engage with the mind-blowing, heart-searching, seesaw emotions of the disciples as they grapple with their experiences.

Jesus, whom they struggled to understand during his life-time, now issues them with a mission and the power to put

it into practice. John's gospel is thought to be the last to be written and it suggests a further generation or so of reflection on Jesus' life and identity.

It expresses faith from a world influenced by Greek philosophy, as does 1 John, from which the epistle readings are taken.

Somehow, people of faith continue to make connections between the reality of today and past understanding and experience. Novelists rewrite stories of faith in contemporary settings, movies can be fertile ground for exploring biblical themes, and our context of Aotearoa New Zealand opens a range of images which were simply not part of life for the Middle East of 2000 years ago.

So here are some questions we might ask ourselves as we approach the Scriptures chosen for this second half of the Easter

season:

- Where does the experience of the disciples from Scriptures resonate with our own experience?
- Where do the concepts of John's gospel and the first letter of John, challenge our theology today?
- Which everyday words might we use to describe the presence of Christ with us?
- Which characters from contemporary novels or movies provide accessible images to use as we think of the risen Christ?
- What images, like the chrysalis that becomes a butterfly, might we find in the world around us to help our understanding of resurrection?

Come, Spirit of Jesus, open the eyes of our understanding and warm our hearts to be Easter people and witnesses of your life among us today!



The freedom of the skies

CONNECTIONS

By Jim Stuart



The Danish philosopher Søren Kierkegaard has always been one of my favourite philosophers. Born in 1813, the son of a servant and a peasant turned

successful businessman, Kierkegaard's take on the Christian church has challenged and intrigued me since I first encountered his thought as a fledgling theologian.

Now that Christendom does not have the same hold over society, it has been interesting to go back to some of his parables and stories and reflect on what they might say about the meaning of faith in our time. The parable of the geese is worth reviewing in full:

"A certain flock of geese lived together in a barnyard with high walls around it. Because the corn was good and the barnyard was secure, these geese would

never take a risk. One day a philosopher goose came among them.

"He was a very good philosopher and every week they listened quietly and attentively to his learned discourses. My fellow travellers on the way of life," he would say, "can you seriously imagine that this barnyard, with great high walls around it, is all there is to existence?"

"I tell you, there is another and a greater world outside, a world of which we are only dimly aware. Our forefathers knew of this outside world. For did they not stretch their wings and fly across the trackless wastes of desert and ocean, of green valley and wooded hill?"

"But alas, here we remain in this barnyard, our wings folded and tucked into our sides, as we are content to puddle in the mud, never lifting our eyes to the heavens which should be our home."

"The geese thought this was very fine lecturing. 'How poetical,' they thought. 'How profoundly existential. What a flawless summary of the mystery of

existence.'

"Often the philosopher spoke of the advantages of flight, calling on the geese to be what they were. After all, they had wings, he pointed out. What were wings for, but to fly with? Often he reflected on the beauty and the wonder of life outside the barnyard, and the freedom of the skies.

"And every week the geese were uplifted, inspired, moved by the philosopher's message. They hung on his every word. They devoted hours, weeks, and months to a thoroughgoing analysis and critical evaluation of his doctrines. They produced learned treatises on the ethical and spiritual implications of flight. All this they did. But one thing they never did. They did not fly! For the corn was good, and the barnyard was secure!"

The story is a critique of the Church of Denmark where for Kierkegaard the pews were obviously too comfortable. It was not a place where church members took risks, rather one where they enjoyed the comfort and security of the familiar.

Along came a philosopher who challenges them by asking if the 'barnyard' is all there is to existence. He tells them about another and greater world outside but the geese are intent on staying in their "puddle in the mud". They are content to remain in the barnyard, never using their wings to explore the freedom of the skies.

By telling this parable, Kierkegaard was challenging the church and to some extent the society of his time, to stop looking inwards for what was a false and hypocritical security. For him the comfortable pew was like a prison.

Rather he offered a view of faith on the wing, where the Gospel offered a freedom and a hope that sought faith with deep meaning and a community for those seeking truth.

Free of the obligations of Christendom, we as followers of Christ can unclip our wings and take to the skies. Instead of looking after old relics we can explore the new possibilities in a world where God is still at work.

The good news of parochialism

Peter MacKenzie
UCANZ executive officer

There is an inherent tension in churches between the competing attitudes of parochialism and denominationalism - whether the church is a cooperative venture or not.

Being parochial is aligned with having a local identity derived from a geographic location, while being denominational reflects the identity that is derived from our church practice and theology.

As churches come under tension from changes in demographics and financial challenges, there is often a need to consider some form of coming together to create more economic units.

This is nothing new. In the beginning of the 20th century many denominational churches clustered together in circuits or parishes to provide ministry to widespread congregations. At this time

denominationalism was ascendant and ministers often faced long travel distances.

The ecumenical debates of the mid-century allowed parochialism to gain more ground. Churches in a community were able to put aside denomination in favour of a local solution. In many communities there was a simple choice - unite locally (which is parochial) or unite within the church to make a much bigger parish area. It may have been a simple choice but it was never easy.

Many Union and Cooperating churches were formed with a background of parochialism. They wanted to be a local church and that was more important than denominational differences. In many of our rural areas the only reason the church has survived is attributable to people setting aside their denominationalism in favour of a

parochial solution.

Times have changed but many things stay the same! We, as churches, still face the same tensions between being local and being denominational.

Smaller churches are still struggling with the tension of being a local church and the need to create a bigger unit. In some areas we are seeing denominational mergers as neighbouring churches amalgamate but that is not an option for everyone. Distance and distinctiveness often block the possibility of denominational churches merging.

So what of the option of staying parochial (local) and breaking down the denominationalism? Our UCANZ parishes bear witness to the fact that it can be done.

Churches have successfully worked together in communities for more than 50 years and in doing so they have affirmed that God's Spirit

moves in ways that challenge human attitudes. The Spirit unsettles, making us un-peg the tent and move on.

In the ecumenical spirit of those that envisioned church union, UCANZ believes that there are opportunities for the local church to strengthen their calling in their community. This affirms the one-ness of Christ's body and communion of the church. While the Procedures for Cooperative Ventures is approved by the five partner churches, it provides a framework for other form of cooperation beyond our usual partnerships.

Parochialism gets plenty of bad press but maybe it is part of a creative tension that invites churches to look at new wineskins to hold the precious vintage of our faith. For together we affirm, "He is risen! And he is Lord."



Trinity College students visited the former Christian church Hagia Sophia and the nearby Blue Mosque.

Letters from Cappadocia

By Rachel Masterton

Turkey was a place I had never imagined visiting until the principal of Trinity Theological College asked me to seriously consider travelling there in September for the College's Bible in Context course 'Following in the footsteps of St Paul'.

I was completing my Licentiate in Ministry Studies through Trinity College, and our assignments for this course were to write about the geo-political and religious significance of the sites we visited.

Over the course of the trip we saw so many places and heard so many bits of information that it was easy to be swamped by it all. I realised that I needed to just immerse myself in the experience day-by-day and the easiest way to write about it was through letters.

For our visit to Gallipoli, I wrote to Colonel Mustafa Kemal Ataturk, the first president of Turkey. Ataturk was an army officer and the commanding officer of the 19th Division during the invasion at Gallipoli and made his soldiers hold their ground and fight off the ANZACs until they retreated.

After our visit to Hagia Sophia, I wrote to the people of

Istanbul. There is a move to revert this beautiful building from a museum back to a mosque. Whilst I can understand some of the reasons for this, I wanted to remind them that they would lose the income from the many thousands of tourists who visit this museum each day.

What struck me most here was the collision of the Islamic Ottoman Empire and the Christian Byzantine Empire. Hagia Sophia is next to the Blue Mosque, and this is a place where all people can gaze in wonder and see how two religions can share the same place. It is a place of great wisdom, a world heritage site, and the Shrine of the Holy God. It offers lessons that are just as valid today as they were in the past.

Regarding whirling dervishes I wrote to Rumi, the founder of the Mevlevi Order of dervishes, about the religious symbolism of their ceremony in which black means life, and white means death.

Each dancer in the ceremony seemed to be on his own individual journey even though they were part of a group. As they spin, they are said to turn towards truth, grow, abandon their egos and embrace perfection, before returning to be of love and service

to creation.

However, in my letter to Rumi I asked whether it is now time to let women into this 'brotherhood'. It seems a shame women can only practice this in the privacy of their own home.

My final letter was to Paul at Ephesus. I expressed amazement at the work he did, his hard times and his successes.

I wrote, "You mentioned fighting off wild beasts in Ephesus in your letter to the Corinthians. I imagine this was the opposition of the human and spiritual kind rather than actual animals. Your witnessing wasn't easy and it would be easy to get dispirited about the work you were called to do in God's name."

"It's a good reminder to me that no matter how easy it is to get downcast and feel that you are not making a difference we need to remember that God is on our side and he will see us through."

"Visiting Ephesus was a time of reflection. We need to witness to everyone around us, not just those who are already Christian. That's too easy. We need to be ready to roll up our sleeves and get a little dirty. We need to witness to those who don't believe, and we need to persevere."

"I am pleased I spent time there walking in your footsteps. It was just a little time but I learnt a lot."

Other highlights of the trip were swimming in the Mediterranean Sea, hot air ballooning over Cappadocia (standing in a picnic basket 800 metres above the ground is pretty amazing), and the local people - from the charming men (I've never been propositioned three times in one week before) to the women at the Underground City selling dolls to make a living, to the millions of Turks who cram the footpaths in the cities.

A grateful thanks to Methodist Travel and Study Committee and Smethhurst Trust for their financial support, which assisted me in completing this course.

How to change the world on-line

By David Hill

Kiwi Methodist students recently completed a course through an American Methodist university without leaving home.

Eight Trinity College students, including myself, and recently former Trinity College principal Rev Dr David Bell took advantage of modern communication technology to complete the course, How to Change the World, through Wesleyan University in Connecticut.

David Bell describes How to Change the World as "a Methodist educator's dream because it plunges

us into the social conscience and heart of Methodism with a dazzling array of analytical tools". It provides the perfect follow-up to Trinity College's Effective Church Leadership courses.

How to Change the World is part of a new wave of Massive Open Online Courses (MOOCs) available through the Coursera website. Via Coursera students can enrol in courses for free through major universities throughout the world, including Harvard, Oxford and Cambridge universities.

Several of the courses allow students to receive accreditation, for a small fee, via an online 'badge'. This is a certificate that can be displayed on social media websites including Facebook.

Course teacher and Wesleyan College president Professor Michael Roth says he decided to initiate a partnership between Coursera and Wesleyan about two-and-a-half years ago.

"We began with six classes. I thought we should be experimenting with new modes of pedagogy and technology, and Coursera offered great promise and flexibility."

"It also enabled Wesleyan, a small school with only 3,000 students, to reach hundreds of thousands of people around the world."

Michael says the course offers an introduction to some of the major global challenges of our time. "I hope it can launch students who are curious and energetic to understand what we know, why they should care, and what they can do".

The six week course included pre-recorded lectures and readings. Assignments covered five topics: an analysis of the commons and social good, poverty and development, climate change and sustainability, global disease and health, and women, education and social change.

"From an analysis of the commons, to significant issues of cultural hegemony, (which is of particular importance for Methodism in New Zealand), to understanding the impact of economic diffusion on development, health, and poverty, our online Trinity College students proved their worth in an

international environment," David Bell says.

The course was inspired by the Social Good Summit that was held in California in 2013. The Summit featured people working for global change, including Nobel Peace Prize winner Malala Yousafzai, World Bank president Dr Jim Yong Kim and celebrities.

During his lectures Michael interviews academics and experts, and plays segments from the Social Good Summit.

Michael says nearly 120,000 students have signed up for the class. Two-thirds of them are from

outside the United States.

A disadvantage of the on-line format is that the materials are the same for all students.

"The discussion boards can help to overcome this but it is very easy for people to disengage," Michael says. "This can be mitigated by more inviting discussion sessions and perhaps by students getting together in locations around the world to reinforce what they are learning online."

Given the number of students, it is impossible for the course teacher to mark all of the assignments. Instead, each student assesses three other students' assignments each week.

Over the six weeks, I assessed assignments from students from Canada, the US, Brazil, Nigeria, China, the UK and Europe. This gave me insights into issues in those regions, while my own work provided students with insights into life in post-earthquake Christchurch.

During the course, students discuss a range of issues on-line with their international peers and use different online tools including Open IDEO (an open innovation platform that allows people to develop solutions to global issues).

As David Bell puts it, "We set out to change the world and changed ourselves in the process".

Michael says he hopes the course will give students a greater awareness of global challenges and the sense that there are things we can do to make a difference.

While Wesleyan College was found by Methodists, Michael does not think Methodist values influence the university, except in the most general sense.

"Like many colleges in 19th century America, our school did see its mission as promoting the public good and not just training students. This does continue to inspire much work at the university, especially in the notion of 'the engaged university' which has animated much work here over the last several years."

To find out more about enrolling for this and other Coursera MOOCs, sign up for the 6senses.co.nz website through Trinity College.



**Methodist Trust
Association**

Results to 31 March 2015

	6 Mths to 30/9/14	12 Mths to 31/03/15
Income Fund	5.49%	5.46%
Growth and Income Fund	4.01%	4.36%

Income Distributions for the quarter totalled \$3,345,827

Contact email: info@methodist.org.nz

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Trinity Methodist Theological College

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Graduation an end and a new beginning

On March 15th Trinity College held the first of its two graduation ceremonies for 2015.

In addition to students receiving their qualifications, the ceremony was the occasion to commission the College's new lecturer in Maori Studies Te Aroha Rountree.

Five students graduated with their Diplomas in Practical Theology and four received their Licentiates in Ministry Studies. Te Taha Maori Tumuaki Rev Diana Tana delivered the message to the graduates.

Trinity College Principal Rev Dr Nasili Vaka'uta says graduation is an important event in the life of the College.

"It is a time and space set apart to acknowledge and celebrate the achievements of students in their educational journey. It is an opportunity for fellowship and worship as a community but it is not an end in itself," he says.

"It is one point, a milestone, on the pathway of life-long learning. Graduation marks completion inasmuch as it invites everyone to explore the possibilities and surprises on the road ahead."

The five students who received their diplomas are now stationed as probationers on their way towards ordination in the Methodist Church.

They include Shadrack Davids and Jeremiah

Amani who have both been called to ministry after long careers in teaching.

Shadrack says his training at Trinity College was very challenging and enriching. The experience convinced him that he had made the right choice to enter the ministry.

"Trinity College offers a balanced, insightful programme of study that presents current thinking about theology and the role of the Church in New Zealand society. The teaching and course material is of high standard," Shadrack says.

"I am interested in academic theology but I now I want to bring that learning to a practical level through parish ministry and pastoral care. The key challenge in the ethics of Jesus is to serve people at their point of need."

Jeremiah migrated to Napier from Samoa as a boy and after graduating from university taught primary school for 20 years. He says he is grateful for the Trinity College block courses that allowed him to study while working.

"The Trinity College courses are very open minded and encouraged students to think outside the square regarding ministry, theology and pastoral care. The course in Turkey was a great experience that consolidated my understanding of the history of Christianity."

Jeremiah says it was also very valuable to learn about the bi-cultural nature of the Methodist Church through his Trinity College



Trinity College graduates (from left) Siutaisa Tukutau [DpPTh], Shadrack Davids [DpPTh], Jeremiah Amani [DpPTh], Veitomonu Siufanga [LiMS], and Finau Halaleva [DpPTh].

courses.

This view is echoed by Suitaisa Tukutau who has earned her diploma and is now a probationer at Vaine Mo'onia Tongan Congregation in Ponsonby.

Suitaisa says her training at Trinity College was very practical and covered a range of topics from Biblical studies to preaching sermons to working bi-culturally in Te Haahi Weteriana.

"My first placement during my training was in a Union Parish. It was very helpful to learn how things are done in a Palagi context because we are a multicultural church."

Two students who gained their licentiate this year were the first to complete the entire course on-line. Dorothy Willis and Rachel Masterton are lay preachers based in Southland and Otago respectively.

Dorothy and Rachel both say they pursued their studies through Trinity College for personal fulfilment and to improve their capacity as lay preachers.

Rachel says Trinity College's on-line learning

was very convenient and meant she could do the assignments on her own time outside of work.

Dorothy attends Riverton Union Church, which is a local shared ministry run by lay people. She has been an accredited lay preacher since 1981 but did the Trinity College Lead Worship course for lay preachers several years ago so she could tell other lay leaders about it.

That started her on a long journey of education and she is now taking on-line 'Coursera' courses taught by leading universities around the world.

"Trinity College's courses have exposed me to different opinions, ideas and modern thinking. Theology and worship styles are changing and it is important that lay preachers keep abreast of them," Dorothy says.

"Through the on-line forums we communicate and discuss things with people throughout New Zealand. I have a disability and this was the only way I could have pursued my studies."



Tevita Kau

Meet Tevita Kau

Candidate for Methodist ministry Tevita Kau was born in Tonga and migrated to New Zealand in 1981 as a child.

"You can imagine arriving to NZ in the 1980s as a five year old, unable to speak or understand a single word of English. It meant that I had to quickly adapt myself to the new way of life," Tevita says.

He married Loumaile Kite in 2004 and they have a nine year-old son.

"Our family has always been Methodist. We belong to the congregation of Lotu Hufia, under the umbrella of the Auckland-Manukau Tongan Parish."

Tevita worked extensively alongside the presbyter and stewards in the Lotu Hufia congregation for many years in youth ministry, children's ministry and evangelical groups. In this way he gained valuable experience in different aspects of church life.

He says having a big family to support him is a vital component to his journey thus far. "Their support and love in times of need gives me a clear understanding of what family is all about."

Tevita has worked in the warehousing industry for more than 20 years. In recent years he has also taken courses at Trinity Theological College.

"This has been something of a challenge but the support from the college in tailoring a pathway suitable for my situation has allowed me to provide for my family

financially and at the same time work towards completing my training at the college," he says.

"I am now working towards completing the Licentiate in Ministry Studies (LIMS).

"This year I am fortunate enough to be taking part in Trinity College's placement programme with Vahefonua Tonga. This will be my second year in this programme and this year I am placed with Otara Parish - Tokaima'nanga, under the guidance of Rev Hola Paea.

"Last year I was placed in the Papatoetoe Parish under Rev Ikilifi Pope. The experience and knowledge that I will come away with from this programme, will help immensely with my development as I continue to seek my vocation."

Students at Trinity College come from a diversity of cultures and backgrounds. What stood out for Tevita as a candidate for ministry is how these students come together to study and to answer their individual callings.

"We all bring something different and unique to the table of Christ to share and yet our faith is one, as we believe in the living God."

Tevita says one day he will part from his beloved forklift but for now, his calling is to toil in his warehouse and share the good news of Christ with more than 100 employees through kindness, positive advice, support and all that is good within himself.

"As a candidate for Methodist ministry, I am prepared to look beyond my boundaries and, in accordance with John Wesley's wish of his followers, serve whenever I can and wherever I can."

Maori Studies to expand

Trinity College principal Rev Dr Nasili Vaka'uta says the appointment of new lecturer Te Aroha Rountree will allow the College to extend the range of Maori Studies and Maori language courses it offers.



Te Aroha Rountree

lecturers to develop Maori components to other courses, such as pastoral care and theology.

Te Aroha is fluent in Maori and also plans to develop Te Reo courses that are relevant to Trinity College students.

"In the past, I have prepared material for students who have asked to learn Maori greetings, prayers and hymns. Our Te Reo classes will present a more focused approach to teaching the language but they will be different than conversational Maori classes that are taught elsewhere."

"The focus will be on Biblical texts and practical ministry that is relevant for Trinity College students."

Increasing collaboration between the College and Te Taha Maori is another priority. Te Aroha says Te Taha Maori has its own training programmes for kai karakia and minita-a-iwi but she hopes to see more Maori students take courses through Trinity College that are not part of the those programmes.

"Te Aroha is not the first person of Maori descent to teach at Trinity College but she is the first to be appointed to the full-time position of lecturer in Maori Studies. In that role, she will deliver and develop new Maori Studies courses, and liaise between the College and Te Taha Maori, which has predominantly funded the position."

"It is an honour to welcome Te Aroha to the role, and I am sure she will be a great asset for both the students and staff of Trinity College," Nasili says.

For the past six years Te Aroha has taught four Maori Studies courses at Trinity College. She says she has plans to expand the range of Maori Studies courses and will work in collaboration with other

College Snippets

MP201 PASTORAL PRACTICE - block course 4th May to 8th May at Trinity St John's College, Auckland. Tutors will be Rev Val Nicholls and Rev Dr Mary Caygill.

COLLEGE WORSHIP - Sunday 10th May, 4:00pm Wesley Hall, Trinity St Johns College, Meadowbank. All welcome.

TRINITY SUNDAY - 31st May. We thank the Vahefonua congregations who will be having a thanks offering on this Sunday towards the work of Trinity College. All Methodist congregations who wish to take part can request information from the superintendent of Vahefonua.

MD306 BEGINNERS GUIDE TO THEOLOGY - This course is a face to face course held at Trinity St John's **COLLEGE OVER TWO WEEKENDS** - 6th & 7th June and 13th & 14th June.

Any one from outside Auckland who wishes to enrol in Trinity College courses should contact the College manager, trinity@tcol.ac.nz regarding enrolment and accommodation.

Grant provides boost to Deaf ministry

By Sophie Parish

The Ministry with the Deaf Trust was established in 2007 to support Methodist and inter-denominational ministries to Deaf communities in Auckland and Hamilton.

Ministry services are vital for the Deaf community but earlier attempts to build adequate funding had been unsuccessful.

Ministry with the Deaf Trust chair Rev Barry Neal along with wife Moira and a small group of people who had given long term support to deaf ministry saw the need to build an endowment fund that would finance a range of Deaf ministry projects including stipends for a chaplain and other services.

It is now building up its financial reserves with the help of a grant for the Prince Albert College Trust.

In 1971 The Auckland Deaf Christian Fellowship (ADCF) established the region's first Deaf church. Supported by Methodist Mission Northern, it was a response to the Deaf and hearing impaired community, who wanted to have a place to worship together.

Today, Rev Sandra Gibbons holds Deaf services on the first and third Sunday of the month at Rosebank Peninsula Church in Avondale. ADCF also provides ministry services around the greater Auckland region and its eight lay leaders receive small

stipends to cover their travel costs.

The ADCF is supported by a number of churches and organisations either financially or in other ways.

Sandra says the ADCF works with a Uniting Congregations Local Ecumenical Project. The Methodist Church provides support by employing Sandra half time and this is supplemented by a stipend from Methodist Mission Northern's Lifewise arm.

The Hamilton Deaf Fellowship holds services every second Sunday of the month at St David's Anglican Church and St Columba's Catholic Parish in Hamilton. There is also a Bible Study held once a month where they use visual presentations and New Zealand Sign Language (NZSL).

The Hamilton Fellowship has been supported by regular grants from the Todd Foundation which funds a range of Hamilton Christian Social Service projects. These grants plus offerings, the work of volunteers and the use of Church facilities enhance the co-operative ecumenical nature of the group.

Crosslight Trust based at St David's Anglican Church in Hamilton helps by funding Jean Master's one day per week service for the Deaf. Jean's work with the wider community includes, literacy sessions for adults and sign language courses. Recently she provided a sign language course to the staff of a mental health organisation.

Barry Neal says the goal for Ministry with the Deaf Trust is to build its endowment fund to \$100,000 by June. With the help of a \$12,500 grant from the Prince Albert College Trust they are now closing in on their goal.

"The grant from PAC has enabled the Ministry with the Deaf Trust to boost its endowment fund. Currently half the interest from the endowment funds is paid toward Auckland Deaf Ministry stipends. From January this year our grant is \$3,000 and up more than 20 percent on last year," Barry says.

"If the Ministry with the Deaf Trust Endowment Fund can then reach \$130,000, it can provide \$4,000 annually."

This stipend helps with ongoing costs of ministry and pastoral care.

There is a need for ongoing funding and Barry says he hopes the Trust will eventually to be fully funded on an ecumenical basis. In the meantime they are building funds to endow ongoing ministry.

For donations, subsidies, grants, endowments, gifts, legacies, loans and bequests either in money or in kind please contact: Barry Neal: nzmdtrust@gmail.com.

For more information visit the webpage of the NZ Ministry with the Deaf which can be found under the organisations tab on the Methodist Church of NZ website.



A Christmas service for the Deaf community in Auckland.



Rev Vai Ngahe (left) with drop-in organiser Beverly Iosefa.

Manurewa drop-in serves up hospitality and hope

By Sophie Parish

When Rev Vaitu'ulala (Vai) Ngahe was stationed at South Auckland's Manurewa Methodist Church it was already named, 'The Corner of Hope.' Now five years later the church is extending its message of hope by opening its doors every Tuesday to provide a morning tea for people in need.

"Hope is about something to look forward to, we are trying to do something people can 'hope' for," Vai says.

He believes the 20 to 30 people who show up on Tuesday mornings need to feel a sense of belonging, a place to feel welcome and a place to meet and talk. "It's not just about the eating, it's about a poverty and loneliness."

The congregation calls its weekly offering a hospitality drop-in service. Vai does not like to use labels like 'homeless' for people in need within the community. He says Jesus' responsibility was not just to welcome people to listen to his sermon but to feed their spiritual and physical needs.

Parishioner and volunteer Robin Ziegler says many retired people come in regularly for the morning tea and a chat. "What it does is bring people together. Many are lonely, and what we've found is it's not about feeding people it's about people talking to each other," Robin says.

"People who attend were quiet when they first started coming but they are now opening up and the parishioners volunteering are opening up as well."

Learning about weekly hospitality is new for some of the parishioners. Efforts are made each week by regular volunteers,

to commit a few hours of their time. They make meals, sandwiches and bake sweets to bring. They work together in welcoming the people who come through their doors.

Local sponsors of the hospitality drop-in service are Bakers Delight in Manukau and the Manurewa Cosmopolitan Club. English, Tongan and Samoan congregations offer volunteers and food each week.

Parishioner Beverly Iosefa organises the morning tea.

"Seeing happy people is rewarding. Pastor Vai opens with a prayer and some people have not heard prayers before. Often people who come offer to say grace in Maori, Tongan and Samoan," Beverly says.

"At the end of morning tea volunteers say they hope to see them again, and often many return."

Local MP Andrew Beyer supports the weekly morning tea. "In my own experience of living and working in the area, many people feel a bit disconnected with others. This event offers people genuine connections with others and with us. Volunteers and people coming to the church say they look forward to the next time," Andrew says.

Andrew and Vai say some people attending are in need of extended support. "In time we hope to connect some of these people which services which can help them," says Andrew.

For now, Vai says, the best part of it is he gets to know people more fully. It's about good quality time to sit down and eat, and talk. I have come to realise this is a part of the church."

Ploughing the mission field to support Kiwi farmers

By David Hill

Two American visitors at the South Island Agricultural Field Days in March were on a mission.

Dennis Schlagel and Al Hauschild are from Illinois and they had travelled the furthest of all the site holders at the South Island Field Days, which were held for the first time at a new venue at Kirwee, near Christchurch.

They were there as part of their mission to help farmers suffering from depression. Dennis is executive director of the Fellowship of Christian Farmers International (FCFI) and he says he has a special connection with New Zealand.

"You've got something amazing here - the most beautiful country in the world."

His links with rural New Zealand date back to the 1970s, when his local pastor did a "pastor swap" in Northland.

"I was at university at the time and when my pastor came back he brought a young Kiwi with him and we became good friends."

Dennis then came out to New Zealand and worked in rural Northland for 18 months.

His interest in New Zealand was rekindled 15 years ago when representatives of the NZ National Agricultural Field Days exhibited at a big farm show in Kentucky to recruit American companies.

"I asked if we could come and they said 'of course'. We have been exhibiting at National Field Days for 15 years and we exhibited at Southern Field Days (at Waimumu, near Gore) last year.



Fellowship of Christian Farmers International executive director Dennis Schlagel at South Island Field Days.

"There are so many wonderful people in New Zealand. I don't have enough nights to stay with everybody who has offered me a place to stay."

Dennis says FCFI was established in 1985 to support farmers going through tough times.

"We were in the midst of a dry time with farmers losing farms. In New Zealand you have the Rural Support Trusts which do the same sort of work. The only thing different is that we believe Jesus is the centre of all hope."

Dennis says the key thing is getting farmers together to make friends.

"Nowadays they've got machines, so they don't need the neighbours to do anything. They used to work together but agriculture has become isolating just by the way we do it."

FCFI operated in groups as 'blokes' sheds' but with the spiritual dimension added,

Dennis says.

"The sound of farmers just visiting in a room is amazing. You have farmers who live relatively close together but they've never connected. It's tremendously encouraging to have someone to ring up and talk to."

General manager of Ashburton-based Veehof Dairy Services Ltd Fred Hoekstra is a supporter of FCFI and he hosted Dennis and Al during their stay in Canterbury.

Fred says people visiting the FCFI stand at South Island Field Days were offered walking sticks if they stopped and listened to the gospel.

"I saw heaps of people walking past with a walking stick, so they heard the gospel."

The next step is for New Zealand farmers to take FCFI forward by themselves.

It is certainly their goal to get local farmers to take it on so they don't have to keep coming from the US, but they're happy to come out as long as they need to.

"It's interesting how people from the US see New Zealand as a missionary country and there are people doing missionary work in America. I guess it's like Jesus said: 'the prophet is not accepted in his home town.'"

Fred says it does not matter how the gospel reaches people, as long as they find it.

"At the end of the day it's all the same God. When my parents came out to New Zealand from Holland, they felt at home, even though they were on the other side of the world, because they found people who followed God."

Blenheim Methodists celebrate long innings

Over two weekends at the end of March, Methodists in Blenheim celebrated 150 years since the first Methodist Church was opened in Grove Road on 9th April 1865.

A special feature of the weekend events was the number of clergy who were on hand to celebrate Blenheim Methodism's milestone. Revs Robert Allan, Norman West, Gloria Zanders, Wallis Browne and Ken Russell joined current minister Rev Ian Boddy and local supernumerary Rev David Stubbs. David is now wheelchair-bound but he had a glorious time greeting everyone enthusiastically.

One of the event's organisers, Maureen Joyce, says on Saturday 21st March a coach load of interested folk, travelled around the area, visiting sites where Methodist Churches are or have been.

"Barry Holdaway gave a commentary on the historical background to each place and morning tea was at Ngati Rurua Centre."

One the evening of Friday 27th March local parishioners and visitors gathered to reminisce about Sunday School, Bible Class, Easter camps and Girls and Boys Brigades. No one had forgotten the words of Wide, Wide as the Ocean.

Maureen says the next morning many took the opportunity to visit the old Wesley parsonage in High Street, which is now a law office.

On Saturday there was a musical afternoon, with the highlight Barrie



Linda Patchett cut the celebration cake with the support of Jan Thomson.

Parker playing the 1905 Hobday organ with Noel Frater on the bagpipes.

A celebration dinner was held on Saturday night. More than 120 people sat down to a catered meal in The Foundry. Guests included Methodist president Rev Tovia Aumua, vice president Dr Arapera Ngaha, general secretary Rev David Bush and Synod superintendent Rev Jill van de Geer. The oldest member of the congregation, Linda

Patchett, was invited to cut the celebration cake.

President Tovia gave the main address at the Saturday dinner, followed by a humorous recount from Robert Allan. Jill van de Geer introduced David Bush as Blenheim's most famous son, and David won over the hearts of the young Tongans when he said that they would be leaders in the Methodist Church in 50 years' time.

"On Sunday morning, the auditorium was packed for a service of celebration. Morning Tea followed to bring an end to the celebrations," Maureen says.

Vice President Bella teamed up with Rev Ian Boddy to present reflections on Sunday morning. Being Palm Sunday Ian chose the theme Out on the Street, based on NZ group Space Waltz's song from 1974. Bella recalled another song with the same title sung by Bruce Springsteen.

By the time we gathered for lunch at the clubs of Marlborough, everyone was discussing Ian's contention that in Mark's gospel Jesus promised to return the donkey but instead left the poor animal 'out on the street'. However, Tovia then stole the show and will be remembered forever for specifically praying that our New Zealand cricketers defeat the Aussies!

A fun time was had by all at the joyful Blenheim 150 year celebrations. It was a weekend of happy memories and pride in the Methodist presence that has proclaimed the gospel of Jesus Christ to generations of Marlborough people.

Retiring after 64 years of lay ministry

More than 60 years of service in any work or ministry is a remarkable achievement. So the congregation at Wesley Tauranga celebrated with Allan Robert as he retired from lay preaching after 64 years of ministry.



Long-serving lay preacher Allan Robert serious car accident occurring on one trip, Allan and Jessie continued at Whitianga for two years and then served closer to home in the St Stephen's, Otumoetai congregation.

Allan started to become involved in worship when he was a teenager living in Palmerston North and was invited to read the Scriptures and lead prayer.

He then completed the study required for accreditation as a lay preacher and continued in this ministry in the Manawatu.

When he retired and moved with his wife Jessie to Tauranga, they responded to another invitation. This time, it was the offer of part-time lay ministry at Whitianga. They travelled there regularly to lead worship and encourage the congregation through study groups and training programmes.

Not held back by a

Following Jessie's death in 2011, Allan has quietly and faithfully continued to be involved in various aspects of church life and also found time to use his carpentry and artistic skills to help others.

On Sunday 22nd March, Allan was presented with a certificate that acknowledged with gratitude his many years of ministry. The congregation and many members of his family were present to wish him well in his retirement.



ITIM staff celebrate their 45 years serving South Island businesses.

Canterbury industrial chaplaincy still hard at work

Canterbury's workplace chaplaincy service Inter-church Trade and Industry Mission (ITIM) held a birthday party recently.

It marked 45 years of working with companies and organisations in Canterbury and other regions of the South Island. It was on the 4th March 1970 that Rev Owen Kitchingman was inducted as an industrial chaplain at an ecumenical service in Christchurch.

Owen had recently returned from being the churches' ecumenical chaplain at the Manapouri Hydro Power Project where he had served since 1965. Owen's appointment at the time made him the first ecumenical industrial chaplain in New Zealand.

That early work of workplace chaplaincy helped churches understand the aims and problems of all engaged in trade and industry.

Now 45 years later ITIM (Canterbury) and ITIM (Southern) whose trading name is Workplace Support provided on-site staff support

and a range of services to thousands of employees in companies and organisations.

Workplace Support partners with companies to provide support to their employees on any matters that concern them or affect their work. These matters could be both personal and work related.

For our ministry colleagues we can also offer specialist services such as ministry supervision and spiritual direction.

Little did Owen know that his journey with ITIM, which began when he replied to an advertisement from the National Council of Churches, would ultimately build Workplace Support into an organisation that has been helping employees for more than four decades and remains passionate about the value, personal dignity and well-being of all those involved in workplaces throughout Aotearoa New Zealand.

Poverty steals from Kiwi kids



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

Vanuatu recovery a long-term effort

Surviving March's cyclone was only the beginning for Karlo Solomon from Tongoa Island.

Karlo credits the training he received from the Vanuatu Christian Council for giving him the skills to protect his community through Cyclone Pam. Before the cyclone hit in March he nailed all the shutters and checked that everyone was prepared.

Once the cyclone struck, however, he realised the preparations were not enough to protect people. Karlo is a builder and lives in a solid concrete house. He could see he had to get his neighbours inside his house.

His house sheltered 116 people through the storm, which wiped out the 29 homes around him.

It was only once the tarpaulins were delivered that people started moving out of Karlo's house. Now they are struggling to build more permanent structures with the few materials they can salvage.

Coconut leaves, nutangora, bamboo and wild cane used to



Young people on Vanuatu's Tongoa Island are glad to be able to fill their water bottles thanks to a new filtration unit. Photo courtesy Act for Peace.

make traditional homes were blown away in the storm. Communities across the country have been hard at work, clearing debris, salvaging materials and

scavenging food.

The government has begun to deliver the second round of supplies across affected islands with support from non-

governmental organisations.

CWS's Australian counterpart, Act for Peace is coordinating the international response for the international Christian relief organisation Action by Churches Together (ACT Alliance). The ACT relief funding already totals over \$1 million.

"We are grateful for the generous support to this appeal. We are glad to be part of this ecumenical response, working alongside the local people to do what needs to be done," Christian World Service national director Pauline McKay says.

Churches are distributing seeds and planting materials and helping locals assess building requirements - especially for cyclone shelters. However, water purification units are the most popular item, especially on Tongoa Island, where only one water system survived the cyclone.

"All the communities could see the benefit. It was immediate. You put dirty water in and clean water

came out. No one wants water purification tablets because even though they kill germs, the water still was black and tasted terrible. But the purification units made the water taste better than before the cyclone," says Reynold from the Vanuatu Christian Council.

According to the Vanuatu government, 110,000 people lack safe drinking water and adequate sanitation. More than half report having less than three litres of water a day for all their needs.

It will take some time to replace the many rainwater systems that have been destroyed across the country. As the relief operation moves into the recovery phase, local people need more help to restore homes, schools, gardens and livelihoods.

Donations to the Vanuatu Cyclone Appeal can be made on line at: www.cws.org.nz, by phone on 0800 74 73 72 or posted to CWS, PO Box 22652, Christchurch 8140.

Millions miss out on education

The results of the United Nations Education, Scientific and Cultural Organisation (UNESCO) 15-year programme, Education for All, were released last month.

Adult literacy was one of the goals where results were less successful than expected. Globally an estimated 781 million adults cannot read or write on during the period of Education for All, only 23 percent of countries achieving the goal to halve illiteracy.

Women continue to make up two-thirds of the illiterate population.

The good news is an estimated 48 million more children attend primary school than in 2000 but this leaves 58 million out of school. One third of children who are not in school live in conflict zones.

Growing inequalities are leaving the poorest children five times more likely to miss out on schooling than the richest children according to the report.

"Education is a powerful tool for change and a prerequisite for development. Making sure there is



The children of Cotterelle in rural Haiti are grateful for a new school building and teacher trained by CWS partner, ICKL.

sufficient funding for education will be an important priority in the negotiations of the Sustainable Development Goals which are to be agreed by the United Nations later this year," CWS national director Pauline McKay says.

Education for All parallels the United Nations Millennium Development

Goals. Expanded early childhood education and universal primary education were two of the six goals that aim improve the quantity and quality of education.

The quality of teaching remains a concern as trained teachers are in short supply in one third of countries.



Cheers to a fair cuppa

A Fair Cuppa is the centre of this year's Fair Trade Fortnight, which runs 8-22 May.

Christian World Service encourages churches and other groups to serve Fairtrade branded or Trade Aid tea and coffee after worship and meetings and talk about why it matters.

CWS is also supporting The Great Fairness Debate as a way to encourage people to think about how to help small farmers get a better deal for their efforts.

"Churches are strong supporters of fair trade. It can cost a little more to buy fair trade but it comes with a verifiable guarantee that international standards have been met," says CWS national director Pauline McKay.

During Fair Trade Fortnight, supermarkets, food stores and cafes will carry special promotions to highlight the benefits of fair trade. Posters, sticker and other materials are available.

CWS has produced new worship resources based on lectionary readings for use during the Fortnight. Parishes might like to organise a brownie bake-off or other challenge to get more people involved. Local Trade Aid shops can often provide speakers or other resources on fair trade.

Coffee and chocolate are the most common fair trade products.

Fair trade guarantees producers a minimum price, do not use child labour, provide better working conditions and includes a fairtrade premium that benefits the whole community. The Fairtrade label is for products whereas Trade Aid is a member of the World Fair Trade Organisation whose members meet similar standards.

The Fairtrade label does not cover handcrafts. Small farmers earn more from selling Fairtrade, a significant benefit when the price for tea is often set by big companies who dominate the industry. Tea is a very labour intensive crop and much of it is grown in large plantations where workers are paid poorly and subject to injury and dangerous pesticides.

Workers have little power to negotiate pay or conditions. Fairtrade is working to develop an international standard on hired help to improve these conditions.

Information about Fair Trade Fortnight resources can be found on the CWS website: www.cws.org.nz or by phoning CWS at 0800 74 73 72.

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Young People

Let her works bring her praise at the city gate

By St. John's Methodist Youth Group, Hamilton
St John's Methodist Youth Group in Hamilton is currently made up of Tongans and Fijians led by Des and Dale Jack.

This article is dedicated to the loss of a devout disciple, loving wife, caring mother, amazing grandmother and a devoted youth mother - Dale Jack - who was called to be a full-time angel on March 17th, 2015.

A woman of many strengths and talents, Dale had a smile that lit up the room. For the past 40 years she has worked with young people from various walks of life. In the early stages of her youth involvement, St. John's Youth Group was predominantly made up of Palangi youth but recently its members have been predominantly Pacific.

Dale was always encouraging and full of wisdom. She loved her family through and through and shared stories of their achievements. She encompassed



Frances Dale Jack
 (27th July 1948 - 17th March 2015)

Charm is deceptive, and beauty is fleeting but a woman who fears the Lord is to be praised. Give her the reward she has earned, and let her works bring her praise at the city gate. (Proverbs 31:30-3).

us all as her own extended family. She was a great listener who allowed us to tell our own stories and share our fears, and she always gave honest motherly

advice.

Dale and Des were community workers. They taught us that we had a responsibility to share and contribute back to the community, whether through: helping out at the Food Bank, visiting and feeding the homeless, being involved in church conferences; or undertaking hospital chaplain duties.

Despite her struggle with cancer, she attended youth programmes and activities on a Friday evening at 7:30pm. She was a constant reminder of how much God is present in each of our lives. She reminded us to always do the best we could in everything we strived for, and to always give thanks.

But things are different now. Our first youth fellowship on Friday 10th April, 2015 was almost empty with Dale. We felt her absence, missed her smile, and reflected on the lack of that mother-figure.



SJM Youth group with Dale and Des Jack.

We are so thankful to God for blessing us with a youth mother who has never given up on us. Though she had various commitments to work and family, she still made time for us.

Thank you Dale for your guidance, your love, your support, your faith in us, your words of encouragement, your stories, your passion for Christ and for youth, your warm hugs, the memories, the sacrifices, your humility, care, giving up your time, guiding us, helping us, your hard work, bringing our youth

together, creativity, and for being you.

We thank God for blessing us with you! There is never a day that goes by where we could forget all you have taught us, or the example you have set for us.

Your legacy will live on...although you have left us for a better place, your smile still lights up the room, but shining from a different source, our youth father Des Jack.

Love and blessings always.
#4EVERINOURHEARTS

Kidz Korna! Welcome to Kidz Korna May 2015!

April has been a month for celebrations. At the beginning of the month we celebrated Easter with special services for Palm Sunday (at the end of March), Good Friday and Easter Sunday.

The children who go to Messy Church at Chartwell Cooperating Parish met together on Good Friday.

The children from the Fijian Congregation at Hamilton East Methodist Church had a great time on Palm Sunday as they celebrated Jesus riding into Jerusalem on the little donkey.

By the time you read this everyone will have celebrated Anzac Day. It would be good to hear from some of you so we can share what you did.

Korna! Messy Easter at Chartwell Church

We combined our family Good Friday service with our Messy Church and came up with Messy Easter.

Messy Easter at Chartwell Church was a great way for families to be involved, learn about Easter and celebrate together.

People of all ages attended. Fun crafts and activities kept everyone busy and thinking about the Easter story.

The Lego activity was a hit (especially with the dads!) and creative food fun was just that. We created a leafy



Kidz and adults had fun together during Messy Easter at Chartwell Church.

cross to stand in the foyer to the church during our Easter services.

Thanks so much to all the parishioners and families who attended and to Rev Ken Olsen, who ran such a great family service.

Word search - Peter's Message

All the words can be found in Acts 3:12-16.

PETER, PILATE, DEATH, FAITH, GOD, GOOD, HOLY, KILLED, LIFE, PEOPLE, POWER, RAISED, REJECTED, SURPRISED, WALK.

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



For your DVD Collection

Awesome Animals in the Bible



Wonder Workshop, 59 minutes

This is a collection of bible stories about animals. There are 10 different stories including Noah's Ark, Jonah and the Whale, One Lost Sheep, Donkey Talk and The Triumphal entry.

The stories are narrated by Steve Green, Max Lucado and Roy Clark and there are songs to go with each story.

The stories are ideal for small children as they are brief.

The words of the songs are on the screen for sing-a-longs.

What are the kids in your church up to?

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

ON SCREEN

A Film Review by Steve Taylor

BigEyes

Big Eyes is a feel-good biographical drama drawn from the life of contemporary American artist Margaret Keane. The title is a reference to Margaret's approach to art, in which her subjects, mainly women and children, are painted with oversized eyes.

While, it was a distinctive style that brought mainstream applause in San Francisco throughout the 1960s, behind the big eyes was a darker story that needs to be heard.

Big eyes are not only an approach to painting, they are also a posture. Two key scenes in the movie involve big eyes looking down the camera lens.

In one, two males eye the paintings of Margaret and her husband Walter, debating their quality. This 'big-eyed' scene sets up the early plot tensions, including the gatekeeping role of galleries and the patriarchal male gaze that would trap Margaret for much of her creative life.

In a second scene, toward the end of the movie, Margaret Keane eyes her art



works. She is alone and this scene, in which pairs of women's eyes gaze intensely, painfully at each other, artfully captures the big-eyed lies in which Margaret finds herself trapped.

The big-eyed theme is also a

theological theme, a way to understand the movie's portrayal of faith. As the movie reaches for its feel-good climax, Margaret finds herself lonely in Hawaii. She is befriended by door knocking Jehovah's Witnesses.

In a pivotal conversation, Margaret's daughter (Madeline Arthur) asks the Jehovah's Witnesses if their God is OK with suing.

The question results in the climatic court action, through which truth is told and justice enacted. It is a reminder of the ethics that result when one has faith in a 'big-eyed' God who is understood as speaking up for the rights of the widow and orphan.

Director Tim Burton has honed his skills through more than 40 movies (including *Edward Scissorhands*, *Beetlejuice*, *Charlie and the Chocolate Factory* and *Alice in Wonderland*). Here he continues to showcase his movie-making skills.

Big Eyes offers some lovely directorial moments, including the appearance of the actual artist, sitting on a park bench in the background, as Walter and Margaret first

meet. It provides an ethical reminder that this story is being told with Margaret's approval, unlike the web of lies spun around her by her first husband, Walter.

The script writing of Scott Alexander and Larry Karaszewski offers some memorable dialogue. These include the multiple levels of irony in Margaret Keane's statement that the eyes are a window to the soul and Walter's delighted cry "We've sold out" at the end of another successful art show.

The movie, in dialogue, plot and character explores the moral complexities of art and celebrity.

Alongside the fine performances by Walter Keane (Christoph Waltz) and Margaret Keane (Amy Adams), *Big Eyes* provides a heartwarming, yet revealing, window into the soul of contemporary culture and an object lesson in the Christian affirmation that truth shall indeed set you free.

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

ACTS OF THE APOSTLES

It is interesting to note that during the Season of Easter there are no Old Testament readings listed in the Sunday lectionary. Instead we follow the beginnings of the Christian Church as set out in the Acts of the Apostles.

Basically Acts is an adventure story of travel and encounters with a cast of interesting characters. It begins with the loyal remnant, then centres on Peter with snippets of others, and moves to the exciting fortunes of Saul of Tarsus as he takes on a new persona and a new name, Paul.

Challenge

- The Queen of Ethiopia
- The Apostle who replaced Judas
- Healed Saul of blindness
- Made garments for the poor
- A tent maker who worked with Paul
- Wife of the tent maker, she hosted Paul
- Goddess of the Ephesians (AKA Diana)
- A devout centurion who had vision
- Mother of John Mark __ of Jerusalem
- The wife of Governor Felix

A silversmith who made souvenirs
Peter lodged with a tanner named

Roman Governor who succeeded Felix
As a prisoner Paul appeared before King
The first Christian martyr
Servant girl who heard Peter knocking

A young companion of Paul
He preached boldly with Paul

A woman who traded in purple goods
The consort of King Agrippa
Fell asleep while listening to a sermon
Sang hymns with Paul while in prison

	Acts
C _____	8:28
H _____	1:26
A _____	9:17
R _____	9:39
A _____	18:1
C _____	18:2
T _____	19:27
E _____	10:1
R _____	12:12
S _____	24:24
T _____	19:24
O _____	10:6
F _____	24:27
I _____	26:1
N _____	7:59
D _____	12:13
I _____	16:1
N _____	13:46
A _____	16:14
C _____	25:13
T _____	20:9
S _____	16:25

Answers: Candace, Matthias, Ananias, Dorcas, Aquila, Priscilla, Artemis, Cornelius, Mary, Ursula, Demetrius, Simon, Festus, Agrippa, Stephen, Rhoda, Timothy, Barnabas, Lydia, Bernice, Eutychus, Silas

Religious leaders, World Bank join hands to end extreme poverty

More than 30 of the world's religious leaders have issued a call to end extreme poverty by 2030.

Their statement notes that remarkable progress has been made in reducing extreme poverty. In the past 25 years the world has gone from nearly 2 billion people to fewer than 1 billion living in extreme poverty.

Now, for the first time in human history, there is both the capacity and the will to ensure that no one has to live in severe need.

The announcement from global faith leaders arose from the World Bank's 'Faith Based and Religious Leaders Roundtable' held on 18 February 2015, the first high-level meeting between World Bank Group president Jim Yong Kim and faith leaders.

The religious leaders say there is ample evidence from the World Bank Group and others showing that we can now end extreme poverty within 15 years.

"In 2015, our governments will be deciding upon a new global sustainable development agenda that has the potential to build on our shared values to finish the urgent task of ending extreme poverty," the leaders' statement says.

“We in the faith community embrace this moral imperative because we share the belief that the moral test of our society is how the weakest and most vulnerable are faring. Our sacred texts also call us to combat injustice and uplift the poorest in our midst.”

The Moral Imperative statement seeks to generate greater commitments from others to join in this cause, tapping into many of the shared convictions and beliefs that unite the world's major religions around the call to combat poverty.

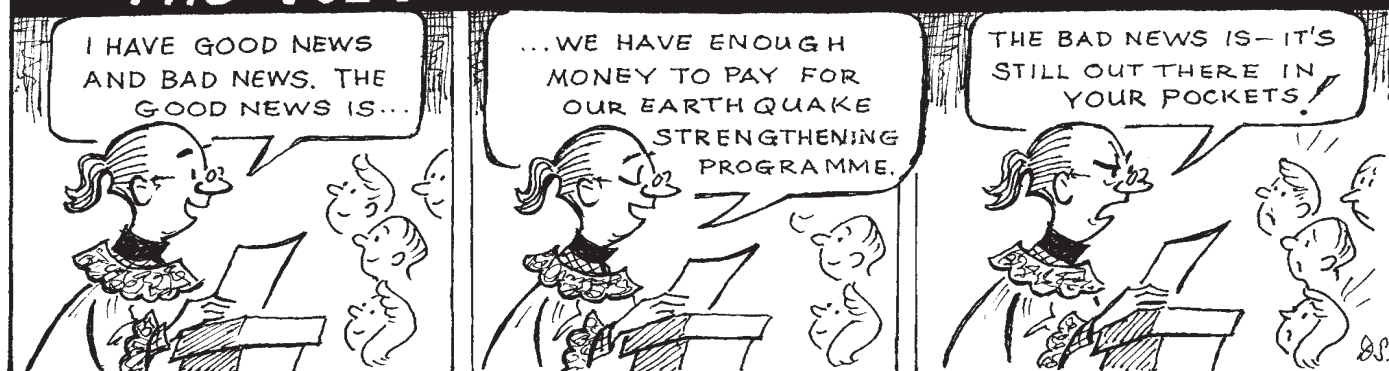
World Bank Group President Jim Yong Kim supports the moral imperative. He says Faith leaders and the World Bank Group share a common goal - to realize a world free of extreme poverty.

“The moral imperative can help drive the movement to end poverty by 2030 by inspiring large communities to act now and to advocate for governments to do the same.

“These commitments from religious leaders come at just the right time - their actions can help hundreds of millions of people lift themselves out of poverty.”

The REV...

by Dale Sweeney



Fields of Blood - Religion and the History of Violence

Given the violent actions carried out in the name of religion in our world, Karen Armstrong addresses a topical issue with this book. Indeed, she states that in the West the idea that religion is inherently violent is now taken for granted.

Beginning with ancient cultures where religion was integrated into everyday life, Armstrong sees violence as expanding the bounds of empire, controlling rebellion and increasing the wealth of the state by plundering resources. The Hebrews expanded their empire by invading Canaan.

Whether or not this violent act was factually true, Armstrong sees the biblical conquest narrative as a national epic that helped Israel establish an independent identity.

Armstrong describes the society into which Jesus was born as traumatised by violence. The imperial rule of Rome was enforced but Jesus instructed his followers to act in ways that countered aggression.

Later Christians were to die as martyrs at the hands of the state. When the Church acquired political power it was



not immune to using violence to confirm this power.

In the seventh century CE the Islamic faith grew in a world where conflict was endemic. The Quran, seen as expressing God's holy will, commanded that enemies were to be fought but contains no systematic teaching encouraging violence. Quranic verses that allow or encourage retaliation are mixed with others that command mercy.

In the 11th century CE the Crusades launched by the Pope were intended to liberate land from Muslim occupation.

Behind this was the desire to assert Western power and church power. War was seen as sacred action. Crusaders were motivated by political and economic factors as much as by religious zeal.

Armstrong traces the Spanish Inquisition, the Protestant Reformation, laws penalising religious dissent, and heresy trials. Later evangelicalism invested social and political struggles with moral fervour and violent language if not violent action. Gradually, however, religion came to be seen

as separate from the world as a whole and the power of religion was diminished by increasing scepticism.

In Armstrong's view nationalism has promoted terrorism more than religion has. She examines this in relation to a wide range of conflicts beginning in the early 20th century.

Terrorist acts that kill innocent civilians are rightly to be condemned but are civilian deaths from conventional weapons and warfare any less repugnant? After all, leaders respected in the West can speak of their enemies as evil and then engage in war free from the rules of conventional conflict.

A primary concern of all great religious leaders is a world where justice prevails. Sometimes religious terminology is used to express fear and anger, especially where injustice is a legacy of colonialism or unrestrained capitalism.

The scope of the book is not for the faint-hearted and I am not sure I have grasped all the closely-reasoned argument but Armstrong concludes that harmony requires we find ways to deal with inequality and power imbalances. At its best religion can help build a sense of global community.

By Karen Armstrong

2014, The Bodley Head, 499 pages

Reviewer: John Meredith

God Knows Where They Come From! - Four Faith Stories from Hokitika

God Knows Where They Came From! is an interesting title, especially as where the authors come from is the same 'God-forsaken' town that features in NZ's latest Man-Booker Prize, The Luminaries.

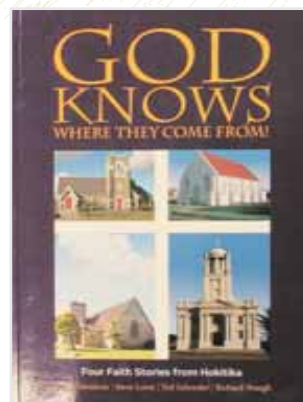
The sub-title of this book is Four Faith Stories from Hokitika. This small town of gold-fever beginnings has nurtured a surprising number of preachers - male and female, lay and ordained.

This book looks at just four young males who lived in Hokitika in the 1950s and 1960s, and went on to become ordained clerics of significance in four different denominations.

The men are described as: a minister with an interdenominational ministry, a formator of priests, a national church leader and a distinguished church historian.

They are Rev Ted Schroeder, Anglican; Rev Dr Richard Waugh, Wesleyan; Rev Fr (now Bishop) Steve Lowe, Catholic; and Rev Allan Davidson, Presbyterian.

The book was motivated in part, by the approaching



150th anniversary of Hokitika's founding, and was launched at the town's Gold Rush 150 celebration last December.

Being Hokitika born and bred myself, I knew them all as Hokitika boys of my era, and because Hokitika is a small town I also knew their families and situations.

Most Kiwis, even if they don't live in small towns have small town connections and nostalgia for the heartland. If you have these feelings this book should appeal to you.

Not that all small town inhabitants think of theirs as such. I warmly relate to Allan Davidson's description: "Hokitika

was the centre of my universe and the rest of the world was isolated from us."

The book begins with a careful history of Hokitika's wild beginnings taken from a faith perspective. It is well known that grog shops dominated its early public buildings but land allocations for the faiths represented on the

goldfields were assigned as the town's first streets were laid out.

The old buildings and ministries are supported by interesting historical photographs. Then each man tells his own story, explaining how his family came to be in Hokitika, and how his faith was shaped and developed by a particular church tradition in this small town context.

They also reflect thoughtfully on their continuing ministries. Each chapter is illustrated with lively personal photographs.

After leaving Hokitika each contributor lived a very different life. All have done some quite surprising things in New Zealand and overseas.

As books go this is unique concept and very interesting. When I first heard about it, I wondered how these four men with their diverse theologies could possibly work together. But they have, and in doing so have produced a piece of social history in an attractive and accessible form.

More than that, each has shared his faith in an intimate way with a lightness of touch that offers inspiration to all.

By Allan Davidson, Steve Lowe, Ted Schroeder and Richard Waugh

2012, Kynaston Charitable Trust, 167 pages

Reviewer: Rosalie Sugrue

Singing the Sacred - Psalms, Hymns and Spiritual Songs Vol 2

By William Wallace

2014, World Library Publications, 32 hymns

Reviewer: Terry Wall

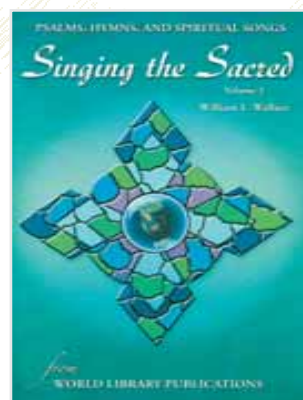
Worshippers in New Zealand Methodist congregations have been fortunate to have the hymns of Bill Wallace to draw upon. But when something good is happening in one part of the Church, it is hard to keep it a secret.

This is the second volume of Singing the Sacred published in North America. The first volume was published in 2011.

Bill has established an international reputation as a leading hymnwriter. Selections of his work have been chosen for inclusion in new denominational hymn books published in the English-speaking world.

This book displays Bill's work which makes a fine contribution to the flourishing of hymnody in our land. Behind each new hymn lies the distillation of a lifetime's theological reflection on the central themes of the Christian faith.

When we come to worship what should we bring? Sometimes we are tempted to bring to worship only what we think God will approve of. Bill wants us to bring all of life before God.



So here there are traditional themes of bringing a baby for baptism, bread of the Eucharist, our struggle with forgiveness and the grief we experience on the death of a loved one.

And there are other matters that Bill wants us to bring to worship. He has a hymn 'Christmas in the Summer' that invites us to worship as Southern Hemisphere Christians. In 'From the Fireball's Searing Alpha' he encourages us to see the Big Bang as part of God's creative work. In 'Spirit Felt in Raging Waters' he develops and extends our appreciation of the continuing work of the

Holy Spirit in creation.

Two hymns - 'Though Rocks Move' and 'When Earth Wakes from Out of Sleep' - explore theologically how we might respond to earthquakes in the light of current scientific knowledge and God's purpose. Faith in the marketplace is critiqued in the simple hymn 'If My Heart Grows Icy Cold', which combines personal journey with social ethics.

We may describe Bill's theological position as that of

prophetic mysticism. His mysticism is not the flight of the soul to God but a recognition of the interconnectedness of all creation and the trust that grace is to be found in the healing journey inward.

Prophecy is not a predicting of the future but rather a recalling to justice and shalom within the life of the world. There is no trace of hectoring reprimand here, but invitation to be open to the pain and possibilities that this world holds.

So Bill encourages us to bring all of our life before God in worship, the parts we know and the parts we are discovering. Through these hymns and the images that he offers us, we may find that we sing ourselves into insights related to contemplative prayer and ecological responsibility.

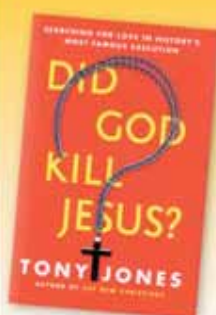
A verse from the hymn 'Let the Whole of the Cosmos' a contemporary Benedicite gives a taste of the flavour:

*Let the world of the atoms praise you,
praise you, O God.*

*Let each grouping of genes praise you,
O God.*

*Let each tissue and cell praise you,
praise you,*

Praise you, O God.



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BOOKS

Unsung Methodists - By Donald Phillipps

Christopher Abernethy 1846 - 1927

WAITING FOR THE TELEGRAM

When Christopher Abernethy died in 1927, he was described as a 'brother beloved'. This was a fine epitaph for a man whose ministry of 40 years was spent mainly in country circuits.

Christopher was never called upon to exercise authority in any Connexional sense of the word. He just did his job, faithfully and well, from his first probationary appointment in Whangarei in 1879 till he retired from Papanui in 1919. He served in Hokitika, in Gore, in Woodville - altogether a total of 12 Circuits in all, mostly for just the standard three year term.

He was born at Braewick in the Shetlands, on June 6th, 1846, the youngest child of Mitchell Abernethy, a crofter with six acres, and most likely a dairyman as well. In the 1861 Census Christopher's occupation is given as 'coro read' - probably a cowherd, working with his father.

The next year, aged just 16, he came to New Zealand, like thousands of others, to make his fortune in the newly discovered Tuapeka goldfields. The Shetlands



Rev Christopher Abernethy

had long been an active missionary area for the Wesleyans, and, maybe Christopher had been caught up. Whatever the case, he was a local preacher in Tuapeka in 1871, and came up as a candidate from the Teviot Circuit in 1878.

In those days very few candidates received anything by way of formal theological education - only two were sent in 1879 to Wesley College at Three Kings. Seven others, all of them notable in their time, went straight into Circuit work. So Christopher learnt as he went.

With no minister at Whangarei to turn to for advice, his nearest

senior colleague was William Gittos on the Kaipara.

Significant demands were made on young probationers in those days. He would have boarded in someone's home (likely a parishioner's). So when and where did he find time to read the required books and do his assignments?

He was required to carry out such assignments as these in the 1879 probationers' set studies: (1) What are the internal evidences that the Bible is divinely inspired?; (2) Give an outline of Wesley's Sermon on Salvation by Faith; or, on The First-fruits of the Spirit; (3) Write a sketch of the Life and Times of Daniel.

What sort of a personal library had Christopher acquired? However busy he must have been to answer those and a score of other questions, and be received into Full Connexion at the Auckland Conference in 1883.

By that time, too, he had found his wife-to-be Georgina Shorland, the daughter of John Shorland, an Auckland carpenter. They were married on April 10th, almost

certainly as he was about to set off for Hokitika.

Christopher's 1928 Conference obituary says, "When he was sorely bereaved, there was no faltering in his faith in the wisdom and love of God." His latter years were indeed bitterly testing for him, in that respect. Georgina died, aged only 47 after undergoing serious surgery. Their eldest child, Jessie, born in 1885, married Thomas Haslett in 1919, and died the following year.

What is particularly poignant at this moment, when our country remembers the victims of war, is that Christopher and Georgina lost two sons in World War I. Thomas Abernethy was born at Balclutha in 1890, and when he enlisted he was recorded as a cycle agent. He served as a rifleman, and was killed at Havrincourt, on September 12th, 1918. The previous year, Kenneth Abernethy died of wounds on August 16th. Born at Willowby, Mid Canterbury, Kenneth had been a journalist and was a second lieutenant with the NZ Rifle Brigade at the time of his death.

Only one child, Rex Clifford

Abernethy survived. He was born at Gore in 1891, and died in 1965. He, too, served with the Rifle Brigade. Rex was awarded a Military Cross for bravery and ended his active service as a captain in the Indian Army Reserve.

How many Methodist families experienced the same tragedy, and even worse? How many families back home, having experienced the trauma once, waited in fear for a second or a third telegram to be delivered with unbearable news?

Christopher Abernethy was not alone in this but even at this distance in time we must remember the mothers and the fathers like him, who, for a time, carried such a burden of grief.

Christopher Abernethy completed 40 years of ministry in 1919 and superannuated that year. He retired to Christchurch, where his surviving child, Rex, was a solicitor. Five years later he travelled across the world to stand by his sons' graves and then made a last visit to his Shetland homeland.

He died in Christchurch on April 29th, 1927.

Tales the artefacts tell

PRESBYTERIAN ARCHIVES

By Anne Jackman, Director

When people think of an archive, it's usually all to do with paper, although many archives now also handle digital records, such as emails, digital photographs, computer-based filing systems, etc.

Objects feature too and most archives have a range of artefacts that come their way. They usually have some connection to the collection but sometimes their provenance is unclear and archivists wonder how and why they came to be on their shelves.

In the Archive of the Presbyterian Church, the artefacts in our collection range from the obvious (communion tokens) to the large (banners) to the unusual (an ammunition belt!). All have a story to tell although we may not always know what it is.

After a search through our catalogue, one entry stood out in a very timely way. Anderson's Bay Presbyterian Church in Dunedin is well below what the building code requires for earthquake safety and its closure and possible demolition are under discussion.

The history of a building can be represented in a number of ways, and within the collection is an aluminium bookmark with an image of the old wooden

Anderson's Bay Presbyterian Church and the Rev Andrew Cameron, who was minister from 1884 to 1919.

More poignantly, there is a sterling silver trowel with either an ivory or bone handle. Inscribed on the blade is "Presented to Mrs Andrew Cameron on Laying the Foundation Stone of the Presbyterian Church Andersons Bay 6 May 1914". Edward Walden is identified as the architect, and Joseph E. White as the builder.

According to the notes that accompany it, five miniature trowels were given to the five ladies who laid the second foundation stone as representatives of the congregation. Although the others may still be in private hands, this one has been kept with the parish records.

The Anderson's Bay Presbyterian Church building is 101 years old in May and a landmark in the area. One hopes it may still have a life if some way is found to strengthen and repurpose it.

Badges and banners feature frequently in the collection, and the St Giles, Kilbirnie Parish Busy Bees banner is typical of those of the era.



A banner from the St Giles Busy Bees, Kilbirnie Parish.

The Busy Bees were children's groups, the first one formed in 1909. Their aim was to interest children in all activities of the church at home and abroad. Activities varied but their work contributed significantly to the Church. By 1949 there were 170 'hives' which had contributed £22,466 worth of 'honey' over the previous 10 years.

Break of Day, the children's missionary magazine of the Presbyterian Church of New Zealand reported on how well the groups gathered funds each Christmas to gift to one of the Church's mission fields.

In October 1941 it was the

turn of the China Mission but with the difficulties of sending money overseas during the war, it was decided to assist the Maori Mission with contribution towards installing a telephone line into the Matahi Maori Mission House in the Bay of Plenty, amongst other things. £690 0s 3d was raised, a huge effort considering the constraints of wartime.

And of course, there is the World War I ammunition belt. The inner side of the belt has an inscription written in faded ink - H. J. Ryburn, 15th Coy, 2nd A.I.R. Hubert James Ryburn was master of Dunedin's Knox



This inscribed trowel commemorates laying the foundation stones of the Andersons Bay Presbyterian Church, Dunedin

College from 1941 to 1963.

In the Knox Collegian 1967, he describes his military career succinctly: "I was not destined by nature to be a soldier and my chief achievement was to return with a whole skin after being badly frightened on several occasions, blasted by German shells, sniped at by German rifles, sworn at by sergeants and unjustly being put on the mat by a nasty military cop (at least that was the view of the matter I persuaded the C.O. to accept)."

We hope the belt helped to keep Hubert safe so he could return to his loved ones.



SINI - Mafutaga Tamaitai o le Sinoti Samoa ma le Talalelei

TUSI FAITAU: Salamo 118:22-27; Mareko 16:1-8

O le a ea le Talalelei? O le Talalelei.

O le tala e lelei - o le tala e leai sona pona - o le tala e atoatoa - o le tala na faitino - o le tala na liu ma tagata. O le Talalelei o Iesu!

Le Talalelei lea na faatautauina i le va o le lagi ma le lalolagi, ae malele mai lona siufofoga: 'Ua mae'a ua taunuu, o le faatuatua mai ia te a'u, e le oti lava o ia.

Ae alaga ai le taule'ale'a na i le tuugamau tuufua ma faapea ane i tamaitai: Aua toute te matatau, o loo outou sailia Iesu le Nasareta, o le na faasatauroina, ua le o i iinei o ia, aua ua toetu o ia.

O upu nei na faateia ai le faalogo a tamaitai, o e na usu i le tuugamau i le segisegi o le taeao. Na o i latou e faamae'a la latou tapenaga, aua na maliu Iesu ua tauafiafi, ua o'o i le taimi o le Sapatu faa-Iutaia. E le toe soona faia ai e se tagata se galuega e le tusa ai ma le tu faa-Iutaia.

I le manatu o nei tamaitai e lei faia la latou galuega i le tino maliu o lo latou Alii, o lea na latou ala usu ai, ua latou ave a latou fagu manogi ina ia uuina ai le tino o Iesu. E ui lava ina lagona le faanoanoa, ae na tulituli atu le vaveao ina ua mavae le sapatu.

Fai mai o le asiasiga i le tuugamau ma i'u o tapenaga o le faavauvau, na solofua ina ua vaai atu i le ma'a ua fulieseina, ma ua avea ai nei le faanoanoa e fai ma ata o le olioli. Fai mai le siufofoga o le taulealea na i totonu o le tuugamau - Aua toute matatau, o loo outou sailia Iesu le Nasareta, o le na faasatauroina, ua toetu o ia, e le o iinei o ia.

Tamaitai ma le Talalelei - ua le manofonofo, ae moe manatunatu e fia faia mea sili mo lona Alii. Ua sii le fala siigata - ua tapena ma sauni, ae faatini e le Atua le faamoemoe. O le popole ua aveeseina, o le fememea'i ua faaloto teleina, o le fefe ua faafiafiaina. Lele ua taliga a e fialogo le mauga nai Salafai, le tautua matavela a le tamaitai, lele ua tiu faamatala'oa ona o le alofa ua atoatoa.

Amuia nei tamaitai ua tusia o latou suafa i le Tusi Paia, ma manatua pea e le tele o auga tupulaga, se galuega na latou faia mo le Alii o Iesu.

Ae faapefea o tatou Tamaitai? E faapefea ona tatou faia se galuega mo Iesu.

Pe o le a foi se galuega e le Tamaitai lava ia e ofoina ai lona soifua mo le Atua?

O le igoa 'Suivaia' na faaigoaina ai a'u e le tama o lo'u tina, na aumaia mai totonu o le nusipepa a le EFKS e ta'ua o le Sulu. O le nei igoa na iai i le pepa, ise tusiga e faatatau i faifeau o SUIVAAIA i latou o le Atua i le lalolagi.

Faapea le tala na ou fanau mai, (tulou) o se pepe na ma'i tele, ma o lo'u tigaina, na faapea ailoga a toe foi i se malosi lo'u nei tagata, na alu atu ai le toeaina, ma fai le talosaga ina ia alofa le Atua ma faaola ia te a'u, ma ofoina a'u mo le Atua, i se galuega e finagalo le Atua nate faaaogaina ai a'u i le lumanai.

Ona ia faaigoaina lea o a'u ia Suivaia. Tele o le olaga aoaoina na fofoa i Samoa, ae faauma mai i Niu Sila nei i le 1972- 74. Ua oo mai i le atunuu ese, ua tele suiga ua iai, felanulanua'i foi le vaai. Na ou lotu i le PIC i Otara, aua e lolotu ai le uso o lo'u tina ma lona toalua na ou nofo ai.

Na avea a'u ma faiaoga AsoSa, auai i le autalavou ma le aufaipese. O taimi uma ia na ou iloa ai le taitaina a le Atua i lo'u olaga. Peitai na ese foi le faasinomaga a le Atua ma lona valaauina o a'u ua avea ai a'u ma tamaitai Metotisi. Ua maua le pa'aga ae lotu Metotisi, St Pauls Otara.

Na ma faaipoipo lea i la'u lotu, ae ma lolotu

loa i Otara, ma o i foi na valaauina ai e le Atua e avea ma ave feau o le Talalelei. E leai ni tamaitai failauga o le ekalesia i lea vaiata. O a'u ma le faletua ia Seeporeta o uluai failauga tamaitai ia o le Galuega Samoa, ao Advisory. Ua maea le fa'afailauga, ae toe lagona le leo o le vala'au e sauni e alu i le Kolisi fa'afaifeau.

O se luitau sili la lea ona faigata mo a'u - e le gata ina toetoe lava a ou fa'afitia lo'u faatuatua, ae ua ou le toe manao foi e alu i le lotu. Na iu ina fai ia Muaimalae, pe aisea na fai mai ai mate o i lana lotu.

Oute lei manao i lea ituaiga olaga ua ou iai - ua faasinoina lima nisi alii ona o le Talalelei. Na iu ina fesili ia Muaimalae ise tasi o fonotaga, poo fea e nofo ai pe afai e avea au ma faifeau? E le mafai ona galo le tali a lo matou aiga na tali ai le alii lea: fai mai lo matou aiga, oute le popole poo fea oute nofo ai, ae oute popole pe afai toute teena le valaauina o Sui e avea ma ave feau o le Talalelei.

Na manuia le faamoemoe ma alu i le aoga, o le tausaga muamua lava i le aoga, o le tausaga foi lea na ofo ai le tama lea e fia avea ma failauga. O le a le mea na tulai mai - na liliu atu ia te a'u mose fesoasoani i taimi na mafatia ai ona o ona tofi failauga. Na avea foi ma tama pito i sili ona ma alofola iai ona o ona vaivaiga. E moni a e le tuulafoaina i tatou e le Atua.

Ma ua silafia foi e le Atua mea uma. E lei mafaia e mailei a le fili ona tineia le malosi o le mana o le Talalelei. E tele faaosoosoga na o'o mai, na luitau ai le faatuatua, ae ua ou mautinoa e malosi lava le mana o le ana le feau ma le galuega. Ua moni a le isi muagagana: "E le moni se mea malosi, ae malosi le mea moni" E le mafai foi ona tuulafoaina e le Atua le tagata ua ia valaauina e fai ma ona aao e momoli lona suafa ma talai lona finagalo.

O le uluai failauga tamaitai Samoa a le Ekalesia Metotisi Niu Sila. O le uluai faifeau tamaitai Samoa ua faauuina i le ekalesia Metotisi Niu Sila. O le uluai tamaitai ua avea ma Sea o le Galuega Samoa i Niu Sila. Ose mea lea e faafetaia ai le Atua ona o lona faaaogaina o lo'u Tamaitai faatauva'a aua lana feau ma lana Talalelei.

O se mealilo na natia i le finagalo o le tama o lo'u tina, ao se faamoemoega na moemiti iai mo le lumanai. Aua se auunaga i le Atua. O sana taulaga soifua, ao se faaaogaina o le ola o se tasi o i matou e vae ma lima iai le Talalelei.

Na maliu le toeaina i le 1986 ae ou ulufale i le Kolisi faafaifeau i le 1990. E ui lava ina maliu ae lei mateia le tupua na natia i lona finagalo, ao lea ua faatini e le Atua mo ia. O le susuga foi ia Siauala ma Lina Amituanai, o i la'ua na auala mai ai lo'u valaauina.

O matua faale agaga na iloga le faamalosi ma le faalaeiau i taimi na tau faavaivaia ai, ona o fili ma luitau o le Talalelei. E manatua upu a Lina na avea ma malosi o lo'u tagata - fai mai a ia... 'Sui ma Muaimalae, ia oulua iloa o mea'ai a le Kerisiano o mea oona...' Sa inu iai, ina ia tu'u malie le Talalelei. Le Talalelei na liu tagata, ina ia saoloto le tagata agasala.

IESU KERISO o le Talalelei lea ua aumai mo i tatou, ina ia le fano le tagata e faatuatua. Le Talalelei ua aumai, sei tali le galala o le tagata fia'ai ma fiainu i le Talalelei. E pei o le tamaitai Samaria - o le na manatu e le o silafia e Iesu lona faafitauli. Peitai, na silafia e Iesu lona fiainu ina a tele - lona matelaina i le manao i le vaiola. Lona galala e le mafai ona fo'ia e vai o le lalolagi, poo se isi taulasea faanei ona po. Ae ina ua talatala pipi e Iesu lona tamaitai atoa, o iina na gase iai malolo, aua ua maua le fofu o le ma'i.

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Camp Mafutaga Tama'ita'i Sinoti Samoa 2015



Itumalo Manukau Tatalaina o le Mafutaga



Saunoaga a le Afioga i le Sea o le Sinoti.



Saunoaga a le Peresetene o le MTSS & Ta'ita'i Itumalo Hawkes Bay.



Mafutaga Tama'ita'i Tonga.



Itumalo Aukilani i le po fiafia.

NA TUCAKE TALE NI TURAGA

Rev Dr Ilaitia Tuwere

“A sa sega ni vakacokotaki ko vuravura a sa lala tu; a sa tu na butobuto ena dela ni wasa titobu. A sa yavavala na Yalo ni Kalou e dela ni wai. Sa qai kaya na Kalou, Me rarama mai: a sa rarama mai. A sa kunea na rarama na Kalou ni sa vinaka. A sa wasea na rarama mai na butobuto na Kalou. A sa vakatoka na rarama na Kalou me Siga, a sa vakatoka na butobuto me Bogi. Ia na yakavi kei na mataka sa kena imatai ni siga,” (Vakatekivu 1: 2 -5).

“Ia ena imatai ni siga ni macawa sa lako mai ko Meri na yalewa ni Makitala ena mataka caca, ni sa butobuto tu, ki na ibulubulu, ka raica ni sa kau tani na vatu mai na ibulubulu” Joni 20: 1).

Na Mate kei na kena ibulubulu sa ikoya na noda icavacava na tamata ena bula oqo. Ena sega ni levei se drotaki rawa. Eda na dui sotava taucoko, se duidui cava ga eda dui tu kina. Sa tukuna tiko ni yalani ga na noda bula. Tiko na vanua eda tekivu kina, ka tiko na vanua sa mai cava tale kina.

Sa sega ni ka rawarawa me ciqomi na Mate ena noda bula na tamata. Na kena sagai me valuti se vakaberaberataki na mate e koto na kena itukutuku ena loma ni noda sasaga na tamata, me tarovi kina ena nodra sasaga na Vuniwai kei na dauvakadidike e vuqa.

Sega ni se dua me mate ka tucake tale. A tucake tale o Lasarus (ena nona kaukauwa na Turaga), ia a sotava talega e muri na mate. Sai Jisu Karisito duadua ga ena itukutuku ni veigauna e vuravura, a

mate. Ena nona lauvako kina Kauveilatai, vakotori ena ibulubulu, ka tucake tale ena ikatolu ni siga, ka da se qai vakananuma oti ga qo.

Na Mate kei na Tucake Tale e rau veiwekani voleka sara ena noda vakabauta na lotu Vakarisito. Ena sega na Tucake Tale kevaka e sega na Mate. Ka na sega ni vakaibalebale na Mate kevaka e sega na Tucake Tale. Rau duavata sara. E sega ni tautauvata ena vuku ni vakabauta oqo na lotu Vakarisito kei na vei lotu tale e vuqa sa tu edaidai e vuravura.

Ena vuku ni ka oqo, sa sega ni dodonu me rerevaki na Mate. Ia, me ciqomi ena yalo vakacegu ni sa yaco mai - ka ni koto tarava yani na bula vakaiserai ka vakarautaka na Kalou. Nona vosa: “I Mate sa evei na nomu batigaga - I bulubulu, sa evei na nomu gumatua?” Kaya edua na dauvolavola ko Rabidranath Tagore: “Death is not extinguishing the light but putting out the lamp because the dawn has come”. Se “Na Mate e sega ni kena ibalebale na kena sa boko vakadua na cina (livaliva). Ia, na kena uvici ga na cina tabucagi ka ni sa rarama mai na vanua.”

Na Tucake Tale sa ikoya na kena tuvalaki se “buli vou tale na vuravura”. Kaya kina o Paula - “O koya sa tu vata kei Karisito, sa qai buli vou, sa lako tani na veika makawa, raica, sa yaco me vou na ka kecega.” Sei rua na ilati ni Valenisoro mai Jeruisalemi, me tekivu mai cake, ka kauta sobu ki ra.

Na Valenisoro mai Jeruisalemi ena gauna koya sa ikoya na idabedabe ni bula vakalotu, vaka-vanua talega. Sa sei rua me tuvalaki vou ka buli vou. Na itukutuku ni Valenisoro oqo mai Jeruisalemi e koto

kina na veivakaduiduitaki kei na veivakalolomataki. Na kena vakabibitaki kina na “lawa” ka mamada na bula ni tamata. Tekivu me samaka na Turaga ena nona kaya ni o ira era cakacaka kina era sa vukica me “nodra qara na daubutako” (Marika 11: 15 - 17).

E “tavuki” se uneune na vanua ni rube toka na Turaga mai na Kauveilatai. Dolavi na veibulubulu vei ira sa davo koto kina (Maciu 23: 52. A lewai e na loma ni mataveilewai ni matanitu vaka-Roma na Gone Turaga me tuvalaka vou na bula vaka-matanitu kei na kena veiliutaki.

E rau sega ni tautauvata o Sisa na iliuli ni matanitu vaka-Roma kei na Kalou, o koya ka bulia na lomalagi kei na vuravura. “Solia vei Sisa na ka e nei Sisa...vua na Kalou na ka ka nona na Kalou” - a sauma na Turaga na nodra taro na nona meca (tokani i Eroti) (Maciu 22:21).

E curuma mai na iwase e tolu ni bogi ko Jisu na Turaga. Oqori na: yakavi; bogilevu; tagi ni toa, kei na mataka-caca se kida ni mataka. Sa dolava na ibulubulu ena kida ni mataka. Na kida ni mataka edua na itekivu vou tale. Na “bogi” se 'buto' kecega ni noda bula...sa rawa vua na Turaga me vukica me kida ni mataka - me tekivu vou tale.

E sega ni dua na leqa me sega ni rawa ni wali ena rarama ni tucake tale - leqa vaka-vuale, vakalotu, vanua se matanitu. Eda mai vaka-Siga Tabu edaidai ena imatai ni siga ni macawa (wiki) ka ni a tucake tale kina na noda Turaga mai na Mate. “Ia Kevaka sa sega ni tucake tale mai na Mate na Karisito, sa qai ka walega na neitou vunau, a ka wale talega na nomudou vakabauta” (1 Korinica 15: 14).

Ena imatai ni veibuli ena Vakatekivu 1, sa veibuli na Kalou ena kaukauwa-mana ni nona Vosa - 'Sa vosa na Kalou, me rarama mai, a sa rarama mai.' Ena kena ikarua oqo, sa bulia vou na vuravura ena kaukauwa ni nona dra. E solia na nona bula ena vukuda. Sa bulia vou na Kalou na vuravura ena kaukauwa ni nona Loloma.

Na ibulubulu lala e sega ni ka walega ni vakananau se vakasama. E ka dina - ka ni a vakayacora edua ka vakataki keda, kilai keda, lomani keda - o Jisu na kai Nasareci. E sega talega ni dua walega na ka meda vakadrukai kina. E sega. Edua na ka, ka da sureti meda bulataka ena bula lekaleka oqo.

Na kaukauwa levu oqo ena sega ni voli rawa ena ilavo - me vaka a vinakata me cakava o Saimoni na daukaka isausau (se vakatevoro) mai Samaria ena nona vunau voli o Filipe kei iratou eso tale na i Apositolo (Cakacaka 8: 9ff). Na ibulubulu lala e kauta tani se vakayalia vakadua na Rere.

Kaya na agilosu vei ratou na marama - Meri na yalewa ni Makitala, Meri na tinadrato o Jemesa, kei Salome: “Dou kakua ni rere. Dou sa vakasaqarai Jisu na kai Nasareci, ko koya ka lauvako kina Kauveilatai. Sa tucake tale ko koya. Sa sega eke. Dou raica na tikina era a vakotori koya kina” (Marika 16: 6). Nona vosa vei iratou na nona tisaipeli ni vakarau me lesu tale vua na Kalou na Tamana: “A veika oqo au sa tukuna vei kemudou, me rawa kina ni nomudou na vakacegu ni dou sa tu vei au. Dou na kunea e vuravura na rarawa; ia mo dou vakacegu ga, au sa vakamalumalumutaki vuravura oti,” (Joni 16: 33).

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

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E lei toe faatali, ae ua augani e aumai le vai sei inu. E le gata i lea ae ua tamoe i lona aiga - ua tamoe i lona nuu - ua tamoe i ona tagata. Ua ta'u atu - ua faailoa atu - ua tala'i atu le Tala e lelei. O mai, vaai i le tagata ua ia ta'u mai ia te a'u mea uma na tutupu i lou olaga.

O mai, faalogo i le tagata ua ia aumaia le faaolataga i le agaga na musaesae ai le agasala. O mai, tatou feinu i le vai ma malilie ai. Tatou vaai ma talia le Talalelei ua ta'u ma faailoa mai. Le Tala e olioli le nuu uma - le tala o le saolotoga - le tala o le manumalo - le tala ua faamalieleina ai le agaga o le tamaitai na avea ma fili. Le mafutaga Tamaitai o le Sinoti Samoa, e le toe tauilo se faamoemoe.

E le toe tau tapueina se agaga. Aua ua maua le Talalelei i le aiga sa Tuiama'a. Ua matua Iesu i outou finagalo ma faamoemoe. Lea o loo afua ai lau galue - lau tautua matavela - ao sa tatou auaunaga i lea aso ma lea aso.

I totonu o lau matagaluega, i totonu o lou itumalo, i totonu o lau Mafutaga Tamaitai ma le Sinoti Samoa. Malo fai o le faiva - malo le tautua - malo le alofa ia Iesu le Talalelei. Upu a le isi tupu i le isi tupu - 'E fai a e oe mea sili ma e manumalo iai.' Lou taeao lena: Tamaitai o le Sinoti Samoa - A maua ma faamuamua le alofa ia Iesu, o le tele foi lea o manuia e falute mai i le mafutaga lenei.

Ua toatele tamaitai ua o ese, toatele tamaitai ua maliliu, toatele tamaitai ua le toe fia mafutaga, ao oe ma a'u ma i tatou uma, ia tatou faamalolosi.

E tele luitau o le galuega - aua nei solomuli gofie - aua nei fiu gofie - aua nei ititi le faatuatua - aua nei pala'ai le loto - aua nei musua - aua nei silasila maulalo ia Iesu le Talalelei. Fai mai upu o le siva a Manukau anapo: O oe o le pae ma le auli.

Pe a tula'i nai pouliuli. O oe lava o le fomai o faafitauli. Moni ma faamaoni lafoga a Manukau. Ina ua maliliu le tasi tupu ona tulai lea o lona atalii e pule i le nuu.

Ua mavae atu masina e lua o lana nofoaiga, ona ia finagalo lea o le a iloilo ina tulaga tofi uma na tofia e lona tama.

Na ia iloilo ina le tofi failautusi, o le tofi teutupe ma le tofi Konesula. Na ia iloa e leai ma se tasi e agavaa ona ia ave lea o i latou e faaunua, ua nao lavalava e pipii i o latou tino.

Na maea, ona manatu lea o le a iloilo ina foi le faifeau sei vaai pe o tumau pea le silafia ma le agava'a e tatau ai ona faaauau lona foi tofi. Na ia auina atu le tufa meli i le maota o le faifeau ma le feau, e oo ane i le ofisa o le tupu pe a mavae aso e tolu, e tali i fesili nei e tolu. (1) O fea le itu o loo faasaga iai le Atua? (2) O le a lo'u tau? (3) O le a le mea lea oute mafaufau iai?

Afai e le sa'o ona taliina fesili uma na, o le a aveeseina oe mai lo'u malo. Na matua su'esu'e ma sailiili le faifeau ini tali mo nei fesili ona sisii lea o ona lima ma le atuavale ma fai atu i lona toalua:

Ua leai se aoga. E leai sou iloa pe faapefea ona tali nei fesili. Ua vaai atu foi o a'u o le tagata aisi i lou olaga pe a ou matua. Fai atu loa le faletua i le faifeau - tuu mai oute alu i luma o le tupu i lou tulaga.

E lelei tele a'u i le taliina o mea na o tupua. Fai mai le faifeau - e iloa lava o oe ae le o a'u. Fai atu le faletua - e lei feiloai lava le tupu ia te oe. Na te le iloaina oe. Afai oute ofu i ou ofu, ufiufi lou tino atoa i lou ofu tele ma fai lou pulou, ma faamaualalo lo'u leo, e le mafai ona ia masalosalo.

Fai mai loa le faifeau ua lelei, na ia tuu loa lona toalua e alu e tali fesili a le tupu. Fai mai ao savali atu i fafo ma le fale le fafine, na matua talitonu lava le faifeau o ia lea ua alu atu.

Na taunuu i le maota o le tupu, ona alu ane loa lea i luma o le tupu. E lei iai se taimi na faamaimauina ae ua fai atu loa e tali mai fesili.

Muamua, O fea le itu o loo faasaga iai le Atua. Na savali atu le tamaitai i le laulau o loo iai le moliga'o o loo mumu, ma vaavaai i le moliga'o ma fesili: O le a le itu o loo mumu agai iai lenei moliga'o. Na tali le Tupu - o lona e te vaai atu iai o loo ia aumaia le malamalama i itu uma lava.

E faapena foi le Atua - o le tali mai lea a le toalua o le faifeau. Aua o le mamalu o le Atua e tumu ai le lalolagi

uma. Na matua faamalieleina le finagalo o le tupu i le tali. O le fesili e lua - o le a lo'u tau?

Lua sefuluiva tupe siliva - o le tali vave ane lea a le tamaitai. Ae ua ata le tupu ma fai mai ua matua valea tele le tali. O loo tele ma anoanoa'i ou fale e tutumu i auro ma ario. E iai foi lo'u malo ma ona fanua lafu lemu, o faatoaga vine, ae e fai mai nao le 29 tupe siliva lo'u tau. Na faautauta le tali a le faletua o le faifeau na faapea atu: o loo ta'u mai i Evagelia o lo tatou Alii o Iesu Keriso na faatautaina i tupe siliva e 30. O le mea moni lava e le sili ane lou tau i lo tatou Alii.

Ona o oe o loo auauna i le Atua i lenei nuu, ua ou toesea mai ai le siliva e tasi o lou tau lena. Na matua ofo le Tupu i tali a le tamaitai. Fai mai le tupu, toe tasi la'u fesili. O le a le mea o loo ou mafaufau iai? Ua tautala atu le toalua o le faifeau i lona leo maulalo - Lau afioga i le Tupu, o lona e te mafaufau o a'u o le faifeau. Ae le o a'u o le faifeau - o a'u o lona toalua.

Na tago ane loa le tamaitai ma ave ese le pulou mai lona ulu ae faatautau lona laulu i lalo i ona tau'au. Na vaai atu ma le ofo tele le Tupu, ma faapea atu: O oe ose tamaitai poto. E le gata ua e taliina mai a'u tupua, ae ua e faavaleaina foi a'u i lau tupua. Foi i lou aiga ma ta'u atu i lou toalua ole a tumau pea o ia o le faifeau.

Ona e toe foi mai lea i le maota, sei o ta talanoa i sou tofiga i lo'u malo.

E manaomia tamaitai e iai le tomai, agava'a, poto ma meaaloa a le Atua e fausia ai le galuega.

Mafutaga Tamaitai o le Sinoti Samoa - e manaomia oe ma oe ma a'u ma i tatou uma, e fausia ai le malo o Iesu le Talalelei. O le malo o Iesu, o le tatou galuega faa-tamaitai. O outou agava'a, o outou tomai, o outou silafia, o a outou meaaloa ma taleni, o lo outou tamaoiga, ae maise o o outou soifua atoa, o na e fausia ai le malo ina ia matagofie ma lelei. Ina ia tupu pea ma ola.

Aemaise ina ia viia ai Iesu, le Talalelei.

Amene.

Rev Suivaia Te'o (Sea o le Sinoti).

The Vitality of Youth Mentoring (Takaua)

In celebration of the many significant events for young people and children happening this May (in particular, Faka-Me and National Youth week May 23-31st), I wanted to focus on ways we empower our young people in our churches.

Mentorship is one of most powerful ways I have known to engage with young people in my youth work. It is the concept of creating a meaningful relationship with someone at the same time advising, training, problem solving and celebrating strengths. As a result, leaving young people and children out of risk, empowered, inspired and willing to help others.

It is embedded in our culture and our faith to help others by the relationships we have with them. A concept used in a project in Auckland is the Takaua mentoring project. In Tongan 'takaua' means "to journey with or journey with companions". The wonderful things about mentoring is that through a meaningful relationship with a young person is that you are able to see their strengths, provide them opportunities to use them and create your own ministry into helping others, empowering others and modelling the positive principles of our faith.

In this programme, an assigned youth worker (from Court or statutory services) mentors an 'at risk' youth (some whom belong to our Church) with the aim to journey with these young people and help them to achieve more positive outcomes in life.

This project has been successful and seems to be working well due to the fact that these youth workers have established a mentor relationship that is meaningful to the young person and because it gives the mentor the mind-set of

'journeying' with the young person.

The importance of the person who chooses to journey with a young person is something that should not be taken lightly. By establishing trust amongst young people you can be a person who can positive journey with a youth bringing positivity to their lives.

Another wonderful example is the way many Tongan churches have opened their halls and the skills of church member to tutor students during the week, create afterschool clubs, NCEA learning centres, health clubs or exercise groups. All this models positive relationships, positive mentoring and giving young people a voice - resulting in feeling of empowerment, inspiration and giving back.

Our Church provides many examples of successful mentoring. It is time we start utilising this concept more and more with mentoring our young people and children in our Church. Most of the time, young people are not engaged in something simply because they do not understand the way you are engaged.

Read that line again - it is not because they do not understand. It is they don't understand how you are engaged. We need to journey with them to teach them the way we are engaged - in our ministry, in our church, in our families, in the way we live and in the way we help others.

We should use models of positive mentoring and journey with young people to teach them theologies, methodologies and ways of living through Christ for the reasons you do.

Feeling a bit challenged with this?

Love to hear it.

Email me

simulatapope@gmail.com.

Ngaahi Fanongonongo

Ko e kole atu 'eni kiate kimoutolu 'oku ma'u ha ngaahi talanoa ki ho'omou siasi ke 'omi pea mo ha ngaahi 'ata ke fakakau atu he Pukolea 'o Siune.

'Omi ho'o fakamatala ki he talakai@xtra.co.nz

Ko e 'aho 'oku 'osi kiai ko e 'aho 20 Me.

Trinity Theological College. Sapate 31 Me 2015.

Ko e 'aho 'eni 'oku fakamamafa 'ehe Vahefonua ko e Fakamanatu 'o e 'apiako Trinity Theological College.

'Oku 'iai e kole ke mou kataki toki fakahoko mai e li pa'anga 'o e Sapate ko e 'inasi ia ki he 'apiako.

Ke mou toki fakahu mai pe ki he tohi 'a e Vahefonua.

- Me Sapate 3 - Fakame
- Me Sapate 10 - Sapate Fa'e
- Me Sapate 17 - Sapate Tamai
- Me Sapate 24 - Sapate penitekosi mo e Fakamanatu 'o Sione Uesilé.

'Uluaki Fakataha Vahefonua Faifekau Sea Fo'ou



Ko e Setuata 'a Levin Siela Nau, Taliha mo Moala Katoa mei Wesley Wellington pea mo 'Aisea Masila mei he kainga lotu Avalon 'i he taha e ngaahi houa 'ilo 'a e Vahefonua.



Ko e Setuata Lahi 'o e Kainga Oamaru, Leiataua Tahaafe 'oku nau fai e hiva 'i he houa 'ilo 'a e vahefonua.



Ko e Lay Pastor mei he Kainga Lotu Kelesi mei Palmerston North mo e ongo fakaafonga mei Kelesi.



Ko e Faifekau Sea Tevita Finau pea mo e ongo Faifekau Foeata Tu'ipulotu mo Siutaisa Tukutau. Fakafiefia ko e kau mai e ongo Fa'e ko e ongo hoa 'o e Faifekau Melolo, Kakala Taumoeofolau pea mo Silia Tu'ipulotu, kau ai foki mo Dr Melenaita Taumoeofolau pea mo e Tu'ipulotu Finau mo Fumi Schaaf 'i he kaunga fiefia 'i he lava 'a e Malanga Vahefonua he Sapate.

Ko e Fakalotofale'ia ki Mē 2015

'Oku te kaungā fakafeta'i mo e taha kotoa pē he tauhi-'ofa 'a e 'Otua 'o tau toe a'usia ai 'a e māhina fakakoloa ko'eni kiate kitautolu kotoa pē mo hotau ngaahi kāinga fakasiasi kae'uma'ā 'a hotau ngaahi fāmili mo e kāinga kotoa pe.

Ko e kaveinga fakasiasi ma'etau fononga 'o e māhina koeni 'oku ne pehē mai, "FAKAFO'OU LAUMĀLIE MĀ'ONI'ONI HOMAU LOTO FAKAONGOONGO". Ko e Fakalotofale'ia 'o e Māhina koeni, 'e tokanga pe ki he Fakamālō mo e Talamonū.

'Oku tau fuofua fakafeta'i ki he 'Otua mo fiefia 'i Hono Langinagi mo e Kelesi na'a ne fakakoloa'aki 'a e Vahefonua Tonga 'o lava lelei mo fiefia 'a e Vahefonua Fakafaifekau mo e Vahefonua Kakato meihe 'aho 10-12 'o Epeleli. 'Oku 'oatu 'a e fakamālō 'i he ngaahi lotu mo e fai fatongia 'a e taha kotoa pē 'i he ngaahi fatongia kotoa pē, 'o tatau aipe he ngaahi fatongia kotoa pē. Fakamanatu atu ko e Vahefonua hokó, 'e fakahoko ia he

Falaite, 31 Siulai ki he Sapate 'aho 2 'o Aokosi 2015.

'Oku 'oatu 'a e talamonū 'a e Vahefonua ki he Fānau Lautohi Faka-Sāpate kotoa pē 'i he Kātoanga Faka-Mē 'o e ta'u koeni. Fakataunge ke mou ma'u ha Kātoanga fakalaumālie mo kelesi'ia. Fakamālō atu ki he kau Pule Lautohi mo e kau Failautohi Faka-Sāpate kotoa pē.

'Ofa ke hoko 'a e ngaahi kātoangá ko e taimi 'o e taha 'o e fengāue'aki mo e lotu 'a e ngaahi fāmili mo e takitaha siasi. 'Oku te vakailoto atu ki he ngaahi siasi 'e ni'ihi ko ha family pē nai 'e taha pe ua, pea ngaahi siasi ia 'e ni'ihi 'e lauingeau 'a e ngaahi fāmili'ia. 'Io 'e 'iai 'a e ngaahi siasi ia 'e ni'ihi 'e kau he ngaahi lēsoni 'a e mātu'a kuo 'iai 'a'enua fānau, pea pehē ki he ni'ihi kuo nau ako he ngaahi politeki mo e ngaahi 'iunivēsití k ate nau kei lau lēsoni pe.

'Oku 'oatu aipē mo e talamonū ki si'i ngaahi fa'ē kotoa pē (Mē 'aho 10). Ko e taha kotoa pē 'iate kitautolu 'oku 'iai 'a'etau fa'ē mo'etau tamai. 'Oku 'oatu 'a e 'ofa mo e talamonū kotoa pē si'i ngaahi fa'ē. Malō

ho'omou faka'utumauku hono tataki 'o e ngaahi fāmili mo e Siasi.

Neongo ko e Sāpate Tamaí 'o e fonua ni mo māmani 'oku toki hoko ia 'i 'Okatopa ka 'oku tokolahi pē 'a e ni'ihi 'oku nau fie fakahoko aipē 'enautolu honau Sāpate Tamaí 'o tatau mo e SUTT (Mē 'aho 17).

Ko e Sāpate 'a e 24 'o Mē 'o e ta'u ni 'oku hoko māhanga ai 'a e 'aho Fānau'ia Fo'ou 'o Sione Uesilē mo e 'aho Hifo 'a e Penitekosi ('aho ia 'e 50 meihe 'Aho 'o e Toetu'u). 'Io ko e 'aho 'o e "Māfana Makehe" hotau lotó mo e fakafeta'i 'o e "Hifo Mai 'a e Laumālie Mā'oni'oni".

Ko e Sāpate 'aho 31 'o Mē, ko e Sāpate ia 'o e Tolutaha'ia 'Otua, pea 'oku tau fakamahu'inga'ia mo e 'Apiako Trinity Methodist Theological College, mo foaki me'a'ofa ai ma'ae ako'anga 'aonga lahi ma'ae Siasi Metotisi 'o Nu'u Silani.

Rev Tevita Finau.



Ko e faifekau sea, Tevita Finau mo e konga 'o hono family.



Ko Ate Tu'ihā'angana, V_leti Finau (hoa faifekau sea), Mafua Lolohea (setuata lahi vahefonua) lolotonga e talitali V_henga Ng_ue Saione.



Ko e fa'u f_mili fo'ou he Vahefonua mei he Potung_ue talavou 'a Pukekohe: ko Siosifa Paini Sikuvea (Tofoa) pea mo Senitalela 'Inoke (Tongoleleka, Ha'apai).



Ko e Tempasi Situ'a (Ponsonby) pea mo 'Ilifeleti Samiu (Ellerslie) lolotonga e houa 'ilo 'o e Vahefonua.



Ko e tauhi 'aho ko Siu Havili-Tenefufu (loto) pea mo 'Ana Niu (mu'a) pea mo Sosefina Fa'asisila lolotonga 'a e talitali 'o e Vahenga Ngaue Saione.



Ko e ni'ihi eni e hoa 'o e kau faifekau lolotonga e houa 'ilo ho'at_ Sapate 'o e Vahefonua

'Uluaki Fakataha Vahefonua Faifekau Sea Fo'ou

Na'e hoko 'a e Fakataha Vahefonua 'o 'Epeleli 2015 ko e 'uluaki fakataha ia 'a e Faifekau Aea fo'ou, Tevita Finau. Na'e mahino mei he 'ene founga fakalele mo e fokotu'utu'u 'o e fakataha 'a 'ene taumu'a ngāue mo e visone ki he ta'u 'e tolu ka hoko mai. 'Oku hā mahino mei he 'ene visone ngāue 'a 'ene faka'amu ke hoko atu e ngāue kuo 'osi fakatoka 'e he kau Faifekau Sea mo e kau Sekelitali ki mu'a'.

Ko e malanga 'o e Vahefonua na'e fakahoko pe ia 'e Faifekau Tevita Finau 'a ia ko 'ene 'uluaki malanga eni mo fakahoko 'a 'ene ngaahi visone ki he Vahefonua. Ko 'ene kāveinga malanga, "Si'oto 'Ofa Atu", ko e kupu'i lea na'e ngāue'aki 'e Sisū 'o fakatatau ki he lesone 'o e Sāpate, ka 'oku vaka ai 'ene faka'amu ki he kau memipa 'o e Vahefonua kae'uma'ā 'a e siasi fakalūkufua. 'Oku mahu'inga 'a e fe'ofa'aki pea mo e ngāue fakataha ki he lelei fakalūkufua 'a e kainga

Vahefonua pea mo e siasi foki.

Ko e fakakaukau tatau pe foki eni na'a ne fakahā 'i he 'uluaki po hiva 'o e Vahefonua 'a ia na'e kau mai ai ki ai mo e SUTT pea mo 'enau Faifekau Pule, Lopini Filise.

Na'e me'a 'a e Faifekau Sea 'i he tepile 'ilo, na'a ne lave ai ki he mahu'inga 'o e hoko atu 'a e lele fuka kuo fai 'e he Faifekau Sea malōlō 'a Faifekau Setaita Kinahoi Veikune. Na'a ne lave foki ko e ngāue kuo lele'i mai 'e he Faifekau Sea malōlō ko ia pe ia 'oku ne hoko'i atu pea mo e timi tatau pea mo e kau ngāue tatau.

Na'a ne tuku mai foki mo e ngaahi fokotu'utu'u ngāue ke tokanga ki ai 'a e siasi 'o kau ai 'a e tokangaekina 'a e ngaahi me'a ke fakalalakaka'aki 'a e tauhi 'o e kau Faifekau koe'uhī ke toe lelei ange 'enau fakahoko fatongia' pea 'ikai ko ia pe ka ko e ngaahi fokotu'utu'u ki he fehikitaki 'o e kau Faifekau. 'Oku taumu'a taha pe' eni ke faka'āsili 'a e lelei

fakalūkufua 'o e siasi 'o tatau pe ki hono kau memipa' pea mo e ngāue foki 'o hangē ko ia 'oku fakafongā 'e he si'i mātu'a faifekau'.

Na'e fakamui manoa'aki 'a 'ene fakamālō ki he ngaahi kau hiva kotoa na'a nau fakakoloa 'a e po hiva pea pehē ki he malanga 'o e 'aho Sāpate. Na'e mulituku'aki 'a 'ene pōpōaki talamonū pea mo 'ene faka'amu ke a'u ki he ngaahi potu siasi pea mo felongoaki mo e kau memipa mo fanongo tonu ki he 'enau ngaahi a'usia'.

'Uluaki Failotu 'o e Vahefonua

Na'e kelesi'ia foki mo e Fakataha 'i he 'uluaki failotu 'o e Vahefonua he hengihengi Sapate 'i hono fakakoloa 'e he hoa 'o e faifekau sea fo'ou, Valeti Finau. 'I he houa lotu 'o e hengihengi Sapate 'oku ma'u lotu fakataha ai 'a e Vahefonua pea mo e siasi 'o Lotofale'ia. Na'e tokanga 'a Valeti 'i he'ene failotu ke hufia 'a e ngāue 'a e Vahefonua kae'uma'ā 'a 'ene ngaahi

taumu'a ngāue. Pea kau fakataha ai mo e faka'amu 'a e kāveinga lotu 'o e hengihengi Sapate ke hufia mo e hilifaki kalauni 'o 'Ena 'Afifio, Taufā'ahau Tupou VI pea mo Kuini Nanasipau'u.

Na'e fungani'aki 'a e kelesi 'o e failotu 'a e fu'u talitali pea mo e pelekifasi na'e teuteu 'e he Vāhenga Ngāue Saione 'o Papatoetoe. Na'e fakahā foki 'e he faifekau 'o e potungauē ni, 'Ikilifi Pope na'e lotu lelei pe 'a e ongo setuata mo e siasi ke faka'ilonga'ia 'i he talitali ni 'a e 'uluaki failotu 'a e hoa 'o e Faifekau Sea fo'ou, Valeti Finau.

'I he lea tuku na'e fai 'e Valeti 'i he tepile 'ilo na'a ne fakaha ai 'a 'ene faka'amu ke tokoni ofi ki hono he ngaue mamafa 'oku ne fuesia pea ke ne tokoni foki ki he ngaahi potu siasi 'i ha fa'ahinga tokoni pe te ne ala lava.

Ngaahi 'ata mei he Vahefonua.