

TOUCHSTONE

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

Lifewise and churches team up to support kids

By Cory Miller

Children are our future but without a good foundation, this future can be uncertain. Fortunately, some young children who may have slipped through the cracks, are being given a chance thanks to the initiatives of Methodist community and social development agency Lifewise.

Lifewise is developing a range of early childhood education (ECE) programmes in partnership with Methodist churches and communities across the Auckland region.

Lifewise's ECE service manager Alli Munt says the initiatives were established to fill a gap in early childhood education for children from low socio-economic areas.

"We wanted to provide a model of care for these children and their families and give them access to services in their communities."

Each Lifewise ECE program is unique and tailored to meet the needs of a particular community. Lifewise's role ranges from being the licensee and providing services to being partners with churches in their ECE programmes.

For example, Lifewise executive director Rev John Murray is licensee for a Samoan immersion preschool in Mangere - Samoa Moni I Lana Gagana Aoga Amata Preschool. Lifewise provides governance, management and administrative support, as well as professional development.

Alli says this preschool delivers an all-day service to 33 three- and four-year-old children and their families. Plans are currently underway to redevelop the centre to cater for children under the age of two.

Lifewise is also working in partnership with the Otago Tongan Methodist Parish under the umbrella of the Mustard Seed Trust, thanks to a grant from the Ministry of Education. Together they are building a new Tongan immersion centre in Otago for 70 children.

This centre will open in February 2013 and in July the foundation was blessed in conjunction with the Vahefonua Tonga.

Otago Tongan Methodist Church already has a centre in Otago - Akoteu Tokaim'ananga - which currently has 30 children. Together the two centres will provide care and education for 35 children under the age of

two and 65 children over two.

Lifewise is also working with a supported playgroup in Glen Eden. Alli says the group is a place where parents can 'stay and play', and spend time with their children. She says some parents are nervous about leaving their children with an ECE for this first time, but with the playgroup they don't need to be.

"They don't have to just drop them off and leave them with strangers. They can stay with their children and feel at home."

Another ECE project Lifewise is involved with is renovating and refurbishing a church building in West Auckland to support children in foster care. Due to open next year, the centre will provide specialist care for children who have complex social and developmental needs as a result of their life experience.

Alli says from this specialist centre, children can move into other Lifewise ECE services or other programmes in the community. This centre is on the property of Massey West church. Lifewise will lease the land and develop the centre to care for 70 young children.

"Quality ECE should be accessible to all. Lifewise is committed to making sure that a family's financial situation is not a barrier to children experiencing high quality early childhood education," she says.

Working in partnership with Methodist synods Vahefonua Tonga and Sinoti Samoa is a good way to do this.

Alli says the community has responded positively to Lifewise ECE initiatives. Samoa Moni I Lana Gagana Aoga Amata Preschool is thriving and there is a lot of enthusiasm for the projects being developed.

She adds that Lifewise appreciates the Ministry of Education's support because it enables them to work in partnership with communities and reduce the financial pressure on parents.

"It is important that we are invited by the community as we don't want to impose. We work under the principle of ako, a Maori word, which means that as much as we teach, we learn. We can all be enriched in many different ways.

"It is about supporting the community to support itself. Our goal is not to have a stronghold but to work with the communities in a positive way, ensuring the next generation has the best start possible".



Lifewise is working with Tongan and Samoan congregations around Auckland to provide early childhood education.



In July a time capsule was placed in the foundation of Otago Tongan Methodist Parish's new early childhood education centre. From left: Ma'ata Fusitua, 'Iunisi Johansson, and Seniola Williams.

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ANC centenary chance to reflect on struggle against Apartheid

By Rev Barry Jones

Last month more than 150 people gathered in Wellington to celebrate the centenary of the founding of the Africa National Congress (ANC) and to reflect on how New Zealanders helped end Apartheid in South Africa.

Along with formal speakers, the three day conference was an opportunity for people involved in the anti-Apartheid movement to share their stories. Church people were among those who spoke or were recognised for their efforts.

Before Nelson Mandela was sworn in as the first president of democratic, non-racial South Africa in 1994, the ANC had struggled for more than eight decades to end Apartheid. New Zealand organisations that supported their cause included Citizen's Association for Racial Equality (CARE), Halt All Racist Tours (HART), and the Defence and Aid Fund for Southern Africa.

Among those who attended the gathering was the current South African ambassador to Germany, Rev Arnold Stofile.

In 1985 a group of NZ lawyers sought a court injunction to prevent the All Blacks from touring South Africa. Arnold came to New Zealand to support the injunction, which the court granted.

When he returned to South Africa he was arrested and jailed for seven years. His wife was also imprisoned and suffered great hardship. Arnold was given a standing ovation by the Conference.

Two NZ Anglican priests who ministered in South Africa and joined the ANC were also on hand. Rev Michael Lapsley and Bishop John Osmer both received letter bombs from the South African government in retaliation for their work. Michael lost both his hands and the sight in one eye, while John lost a hand.

Michael said some Afrikaners used theological justifications for Apartheid. He believed it was religious blasphemy to claim that God sanctioned Apartheid.

Former All Black captain Graeme Mourie,

who refused to play against the 1981 Springboks, also spoke. He said he boycotted the tour because of the moral imperative to do what is right. He believed that the tour was not in the best interest of NZ rugby or NZ society because it divided families and communities.

Manuka Henare and Ripeka Evans provided Maori perspectives on opposition to Apartheid. They said Maori were offended by the racist policies that denied them the opportunity to play with the All Blacks in South Africa.

As the anti-Apartheid movement matured, younger Maori argued that New Zealanders also needed to address their own racial issues. Maori became disenchanted with White liberals who organised to end injustices in South African but were unwilling to address similar issues in New Zealand.

During the conference the South African ambassador presented ANC awards to a number of people who were prominent in the anti-Apartheid movement in New Zealand. Among the recipients was former Methodist minister Rev Russell Marshall, who withdrew from ministry and became a Labour MP and cabinet minister.

During the 1960s and 1970s the Methodist Conference and synods consistently opposed sporting contacts with South Africa.

A number of current and former Methodist presbyters were at the ANC centenary conference including President Rev John Roberts. Former HART leader Trevor Richards wrote a book on the anti-Apartheid movement, and at the conference, he wrote in John's copy of his book "To John, without the Methodist Church it would have been more difficult."

While the conference was taking place, 34 striking miners at South Africa's Lonmin mine were shot dead by police. Arnold Stofile told participants that nothing could justify the killings and that the Government would launch an enquiry.

Conference members stood in silence for a minute to remember the dead miners and their families.



Arnold Stofile.

Colin Gibson music show heads to Northland

NZ Hymn writer and composer, Colin Gibson will share his knowledge and love of Kiwi hymns at a series of workshops in October.

They will take place in Whangarei on Tuesday 23rd October 6:30pm-8:30pm; in Warkworth on Thursday 25th October 6:30pm-8:30pm; and in Mairangi Bay on Saturday 27th October 10am-4:00pm; and in Auckland on Sunday 28th October at the 10am service at St Matthew's-in-the-City, which will be followed by an afternoon hymn-fest.

At the Mairangi Bay event Colin will be joined by Robyn Allen-Gouge and this event will focus on children and young people.

At an age when most have been retired for some years Colin still teaches at the University of Otago, sings in a city choir, serves as organist and choirmaster at Dunedin's Mornington Methodist Church where he has been for 55 years. He is active in the city's Gilbert and Sullivan productions, a caring husband, family man and church leader.



Colin Gibson

Colin continues his lifelong passion for New Zealand music especially hymns reflecting Kiwi imagery and idioms with

words and music by and for New Zealanders. Colin has been writing and publishing hymns since 1972, and was awarded the New Zealand Order of Merit for services to music and education in 2002.

He is currently writing a companion book to the publications of the New Zealand Hymnbook Trust. It will contain biographies for all the authors, composers and arrangers, and accounts of all 540 hymns in the collection.

'These Hills Workshops, Music and Ministry' and the NZ Hymnbook Trust are delighted to bring Colin to Northland. His workshops are both informative and great fun.

Please register by contacting Gaynor McCartney via email gaynormcc@xtra.co.nz or text or phone 021 167 8171. For more details see www.thesehillsworkshops.wordpress.com/workshops.



Hugh Williams, Registrar of the NZ Lay Preachers' Association, presents Harvey Hoskin with his certificate honouring 60 years of lay preaching service.

Six decades of lay preaching honoured

By Elaine Bolitho
Presenting Harvey Hoskin with a certificate honouring 60 years of lay preaching was a highlight of the Lower North Island Synod at Palmerston North in August.

In 1952 Harvey was following what was then a frequent pattern - he was a Bible Class member and made the decision to follow Christ at Easter Camp. He was then encouraged by his minister, Rev RG Bell, to take up local preaching.

In Gore that year, 21-year-old Harvey became one of the 666 lay people helping the Methodist church ensure regular services in their 440 churches and 343 other preaching places. At that time the Church had about 300 ministers, home missionaries and deaconesses, and far fewer people would have been able to join in public worship without lay preachers.

Travelling to distant places to preach was not uncommon, and Harvey recalls, in the 1950s, going in a light plane to Stewart Island to lead worship there.

Local preaching was then a requirement for candidates for ministry, and having passed the first qualification, many, like Harvey, were encouraged to attend Trinity College.

Harvey later decided that a career in science was more suited to him and he qualified as a hospital pharmacist in Invercargill. He went on to work in Whanganui, Western Samoa and back in Whanganui again.

He believes religion and science complement each other. Both have made many advances in understanding over the years. He retains a lively interest in both fields.

Retiring at age 60, he was able to take up his other interest in carpentry and worked in a voluntary capacity with Just Homes in Dunedin, building six homes for low income families.

Wherever he goes Harvey has preached the gospel, and in 2012 is still willing to preach anywhere people ask him to do so. Well done Harvey.



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Indigenous Australians have growing presence at Uniting Church in Australia's Assembly

By Paul Titus

Descendants of South Australia's original inhabitants and some of its most recent immigrants - a congregation made up of Sudanese refugees - were among those who helped open the 2012 Assembly of the Uniting Church in Australia (UCA).

UCA holds its Assembly every three years and this year it took place July 15th to 21st in Adelaide. Leaders from Methodist, Presbyterian and Uniting Churches in Asia and the Pacific attended the Assembly.

They included NZ Methodist Church general secretary Rev David Bush, Methodist Mission & Ecumenical secretary Rev Prince Devanandan, and vice president Olive Tanielu.

Among the social issues the Assembly addressed were the Church's stance toward same sex marriage and the recently passed Stronger Futures legislation that allows government to intervene in Aboriginal communities in the Northern Territories.

As part of his presentation, David thanked Assembly for the prayers, support and donations that came from the Uniting Church after the Christchurch earthquake.

David says this was the third UCA Assembly he has attended, and he was pleased to see the growing voice and input of the Aboriginal and Islander delegates. "I had a sense that the rest of the Church is making more effort to stand with them and understand their issues," he says.

As a clear example of this, members of the Assembly and the Uniting Aboriginal and Islander Christian Congress joined together to march the South Australian Parliament House where they held a prayer vigil to protest the Federal Government's Stronger Futures legislation.

David says while remote Aboriginal communities certainly face unemployment, lack of education, substance abuse and other problems, human rights groups are concerned about the power that the new legislation gives to authorities.

"There was little dialogue in the drafting of the legislation and people are

concerned that it will allow unilateral interventions and draconian sanctions in Aboriginal communities," David says.

During the Assembly Olive and Prince joined several delegations that visited UCA congregations and initiatives around Adelaide.

They included meeting with Rev Christine Senini, a chaplain at the Christmas Island detention centre where refugee boat people from Indonesia are kept while their asylum requests are processed. Prince says Christine has worked to create better understanding between the inhabitants of Christmas Island and the refugees.

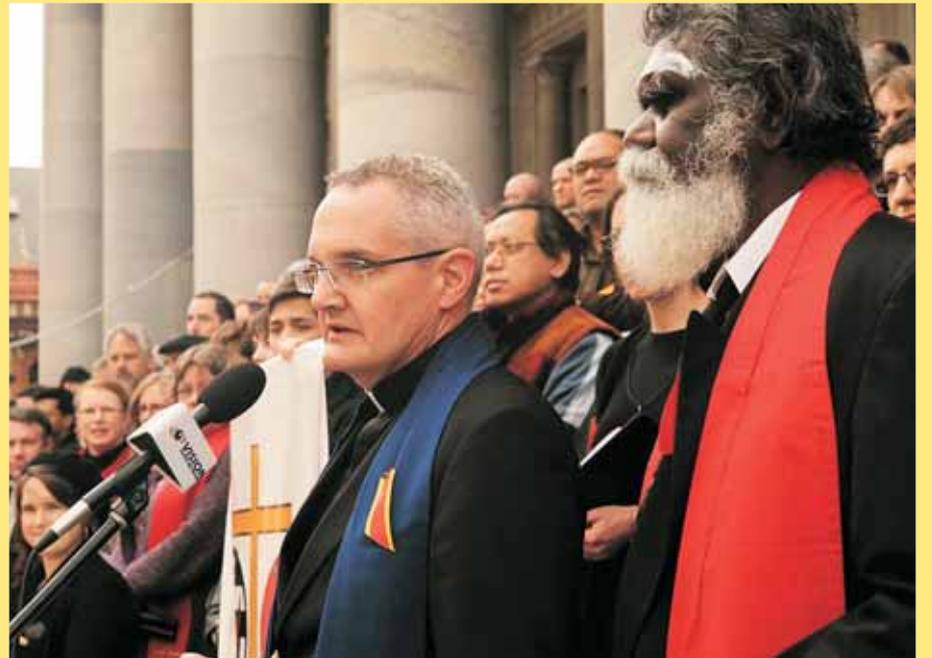
"The Assembly passed a resolution calling for the international community to protect human rights and dignity so that people do not need to flee their homes. Many refugees are willing to risk being in Australian detention centres to escape the abuse and torture," Prince says.

Olive and Prince visited the Uniting Congregation St Andrew's by the Sea in the Adelaide suburb of Glenelg. Olive says the church has a vibrant street outreach ministry as well as a food bank and op shop.

"We also visited a parish that has mixed congregation that is mainly Aboriginal people and few European parishioners. We had a sing-a-long in different languages but familiar tunes after we had ate the barbecued kangaroo tails they prepared for us."

The issue of same sex marriage is currently before the Australian Federal Government. The Assembly debated three proposals about marriage which encompassed both same sex marriage and blessings for people who live together but are not married. A range of views were respectfully shared.

Assembly established the Doctrine Working Group that is to prepare a discussion paper on the theology of marriage. The group will circulate the paper, collate responses, and bring recommendations to Assembly 2015.



Uniting Church in Australia president Rev Andrew Dutney (centre) and Uniting Aboriginal and Islander Christian Congress chairperson Rev Rronang Garrawurra (right) led a prayer vigil on the steps of the South Australian Parliament to protest the Stronger Futures legislation.



Members of an Aboriginal UCA congregation barbecue kangaroo tails to welcome Assembly guests.



Woollies knitted by the St Paul's congregation were blessed before they were sent to orphanages overseas.

Taumarunui's warm hearts

By Diana Roberts

Taumarunui can be a freezing cold place.

This King Country town on the North Island Main Trunk railway line sits not far from the great mountains of the Central Plateau, at the meeting of the Whanganui and Ongarue Rivers.

President John and I visited the town in early August. We were told it was the first presidential visit since Rev Ashley Petch in 1966.

We walked into the mother church of St Paul's Co-operating Parish for morning worship, and a warm, woolly welcome wrapped around us. A rainbow of knitted scarves looped the pew ends - brilliant handmade blankets flowed over the seats, thick jerseys hung from pulpit and lectern, and tiny bootees and snug little beanies and bonnets were heaped on a table.

The woolies were there to be blessed before they were shipped away

to comfort children in European orphanages. The women of the parish work at this project every year, using wool unravelled from unsalable garments donated to the local Op Shop. Much thought and love, and many prayers are worked into each item.

The whole parish is knitted together through this homely caring.

The town's Anglican congregation gave practical expression to the Anglican-Methodist Covenant by joining with the Parish in worship centred on Holy Communion. Anglican vicar Rev Christine Hunn co-celebrated with Presbyterian minister Rev Mervyn Aitken and President John.

The church's children helped put together ingredients to make bread. They brought back the baked coiled loaves for the pot-luck lunch at the end of the service.

Later President John talked about his recent experiences at the British

Methodist Conference, the Anglican General Synod in Nadi, Fiji, and his meeting with Fijian Methodist Church leaders in Suva.

Our day in Taumarunui ended with a visit to a little old church at Manunui, a small outlying settlement. The builders had rolled huge river boulders up the bank behind the site to use as foundation stones and they continue to sturdily hold up the structure.

The Church in Taumarunui has a strong foundation of faith and service. At the Anglican General Synod, Archbishop David Moxon spoke of building "a church that can be vibrant, joyful, generous, hospitable and open hearted...A church which will be unafraid of asking questions, an intelligent, hopeful and confident church, because we know that nothing is outside of God's power and God's love."

We found that church in Taumarunui.

Thanks from the Father of the Church

To the editor,

I have just received a much appreciated letter of greetings from the Waikato Ministerial Synod, as I am the longest surviving Methodist presbyter. They write to say I am not forgotten.

John Wesley was the father of the Church, and in his senior years wrote a verse about this (Number 47, page 382 MHB). Our thought forms have changed since those days and we express ourselves so differently now but it is

the same Lord and the same faith.

I commenced full-time work in the Church in 1940 as a home missionary. I retired in 1981 to live in sunny Tauranga and later moved to Tamahere Eventide Home near Hamilton. I have enjoyed 31 years in retirement.

I never cease to say 'Thank you God' for a long life spent in the service of the Church. It is truly an honour to be Church Father.

Rev Trevor Shepherd, Hamilton.

Life itself gives meaning

To the editor,

I write in reply to David Balchin's letter in the August edition of Touchstone and his concern for the need for certainty.

Yes, it is normal for us to want certainty or at least to understand the meaning of life but believing in the unknown or false meanings doesn't actually give us this.

It is better that we look to what we do know to see if we can find sufficient meaning to give us hope, purpose and peace.

By looking at life as it is - with its amazing creativity, forms and provision - we can feel we are part of something special. From that we can feel at peace with life.

I love that I can use my mind to think, create

and discover. I love that we are uniquely us and that life needs us to offer and contribute our special individuality to function at its best.

I love that I can know and experience the love and support of my family, friends and community. I love that when we are centred and at one with God, we can know peace at a depth sufficient that we don't need to create any props.

We don't like struggle but one of the amazing secrets of life is that individual lives and life itself can be transformed if we are prepared to work with the creative tension that struggle and challenge bring.

Deirdre De Zoete, Auckland

Support for dissenting Pacific voices

To the editor,

I want to commend Rev Uesifili Unasa for his role in organising the Auckland Pasifika march in June and for expressing his views on marriage equality on Radio New Zealand last month. Well done.

It is asking for trouble when one puts one's head above the parapet, and no doubt Uesifili will have fielded some verbal missiles. Nevertheless, he has spoken up for a minority in this just cause.

Uesifili is engaged in the real world, both at Auckland University and in the Pasifika community.

I am pleased that he is challenging the conformity that can pervade the Pacific Island Christian churches. It is as though he is asking them to leave the Old/First Testament behind

and find their truth for today in the New Testament.

This is to forgo the anger and harsh justice of the avenging Yahweh and find the inclusive, embracing love that Jesus showed in his life and his compassionate care for the poor and those who were at the sharp end of discrimination and rejection in his day.

My prayer is that our whole society will move from judgement to just recognition, and from conformity to self-determined values based on love and compassion.

I do not hold out much hope that I will see this in my lifetime but with the likes of Uesifil, Rev Aso Saleupolu and others speaking out from a new vision of Christian faith action and living, then I feel my hope being restored.

Michael Dymond, Warkworth

Bev's words strike chord

To the editor,

As another articulate, intelligent woman who also wears the 'disabled' label, I deeply admire the honesty and straight talking of your contributor Bev Sutherland, in the article entitled 'Life with Disability' in the August edition of Touchstone.

Her words touched a space within me and helped me understand feelings I have been increasingly frustrated to express.

Bravo to Touchstone for the publication of Bev's contribution.

Heather Kelly, Invercargill

NZ soldiers out of Afghanistan

To the editor,

Further deaths in Afghanistan remind us of the futility of following America's aggressive foreign policy. New Zealand's reputation is at stake here.

To invade another country is to interfere with internal affairs of that country. An invading country will invariably upset the natural balances within the victim country.

We all remember what happened in Vietnam - thousands killed, tens of thousands wounded, vast areas of land poisoned with 'Agent Orange', a legacy of malformed victims, the list goes on.

I beg the Government to withdraw our troops as soon as possible.

Ernest Smith, Helensville



FROM THE BACKYARD

Just a white flower

Gillian Watkin

It is September in the Hawkes Bay, and the camellias are blooming. There are two old bushes, as high as the house. The first to come out is deep pink sometimes striped with white. The second is pure white. The buds expand and open with a perfectly formed pure white flower.

Camellias were cultivated in Japan and China for centuries, before arriving in England in 1739. One species, of course, becomes our tealeaves. Explorers and tea traders throughout Asia fostered the popularity of camellias and took the first plants back to Europe.

The first recorded planting of a camellia in the North Island was in 1840. I marvel at the tenacity of the gardeners bringing a little seed, cutting, or their favourite plant and nursing it over the six week voyage to New Zealand. The old roses and fruit trees which survive in the wilderness are testimony to the early settlers' gardening efforts.

I was once asked why my Pakeha culture paid such attention to flowers as gifts on special occasions when often food or money would be more sensible. For the European people, people for whom the written word has been of key cultural importance, flowers have been used when words don't come easily or seem inadequate.

They are a symbol of appreciation and respect. For the same reason flowers began to be put in churches. Flowers have been used as emblems and symbols since the beginning of time. Think of the power and energy we give to the simple frond of a fern, the silver fern.

As I stood beside the first blooms of this rather misshapen camellia tree, badly in need of care, I looked at the beautiful pure white, perfectly formed flower. For me it was a rare sight, worth waiting a lifetime to see. I come from Auckland where the spring rains and high humidity often cause havoc to camellias. The climate can turn the flowers brown and camellia bud blight can strike them before they open.

It was September and I remembered my history. The world is full of symbols and parables when we pay attention.

The white camellia became the symbol of women's suffrage in New Zealand. The law giving women the right to vote was passed on the 19th September in 1893. The women campaigning gave out white camellias for buttonholes for supporters and in this way the flower was linked forever with such a momentous occasion.

Women achieved the vote through constant endeavor and hard graft. Kate Sheppard and others were campaigning for justice. Both Maori and Pakeha women fought for the right to vote for their representatives in the House of Representatives and to have the capacity to influence and lobby those persons for the good of all people.

How hard they worked for justice, and now more than 100 years later how easily we let go our opportunities to be change agents.

Just as the silver fern calls people to national pride, the simple white camellia you find in your garden might just awaken your soul to find a new path of justice making.



To God be the glory always

By Vice President Olive Tanielu

Has there ever been a time in human history that we did not yearn for God's grace? Do we need it as much as ever? I am sure that every Christian would say yes!

God demonstrated the ultimate mercy and kindness by sending Jesus to rescue us from our spiritual poverty. We look to God for the strength, wisdom and courage to face the challenges of life. When we are struck with hard challenges, we reach out to God to feel love and comfort so that when we have failed to change our world, we might be able to try again.

We cannot keep up with the terrible problems facing humanity, let alone the hardship and unexpected life changes individual people go through. It makes us numb with fear. It is harder when we are confronted with these things ourselves, and we respond differently when the

person in difficulty is a stranger.

So the question pops up: Who is your neighbour? This reminds me of a man in his 40s who was recently diagnosed with a very rare cancer on his foot. He is not a New Zealand resident but his wife and children are. The required surgery and his medical care is very costly.

The operation would cost more than \$20,000 and the family is already in debt, owing money to the DHB for the care he has already received. They were given the options to come up with the money for the surgery or to return to his homeland without his wife and children because of his immigration status.

This family was struggling to come to terms with the diagnosis and had to make some very hard decisions in a short time frame. They opted for the surgery but had to tell the specialist they could not afford it. The health professionals felt quite

helpless and they could see the desperation on the faces of the family but God's grace fights despair.

His grace and overflowing love filled the heart of this specialist who organised and offered to perform the operation for no cost at a private hospital.

So, as it is often said, God works in mysterious ways. People join hands as representatives of God in this world and they reflect His love as they reach out and help those with desperate needs both physically and spiritually.

When I heard this, my heart jumped with joy, and I thanked and praised God for His great mercy shown through His servants. What an amazing act of kindness. I had no idea if these people are Christians but their actions reflect God's amazing love.

It didn't stop there, the specialist continues to see this man in his private

clinic for follow-up cares. An unidentified angel (or angels) also paid off the money owed to the DHB. His wife received support so she could stay home and care for him. To God be the glory for these great acts of kindness and may they be continuously blessed so they can be a blessing to others as they serve God in this world.

As the Bible says, "My thoughts are not His thoughts and Our ways are His ways" His ways are much better.

Paul reminded us that nothing can separate us from the love of Christ. Let us walk confidently in His great love for us. May it overflow from our hearts to touch the lives of many through our words and actions. To God be the glory for the great things He has done.

THEISM VS. ATHEISM Two sides of the same coin?

By Nigel Young

Physics tells us that for every action there is an equal and opposite reaction, and I would suggest that much of contemporary atheism is a reaction to bad theism. It takes our eyes off the origins of evil, death and morality, and focuses them on religion, empiricism and behaviour.

Underpinning this is the shift in belief from a created origin to an evolved one and from an infinite existence to a finite one. I would therefore like to briefly consider three issues that arise from this: 1) the glory and nobility of humanity, 2) is evil inherent or introduced? and 3) is death natural?

Ayn Rand was a 20th century atheist and champion of the human ideal. In an interview she replied to a question regarding the role of Jesus and the cross: "I regard the cross as the symbol of the sacrifice of the ideal to the nonideal. Christ, in terms of the Christian philosophy, is the human ideal...yet...he died on the cross not for his own sins but for the sins of the nonideal people. Nothing could make me more indignant than that."

In rejecting the concept of original sin Rand says: "Fundamental guilt does not mean the ability to judge one's own actions and regret a wrong action, if one commits it. Fundamental guilt means that man is evil and guilty by nature. Morality pertains...only to those actions which are open to his choice. To consider man guilty by nature is a contradiction in terms."

This is a classic example of atheism from bad theism. Rand articulates a fundamental difference between the two regarding how we view guilt and nobility.

In his hymn 'Alas and did my Saviour bleed' Isaac Watts wrote: "Would he devote that sacred head, for such a worm as I?" Praising the tyranny of 'worm theology' undermines God's original intent, which was to create humanity in His image and likeness, and enable us to participate in the divine nature.

I believe atheism's version of these two issues as expressed by Rand is right on both counts. The problem for atheism is that the evolutionary model does not allow for nobility. A reactionary process, by definition, can only react. It cannot extrapolate, contemplate, anticipate or examine significance.

Evil is the enemy of both theism and atheism, with theism expressing it as sin. The question is, is it inherent to human

nature and therefore just a fact of life? If it is inherent, then it is an outcome of the evolutionary process, and while it can be modified and legislated against to some degree according to social and cultural forces, it is ultimately a reality that has to be accepted and lived with. If it was introduced, is it therefore capable of being eliminated?

A fundamental difference between theism and atheism is in how this question is answered and leads directly into the issue of death and to whether or not it has a moral component. The consideration of morality is the first step away from an evolved solution and the first step toward any understanding of evil as it recognises the introduced nature of sin.

Unlike morality, evil is not natural, it is not a logical outcome of life. This begs the question then, is death natural and life therefore just an aberration that flares and is then extinguished, making non-existence a default position? We didn't exist, we existed for a while, and then we don't exist. This implies that life itself is not natural. So if death is not a natural outcome of life, is it reasonable to make a connection between morality and mortality? To this the theist will answer yes and the atheist no.

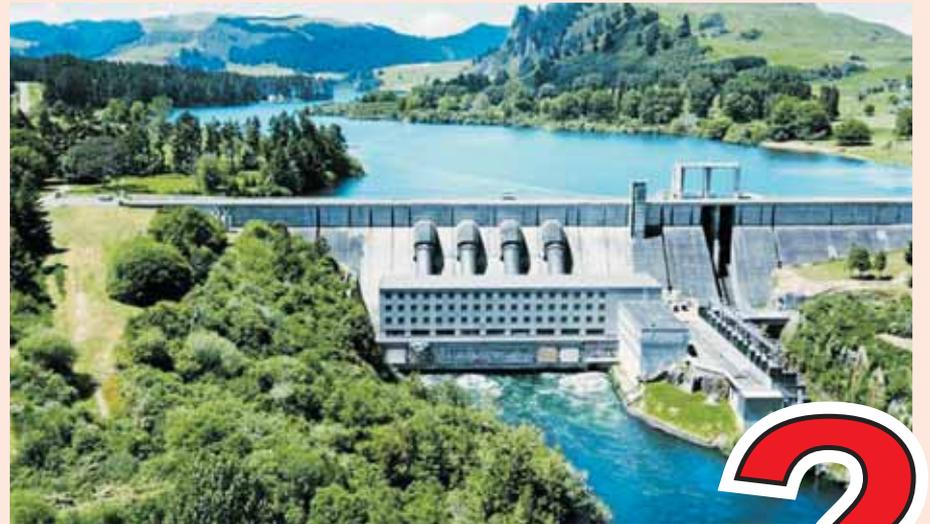
Are theism and atheism simply two sides of the same coin, both seeking explanations regarding human nature and existence? To answer we must ask: Do we see life in the face of death, or death in the face of life?

The atheist can only address these two questions, while the theist invites us to consider a third - Do we see life in the face of life? The challenge from both is to live life to the full. The challenge from the theist is to live it in the expectation of eternity. The recognition by both sides of the soul, and the validity of spirituality, reminds us that this isn't just about semantics or existential theory. Rather it takes us to the core of our being.

If atheism is a valid reaction to bad theism, then it challenges theists to re-examine their beliefs. For Christians, the Incarnation reinterprets death, absolves guilt, and re-establishes the nobility of humanity while Pentecost authenticates life, disempowers sin, and transforms us into the divine nature.

Nigel Young is doing a Bachelor of Ministry degree at Laidlaw College and is an intern with Opawa Community Church.

PUBLIC QUESTIONS



What about asset sales?

Methodist Public Questions encourages parishes to discuss the implications of state asset sales, and in particular Mighty River Power.

Selling assets to pay off debt seems sensible but if we sell our assets, we will lose the income from the business.

Selling state power companies will also affect the cost of power. Private power generation is not about an essential service. The main purpose of power companies is to generate profit.

This means asset sales are likely to make the price of power go up. Energy hardship lies ahead for many families, especially for vulnerable Maori and Pacific families.

Inequality will increase between those who can afford power and those with very limited ability to pay for electricity.

- Health - cold houses are unhealthy.
- Food - many people pay their power bills before buying healthy food.
- Rates - higher power costs for Councils are likely to mean rates increases.

Maori values, water and state assets

The Waitangi Tribunal claim for Maori interests in water reminds us that water, is a taonga, guaranteed to Maori. If Mighty River Power is sold Maori will not be able to pursue their claim against private investors.

The Prime Minister says water cannot be owned but government allocates the right to use water. But those who have an

allocation effectively own the water they take and use.

Maori interests in kaitiakitanga are for use and care of water for the benefit of people now and in the future. Some Maori interests are commercial and include the prospect of owning power assets.

Questions about stewardship and profit

With a stewardship approach we can shift the argument about the right to own water to the responsibility to care for water so that future generations are assured of access to it.

Questions this approach raises are: Do government and private companies have a responsibility to provide electricity at a fair price?

Does stewardship apply to companies' obligation to make profits?

How can we contribute to stewardship of water resources and sustainable power generation?

If access to water is a property right, are power companies entitled to have water for free?

Actions you can take

- Sign the 'Keep Our Assets' petition
- Join up with others who want to keep power prices fair, and who want to stop the sale of energy assets
- Write to your MP
- Consider switching away from Mercury Energy, which is owned by Mighty River Power.

HONEST TO GOD

By Ian Harris

Vengeance or justice?

In the shock of the terrorist airliner attacks on the World Trade Centre and the Pentagon 11 years ago this month, assertions about the part allegedly played by God flew thick and fast.

As so often happens, they reveal more about the people making the

claims than about God. That is hardly surprising, since it is we humans who in the end form and fashion the one who (or that which) will be God for us.

It also underlines the fact that it really does matter what kind of God we fashion, and then make decisive in our lives.

Most Westerners cannot begin to imagine how the Islamists who hijacked the American airliners for their kamikaze missions could believe they were simultaneously doing the will of God, defending Islam, and assuring their own destiny in paradise. Impelling them went beyond hatred of the 'Great Satan', the United States, to fear that their faith was somehow under threat.

There is some basis to that fear but they misdiagnosed its source, which is the impact of modernity. A global society is struggling into being, and the driving force behind that is a secular worldview that at first glance leaves no room for the old religious traditions.

Christian, Jewish and Muslim fundamentalists each react to that trend in their own ways but all share the sense that their spiritual integrity is under attack and they must fight back in whatever ways are open to them, for to defend their view of life is to defend God.

In reality, the status of noble martyr claimed for the Muslim hijackers stands in marked contrast to the central conviction of Islam that God is, above all, compassionate. No compassionate God could either inspire or endorse the indiscriminate murder of nearly 3000 men and women in the Manhattan skyscrapers.

While alarm at the effects of modernity on traditional societies is understandable and must be reckoned with, globalisation is not about to go suddenly into reverse. Other strategies are therefore needed first to cope with modernity, and then respond to its opportunities.

All major religions point the way with their teachings about tolerance, inclusiveness and compassion. Fundamentalists, by contrast, build on passages in their scriptures which seem to justify intolerance and exclusiveness, and marry it with an

unassailable conviction that they are the true and faithful guardians of God's truth. The 9/11 tragedies show where that can lead in an increasingly interconnected and therefore vulnerable world.

If politico-religious terrorism is an unmitigated evil and an inversion of the positive potential of religion in life, what can be said of the response?

First one must determine whether the reaction to such horrors is motivated by vengeance or justice.

There is much in the Judaeo-Christian tradition that would seem to justify either emphasis. Irish-American Jesus scholar John Dominic Crossan notes that there is a long list of passages in the Bible where God breathes vengeance, and an equally long list where God insists above all on justice. These were, of course, projections of ordinary human attitudes, emerging from changing circumstances over hundreds of years.

Crossan describes the difference in this way: "Vengeance is swift, merciless and violent. Justice is slow, merciful and non-violent. It is merciful precisely because it is slow; it allows for past repentance, present restitution, and future reversal."

There can be no question where Godness lies, whether for Christian, Muslim or Jew. International relations over the next few years will hinge in large part on which approach is taken. Again, it really matters what kind of God we all create.

Jewish Rabbi Michael Lerner pinpoints another essential God element in responding to such tragedies. Linking the violence unleashed against Americans to that of Palestinian terrorists against Israeli civilians, and of the Israeli army against Palestinian civilians, he sees the common thread as the way people increasingly fail to respond to each other as "embodiments of the sacred".

He adds: "When people have learned to de-sanctify each other, to treat each other as means to our own ends, to not feel the pain of those who are suffering, we end up creating a world in which these terrible acts of violence become more common... Violence is always an act of de-sanctification, of not being able to see the divine in the other."

Vengeance or justice? De-sanctification or reverence for life? There is a view of God implicit in each of these choices. The choice is ours to make.



Ian Harris

When loneliness takes over - Hospital Chaplaincy Week 2012

When Simon's father was admitted to hospital, Simon needed comfort, and so did his parents. The entire family needed someone to talk to.

That someone was the hospital chaplain, who was there for them in their time of need. He was someone they could talk to, someone to hold Simon's hand and guide him, to help him talk through the fears that he had been too scared to express.

Simon's parents needed help too. They each felt alone in their private struggles, coming to terms with what the future might hold. They too turned to the hospital chaplain to share their deepest concerns with and to confide their worries.

In times of personal crisis, hospital chaplains provide a vital service to patients and their families, regardless of their faith or beliefs. They are there for people like Simon and people just like you.

This year the Interchurch Council for Hospital Chaplaincy (IHC) celebrates 40 years of the national Hospital Chaplaincy Service. The service is possible thanks to the joint efforts of the nine IHC partner churches and the New Zealand Government.

The seventh annual Hospital Chaplaincy Appeal Week will be officially launched on Sunday 23 September at 2:00pm in the Catholic Cathedral of St Patrick and St Joseph, 43 Wyndham Street Auckland Central. Everyone is welcome to attend.

The theme of this year's appeal is 'When Loneliness Takes Over'. Feeling lonely can be an overwhelming emotion,



especially in times of crisis.

Anyone can experience loneliness when health declines or accidents happen and life changes are forced upon us. It is then that hospital chaplains can provide much needed support for patients, their relatives and hospital staff.

Further information on Hospital Chaplaincy Week, how to make a donation and the work of hospital chaplains, visit www.ichc.org.nz or phone IHC on (04) 801 8008 or 0800 246 724.



The staff of Arahura Health Centre with Murray Winn (right).

After earthquakes Christian health centre restores itself and others

The Arahura Health Centre in Christchurch owes its survival after the earthquakes not only to the superb restoration and refit of its grand brick building but also to the strong Christian faith that underpins its practice.

Murray Winn, who specializes in psychotherapy and counselling, helped found the Arahura Centre with two doctors in 1986. Murray says the practice was originally formed around several counsellors and GPs and an immunologist. It now has a team of about 20, which includes physiotherapists, nurses other support staff and soon an obstetrician.

Murray says Arahura is a collective and staff work from a Christian values base.

"When we first started we had a lengthy waiting list because few health centres offered professional counselling within an openly Christian framework. There is no onus on patients to share these same values and beliefs, however. We endeavour to meet everyone at their point of need."

The idea for the Centre was first mooted in the 1970s when Murray was an elder at the Spreydon Baptist Church. He and Dr John Smalley and Dr Brian Broom established the nucleus of the present business.

When they began, they offered assessments and counselling from a cottage next to the church. Murray says initial plans were to establish an integrated medical and counselling facility as part of the overall ministry of the church. Ultimately the health centre developed along independent lines as a charitable trust that purchased separate premises.

"The congregation provided an enormous amount of support - financial and otherwise - that allowed us to realise our vision," Murray says.

"Our philosophy is to provide high quality care at a modest cost. We receive financial support from the Canterbury Community Trust and other charitable trusts, and we also run an in-house subsidy scheme."

Murray says that government funds from ACC and the Disability Allowance for those on low incomes or benefits provide valuable assistance but their availability can't be taken for granted.

"The current disruption regarding eligibility from ACC for treatment of the consequences of sexual abuse greatly concerns us. Our therapies are very cost effective and they enable clients to maintain a healthy level of functioning in the community without drawing down

on hospital inpatient services."

The Arahura Centre is recognised for its long term exploratory counselling journeys. Murray says some people carry personal trauma for years and it can take time to unravel and resolve. Hence the Maori name for the centre, 'Arahura', meaning 'pathway to discovery.'

Another approach the Centre takes is mind, body and spirit integration. Murray says it is possible to resolve inner disruptions that can lead to the expression of various diseases such as eczema or migraine.

"First and foremost we're trained to be 'active listeners'. Essentially this means being able to listen to those in pain without needing to speak of our own issues."

Arahura Centre sees more than 100 people in an average week. Medical patients are mostly local but counselling clients come from as far afield as the West Coast. Some attend courses the Centre staff teach. "We notice a rise in numbers seeking help after one of us has been invited to address a community or church group," Murray says.

"After the earthquakes many people just hunkered down. Many medical and counselling centres went quiet for months. Now we're seeing the emergence of longer term stress, manifesting in a broad range of symptoms that affect families and work places. Often people often feel exhausted and unequal to the extra responsibilities they carry."

The Arahura Centre had its own earthquake trauma. Following extensive repairs, strengthening and refurbishment, the gracious turn-of-the-century double brick villa was formally reopened and re-dedicated on 1st July.

It has been brought up to 90 percent of the new earthquake code. It's warmer, larger, lighter, and more comfortable. It is also now valued at more than \$1,000,000.

"Fortunately for us our building had strong bones. It's a good example of what can be achieved with the salvaging and reconfiguration of a heritage building. We should be able to deliver our services to our communities for decades to come."

Coincidentally, the medical practices at Arahura were recently accredited with 'high standards' by the Cornerstone Accreditation System. It is one of just six facilities in NZ to have attained this award.



The way of the Cross then and now

LINDA COWAN REFLECTS
ON THE GOSPEL OF MARK

The lectionary readings for September bring us back to Mark's Gospel, focusing on Chapters 7, 8 and 9.

At this stage of the year when weeks seem to be speeding by and we are being asked to make bookings for Christmas services, I found myself wondering how Jesus managed to confine his ministry to three years. Given the fact that he knew his time was limited, it must have been very frustrating when people, and especially the disciples, were so slow to understand what it meant to be a follower of Jesus' way.

In the readings for September we hear time and again of their failure to understand.

It starts in Mark 7 when Jesus disputed with the scribes and Pharisees the need to classify food as unclean. Having argued his case with them, Jesus then found that his disciples are also struggling with the new freedom from the Law that following Jesus' way allows.

For them, as is often the case for us too, it was easier to go along with the

familiar way rather than to explore the alternative horizon Jesus offered.

The disciples' failure to understand finds stark contrast with the Syro-Phoenician woman. She came to Jesus seeking help for her daughter, who was possessed by a demon. This woman was a Gentile, a foreigner whose life was not one of adherence to the Jewish Law. Yet Jesus healed her daughter.

This woman had an understanding that the disciples did not. Jesus makes it clear that the good news of the Gospel is not just for the Jews but the disciples struggle to hear.

Mark 8:27 sees Jesus travelling to Caesarea Philippi with the disciples. On the way he asks, "Who do people say that I am?" Some of the disciples are not sure: Peter however replies, "You are the Messiah."

I have always regarded this as a profound insight but maybe it was less profound than I had thought. What did Peter think a Messiah would be like? Did he see the Messiah as a powerful leader,

one with authority and status, or did he see the Messiah as following the way of the cross?

Mark certainly suggests that Peter, while absolutely right in identifying Jesus as the Messiah, really didn't comprehend what being the Messiah would entail.

The blindness of the disciples to what it really means to follow Jesus is highlighted in Mark 9: 30 - 37, when the disciples were caught out arguing which of them was to be recognised as the greatest when Jesus came in power. Jesus responded by showing them a child who in the Jewish world had no status whatsoever and telling them that the child came ahead of them all.

It is human pride that Mark saw as a huge barrier to following Jesus. True discipleship was a way of humility.

It seems that, from Mark's perspective, the disciples were failures all round. They failed to understand and act on the freedom from the Jewish Law which being a follower of Jesus gave them. They looked for Jesus to assume status as the Messiah,

not realising that a cross, not a throne, lay ahead. And then they planned their own positions of status which would follow on from Jesus' recognition as Messiah. To take up their own cross and follow Jesus was beyond their comprehension.

But let's face it - taking up one's cross is not exactly the way of the world right now either. It is just as foreign to us today as it was to the disciples. If Mark was here today, he would not exactly be impressed.

Mark's challenge therefore is directed to us just as it was to the church of his time. The way of Jesus is not a way of power or prestige. It is not a way to acquire wealth or status. The way of Christ is about self-giving, and loving without counting the cost.

This month let us hear and respond to Mark's challenge to take up our cross and follow the way of Christ.

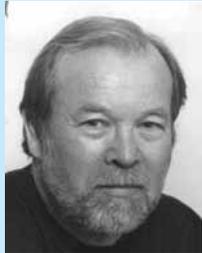
Before we get despondent about our ability to do this, let's remember that it was these same unseeing disciples who were responsible for the beginnings of the church in amazing and courageous ways. If they can do it, we can too.



Only fit for crows and Methodist preachers

CONNECTIONS

By Jim Stuart



On September 4th, Canterbury residents will mark two years since the first earthquake devastated the region. Since then the area has experienced nearly 12,000 aftershocks,

significant loss of life, extensive damage to land and property and an exodus of people.

Many of those who stayed behind are finding it hard going. As the novelist William Golding once observed we can "feel the indifferent threat of the earth through the soles of our feet, the volcanoes, earthquakes, tsunamis... the terrors of nature's fact". To add to all this, in recent weeks Christchurch has endured a deluge of rain, blocked drains and local flooding.

Through it all, the people of

Christchurch are beginning to rebuild their city, cleaning up the mess and anticipating the emergence of a new and vibrant city. Why? Because that is what makes and keeps us human. Adversity is not our enemy, rather it challenges human beings to take some risks and do something significant.

As Methodists we should know this. Early Methodism was well acquainted with adversity.

For example, take the rapid rise of Methodism in North America from where I come. In an article exploring the challenge facing the early Methodist circuit riding preachers Rita Mock argued that adversity and struggle were part and parcel of their lives.

Earning \$15 a year, being drenched with water, sore from the saddle and exhausted from the 300-400 hundred mile circuits they had to cover every two to six weeks "they struggled along hard trails

and through difficult trials' with one purpose: telling the young nation about God".

Overcoming adversity was part and parcel of their lives. Life on the trail was so demanding that half of the circuit riders died before the age of 33! They faced the uncertainty of lodgings, the vicissitudes of the weather, the physically demanding challenges of the terrain and the loneliness of circuit riding.

Their faithfulness to carry on, in spite of these hardships, was once summed up by an early settler: "If you go to heaven, you'll find Methodist preachers there; if you go to hell, I'm afraid you'll find some there, and you see how it is on earth, so you better make terms with them and be at peace."

This determination to carry on through adversity was characterised in a US proverbial saying, "The weather is so bad today there is nothing out there but crows

and Methodists."

Adversity not only offers the churches in Canterbury new challenges but also new opportunities. In the words of John Wesley it comes to the church as "a gift of providence demanding other things of us". We can't put Humpty Dumpty together again but like the early Methodist circuit riders, we can do something new to rebuild the church and revitalise the city.

Or as one Methodist circuit rider expressed it long ago: "Saddle up your horses, we got a trail to blaze through the wild blue yonder of God's amazing grace... This is life like no other. This is the great adventure."

And to this I say Amen!

(For a great great animated clip on the history of the United Methodist Church in the USA go to: www.umc.org/site/c.lwL4KnN1LtH/b.7530511/k.730C/Vital_Church__Our_Story.htm)

Property issues vex many churches

By Rev Peter MacKenzie,
UCANZ executive officer

The Standing Committee of UCANZ met for two days in Wellington in July. Part of the discussion centred on the struggles that local churches are facing with buildings and insurance issues.

We heard about the astronomical rise in charges that local churches are facing, their struggles to make ends meet, and the challenges they have with older buildings. The issues are complex, and while we are not directly involved with these property issues, Standing Committee wishes to assure all Partner Churches that our thoughts and prayers are with them at this time.

Standing Committee is also aware of the extraordinary effort that is being put into sorting out some of these problems by the people in the national and regional offices of the partner churches. While it is sometimes frustrating that the answers are not clear for the local church, it is even more frustrating for those in the

offices of our churches as they seek to find a way through a complex world of finances, risk management and liability concerns.

We commend those working at the higher level on these insurance and building issues and assure them of our love and support.

For local churches there continues to be much uncertainty. As buildings are evaluated by engineers many are being assessed as below standard. The liability risk requires that they no longer be used.

This is a difficult decision, forced upon local churches at a time when there are many other pressures. While it is easy to say the church is the people, there is no doubt that our buildings are the receptacles of our corporate memory.

We must remember that our forebears built these churches as a witness of the kingdom here on earth - we must find a way to continue their legacy and continue their witness to



the world.

When it comes to insurance bills, these seem to be rising and our uniting congregations are faced with differing approaches among our partners. Standing Committee reminds all of Cooperative Ventures that we are in partnerships - and decisions that affect property and the liabilities associated with property should be discussed with all of the partners of the local church.

These are not decisions that can simply be dealt with by the holder of the title. If there are questions about this, please contact the UCANZ

office.

Standing Committee also continued to work on how churches will implement the changes to our procedures when (or perhaps that should be if) they are approved by the Partner Churches later in the year. We are very aware that there is an expectation that Partner Churches will step up to the responsibility of governance of their churches, either as coordinating or participating partners.

It was also pointed out that the local churches have a responsibility to work with the new procedures and to affirm the partnership of the Cooperative Venture. Perhaps the way we deal with buildings and insurance will be a test of how this new view of the partnership will work.

Blessings to you all through these difficult times.

Summary of Discernment Programme

Express interest during 2012

- Feel called and want to express an interest in being a candidate for ministry?
- Ensure that you discuss this with your Parish Presbyter or Deacon
- Enrol by 30th November 2012 for the *Ministry Discernment Programme*
- Also, inform your Synod Candidates Convenor of this by 30th November 2012



Trinity College 2013 The Ministry Discernment Programme

The wider Church needs to ascertain with you exactly what that calling means.

You will enter the Ministry Discernment programme which may last between one and two years.

In this programme your vocation is explored within your local context, including pastoral situations, and you also begin to study theology through formal Trinity College courses in the Licentiate in Ministry Studies, LiMS.

If you have not completed Lead Worship LW101, normally your first year of ministry discernment will consist of:

- SD103 Spirituality of a worship leader
- LW101 Lead worship 1
- WS106 Christian vocations in the 21st century
- PD102 Maximizing benefit in a parish placement
- YMD Online classroom

If you have completed LW101, or are certificated and active within NZLPA, the New Zealand Lay Preachers Association, (or overseas equivalents) you may be considered to begin at year 2 of the discernment process. Trinity College will determine your programme of studies through evaluative interviews.



Outcomes

During the one or two years of ministry discernment, a report from the YMD Online classroom will be sent to the National Assessment Panel for those students who are in the candidating process.

The Candidating Process

As well as enrolling in the Ministry Discernment programme, serious candidates should discuss this enrolment, and his/her sense of call, with the Parish, the Parish Superintendent or Deacon, and the Synod Candidates Convenor by 30th November.

Enrolment cannot proceed without this essential step.

Outcomes

Students in the Ministry Discernment programme do not automatically become candidates for ministry. This is carefully explained to applicants and a document

is signed about the various processes and assessments in the programme. The programme is both discernment on the part of the applicant and discernment by the wider church for the student to consider an extensive variety of lay ministries, as well as diaconal and presbyteral ministries.

There are four specified outcomes for the Ministry Discernment programme. These are recommendation to:

- enter the candidating process
- continue for one further part-time year as a private student, before entering the candidating process in order to complete LW102 and a further LiMS

The Trinity College Ministry Discernment Programme Leading to the Candidating Process

There has been a small but significant change to the candidating procedures.

Parishes and Parish Superintendents need to understand what has changed and what has not changed.

Conference 2011 asked Trinity College to include a report on a student's progress and suitability for ministry within the candidating process. This was a resolution from Mission Resourcing.

As a result, Trinity College has developed the *Ministry Discernment Programme*. This programme does not replace the existing Mission Resource process for candidating but sits alongside.

This new process will help most potential candidates to complete the requirements for joining the New Zealand Lay Preachers Association, NZLPA, as well as to obtain online registration with the Lay Preachers Network, and access a great range of theological and worship resources.

Anyone who thinks s/he might candidate in the near future must enrol in the course offered by Trinity College called the Ministry Discernment Programme. Enrolments are open for this up until 30th November each year. Normally there will be an evaluative interview with the College staff to determine entry points into the Ministry Discernment programme. This will take place in the first week of December either face-to-face or with web conferencing.

paper to obtain registration with the NZLPA or pursue further studies in LiMS

- continue as a lay student within Trinity College LiMS
- discontinue from Trinity College programmes

Dates for anyone intending to candidate

30th November enrolment completed with Trinity College, www.tcol.ac.nz

30th November Synod Candidates Convenor contacted and Mission Resourcing contacted.

tcol-mahara today

imagine the future!

a place to think creatively with others
an online learning community
challenge and intellectual stimulation
chatrooms
day school
developing faith through interactive learning
field trips
John Kinder Library
many part-time and a few full-time participants
night school
seriously fun resourcing
seriously good learning
thinking allowed, encouraged, and enabled
very short, very long and mid-range courses
video conferencing
worship and liturgy resourcing in a one-stop shop
learn and share in tcol



book-club
communities of best practice
forums to follow your theological interests
friendship and social networking
lifelong learning for laity
ministry praxis for the 21st century
online privacy, share only with those you want
personalised learning
practical theological reflection groups
photo journals
professional development
twitter, facebook, and linkedin enabled
using multiple intelligences for learning
your own journal of reflection
your own e-portfolio and exportable website
webinars to show you how to learn mahara
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WE CAN CREATE A BETTER CITY

By Mary Richardson, Christchurch Methodist Mission executive director

Wherever you go in Christchurch these days, you hear people express anxiety about the future of the city. There is a great deal of uncertainty about the direction we're heading. People are disillusioned and frustrated.

We were shaken by the earthquakes but many have been shattered by what has happened since. It's not the magnitude of our problems that concerns us most; it's the nature of the response.

People are exhausted from their dealings with Earthquake Commission (EQC), Canterbury Earthquake Recovery Authority (CERA), insurers and government officials. The top-down approach from Wellington, CERA and the Central City Development Unit has stripped the Christchurch City Council of its proper functions. Ordinary people are excluded from decision-making about our future.

The rush to establish a central city plan to project a prosperous international image has further

aggravated and divided an already fractured recovery process. Economic recovery must include families and households, not simply big business and investors.

The Christchurch Central Recovery Plan identifies the boundaries of a compact central city core with several key anchor projects. These anchor projects include a new convention centre, a new multipurpose sports facility and a new stadium. Areas are set aside for a retail precinct, a justice and emergency services precinct, a health precinct, an arts and culture precinct, and an innovation precinct.

Not only does the plan create a 'small' compact city core it creates a small vision for our city and our future.

The PR machine repeatedly portrays the plan as 'a visionary blueprint for the future of Christchurch'. Unfortunately, once you strip away the hype there is nothing visionary about this plan. It is uninspiring.

We have an unprecedented opportunity to create a great city

but it must be a plan for city and suburbs. It must put people at the centre of the recovery. Currently only one of the 10 design principles mentions anything about people.

Reconstruction has to be for the entire community, rich and poor. We don't have to settle for opportunities for some and prosperity for the few. We don't have to wait and hope that the good fortune of the few trickles on down to everyone else.

To create a more equitable community requires careful planning and oversight or the less well-off may be further disadvantaged. We need a plan that offers regeneration projects that repair and strengthen the social and physical 'backbone' of both the city and its communities.

Housing is a basic human right

Christchurch faces a post-earthquake repair and rebuild of unprecedented scale: as many as 17,000 houses are to be demolished; 110,000 houses are to be repaired and this includes

15,000 homes that need major repair in excess of \$100,000.

The loss of residential properties has produced a severe shortage of low income rental accommodation.

Many families need short term rental accommodation while repairs are done on their homes. Others need long term rental homes because their landlords have opted to move back into their properties rather than maintain multiple rental houses. And the influx of tradespeople into Christchurch, that is gathering pace as the rebuild gets underway, is putting extra pressure on the housing market.

Rents in Christchurch increased 26 percent in the past year, while nationally rents are up just 4 percent. At the same time demand has jumped, listings of houses for rent in Christchurch are down 34 percent.

While the recovery plan includes one 'demonstration project' for high quality inner city housing, it lacks any creative solutions for affordable housing.

It has not mentioned restoring the hundreds of low rent accommodation in the central city. The plan states it will "support a greater choice of housing to attract a diverse range of residents" but, without explicit commitments to affordable social housing, many will be excluded.

Let us be a city where all people matter, including those who lack economic resources. A city where there is a safety net for those who lack adequate economic resources or family support.

Let us be a city where small business can flourish. A city where every single person willing to work can get job training that leads to a job, and earn a living wage that can pay the bills.

Let us be a city where citizens rather than property owners and investors participate in the planning and running of our city and our communities.

Let us leave our children a city that is kinder and more just than the place where we grew up.

The Anchor projects we want to see in the city rebuild are...

- An end to child poverty
- Full employment
- Affordable housing for all

Be a part of the rebuild for social justice at bettercity.org.nz

Methodist Mission

Red Zone in the shadows

Rev Mike Coleman says Red Zone and TC3 (technical category three or green zone category blue) property owners are being forgotten in the efforts to rebuild central Christchurch.

"The elephant in the room is the on-going dispute between the Earthquake Commission and insurance companies," he says.

He believes TC3 is the worst scenario, especially if you have land and foundation damage. He warns TC3 homeowners to watch their EQC payout.

"They have already stated most of the land will just be patched up. EQC chief

executive Ian Simpson has said most land pay-outs will be less than \$50,000.

"I can see people saying 'we've got \$30,000 or \$40,000 from EQC for land repairs' and their insurance company will say 'what do you expect us to do with that? Maybe we could put that towards the cost of foundations'.

"For people who are a rebuild the insurance company might say 'you find some land and we'll build you a house'. But I can see a lot of houses ending as repairs and you will end up with the red zone situation without the rateable value to fall back on."

View of city's future less rosy from the east

By David Hill

Christchurch East residents are being warned to brace themselves for a long wait, following the government's announcement of the central business district (CBD) redevelopment plan.

Rev Mike Coleman is an Anglican priest, spokesperson for the Wider Earthquake Community Action Network (WeCan), and Avonside Red Zone resident.

Mike says WeCan is very keen to see a plan for suburbs to be completed alongside the CBD blueprint.

"We are very concerned that the CBD has been given the priority over the people in broken homes and we are concerned with the amount of expense that has gone into the CBD when no-one is going to live there.

"That's why we had a rally the night that the recovery plan was launched to highlight the need for 'both/and' solutions," Mike says.

"I was very disappointed that the function was so lavish, full of champagne and hors d'oeuvres, when there are still people battling on with broken homes and portaloos. From what I've heard, they waxed lyrical for an hour and a half about the number of projects that will cost billions but they never once mentioned people."

Christchurch East MP Lianne Dalziel is critical about the lack of consultation on the recovery plan.

"Keeping the Christchurch City Council in the dark about the plan and then expecting it to pick up the tab is just not on. Earthquake Recovery Minister Gerry Brownlee didn't share the details with the council until the Thursday before the announcement. It was only then that the council learned it could be liable to contribute an additional billion dollars over its budget."

Lianne believes this is a clear sign the government is putting pressure is on the City Council to sell its assets.

"This is not about criticising what is a visionary plan for the city. But we cannot allow the democratic role of the Christchurch City Council to be usurped in this fashion."

Wainoni Avonside Community Services Trust co-ordinator Betty Chapman says the elderly folk she is working with want to see their homes fixed before lots of work goes into the city centre.

"You can see the sadness in their faces when they come in. One elderly lady came in crying one day and it turned out she had just been told her house was zoned blue-green."

Betty says several of the folk she worked with died within the first year after the earthquakes. Others thought they were having heart attacks but it turned out to be anxiety. They are losing sleep due to the on-going stress.

But Betty says she prefers to focus on the positives. She is organising a second anniversary concert at Wainoni Methodist Church in Avonside Drive on Tuesday September 4 to remember what has happened "and to acknowledge how far we have come".

Mayor Bob Parker has said he will pay a visit during the concert, while Student Volunteer Army founder Sam Johnson has agreed to play the piano and a Christian group from Rangiora will perform a song telling the story of the earthquakes from September 3, 2010, (the day before the 7.1 magnitude earthquake) up to today.



The sweeping changes to central Christchurch set forth in the recovery plan raise serious questions for Churches.

Methodist future in central Christchurch unclear

By Paul Titus

Unveiling the government's Christchurch Central Recovery Plan has answered some questions about a Methodist presence in the heart of Christchurch but left many to be resolved.

The Recovery Plan calls for a much smaller central business district (CBD) and one that is based on several designated precincts and major 'anchor projects'.

The anchor projects include a large convention centre, central library, covered sports stadium, metro sports facility, cricket oval in Hagley Park, Ngahi Tahu cultural centre, and revitalised central square. Areas of the city will be designated for a health precinct, justice and emergency services precinct, performing arts precinct, retail precinct, and Avon River precinct.

These new developments will take up an area approximately half the size of the current CBD and they will be bounded by a 'green frame' one to two blocks wide of land that was occupied before the earthquakes but will now be parkland.

The Recovery Plan has significant implications for two properties the Methodist Church owns in the CBD, the Connexional office site on Latimer Square and the Durham Street Methodist Church.

Methodist general secretary Rev David Bush says the Connexional offices site sits squarely in the green frame and the Church has received a letter from the Canterbury Earthquake Recovery Authority (CERA) that it intends to purchase the property.

"We are still in the process of

resolving the payment from our insurance company for Morley House [the Connexional office block]. It is likely to be classed as a rebuild. If that is the case, the insurance company will pay the cost of the building and CERA will buy the land.

"There are still a number of unanswered questions and the Board of Administration will continue to discuss it"

David says among the issues to be resolved is where the Connexional offices will be rebuilt. He says it makes sense to share resources with one of the city's parishes and build the offices on a church property.

One positive development is that since the Connexional offices came out of the red zone in May all the material from the Methodist Archives have been removed. They are now stored in a suburban warehouse and are once again open for researchers to access.

The Recovery Plan has delivered quite a different fate to the Durham Street congregation. The Plan does not designate the Durham Street site for any specific purpose so the congregation can rebuild there if it wishes. It may not do so, however.

Garth Nowland-Foreman is a member of the Durham Street congregation and also sits on Board of Christchurch Methodist Mission, whose 'Aldersgate' headquarters were adjacent to the church.

Garth believes the congregation is committed to re-establish a presence in the central city. They are open to change and recognise that the ways they serve the city over the next 50 to 100 years are likely to be quite different to the way

it functioned in the past.

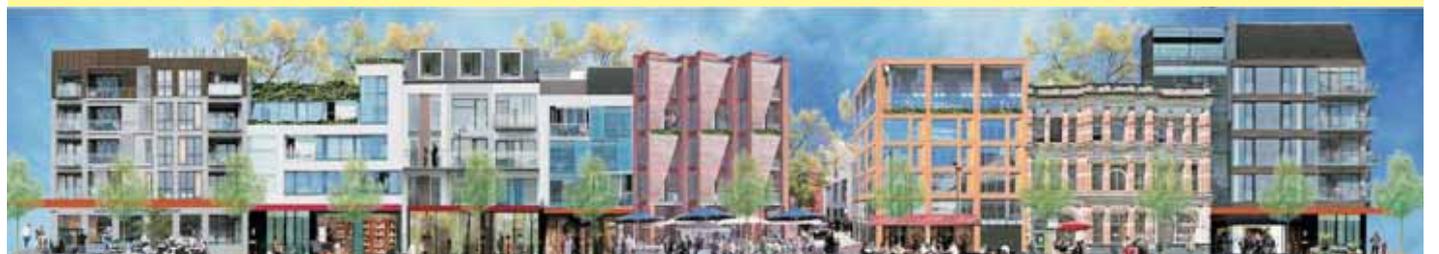
"The recovery plan gives us some opportunities but we still need to work out the logistics of what the land can handle and the cost implications of building there. While it does not designate a purpose for our land, it will be across the street from the convention centre and entertainment precinct," Garth says.

"We have a commitment to exercise ministry in the central city but I do not think we will see our mission as outreach to tourists, so we might look south to rebuild near the hospital or in the justice precinct."

Garth says since the earthquakes the Methodist Mission has changed the way it provides its services in the suburbs so it is unlikely to redevelop a major administrative base in the city centre. This means the congregation and the Mission are probably going to be physically separated but the Mission is committed to working more closely with Methodist and Uniting parishes across the city.

Durham Street presbyter Rev Mary Caygill says she is concerned about how the recovery plan is being implemented. She recognises the need to create a climate where business will feel confident to invest but she thinks those who developed the plan did not include religious groups in their understanding of how culture and heritage will be represented in the rebuilt city.

"There is no negotiating with CERA over what is in the Recovery Plan. It is final. I am particularly upset about the loss of St Pauls Trinity Church on Madras Street. It was a Pacific Presbyterian congregation and the oldest Presbyterian Church in the central city," Mary says.



US drought hikes food prices in Africa's hard-hit Sahel

Wilted wheat and corn in America's worst drought for more than 50 years means higher food prices for the suffering people of Africa's Sahel region.

Sahel has been hammered by a perfect storm of drought, erratic seasons and political instability to which has now been added the impact of drought in America.

Prices for key commodities such as corn, wheat and soy have risen globally triggering fears of a global repeat of the food crisis of 2008.

While the world community worries about social and political instability from rising food prices, for the people of the Sahel it is just another added burden.

CWS ACT Alliance partner Christian Aid stepped up their appeal for food aid for the Sahel region of West Africa in mid-August warning that food aid supplies would run out in weeks.

Their head of humanitarian relief, Nick Guttmann says there are 19 million people across the Sahel who are in dire need. More than a million children are at risk of severe malnutrition and an estimated three million are at risk of moderate acute malnutrition.

CWS has run an appeal for Sahel since March and is keeping the appeal for what some are calling the 'invisible crisis' open. Sahel will also be the recipient of money raised by the World Day of Prayer in 2013.

IRIN, the news service of the UN Office for the Coordination of Humanitarian Affairs, carried a warning in August that as global grain prices started



In today's global economy higher grain prices in North America can have a severe impact around the world.

to climb the Sahel countries would be amongst the hardest hit.

The report noted that global cereal prices rose to record levels in June as the world implications of the US drought hit home with markets.

It carried assessments compiled for

IRIN by the UN's Famine Early Warning System which pointed out that Sahel's food crisis was due in part to reduced cereal harvests coupled with high prices. This made the region highly vulnerable to further food price shocks.

In countries of the Sahel, such as

Mauritania, Senegal, Mali, Burkina-Faso, Niger, Chad and Gambia, locally produced grains are already 50 percent more expensive than in 2011. A World Bank report says wheat prices have gone up by more than 50 percent, maize 45 percent and soybeans 30 percent.

Somalia was one exception. There cereal prices are down on prior peaks.

In South Sudan where Christian World Service partners with the Maridi Service Agency sorghum prices were 220 percent higher than a year ago.

The 2008 food price crisis is widely credited with having provided the catalyst for the wave of change that swept through the Middle East and unrest in other countries such as Haiti.

It led indirectly to CWS dedicating last year's Christmas Appeal to food and fairness and has also influenced this year's upcoming Appeal which will look at unfair land grabs.

"When we looked into the amount of land that has been taken out of local control and ownership by land grabs, some legal and some not, we felt impelled to tell supporters what is going on," says CWS national director Pauline McKay.

The fluctuations in food prices were directly linked to the loss of quality land and the proliferation of using land for biofuels rather than food.

"The Sahel crisis deserves our support but at the same time we all need to learn what is making these food fluctuations worse," says Pauline McKay.

CWS Sahel Food Crisis Appeal

19 MILLION PEOPLE NEED YOUR HELP TO EAT



DONATE NOW

Now the suffering people of Sahel are also paying the price for drought in other lands. Food prices have soared as America's crops wilt in their drought.

The 8 million who needed immediate help in March have become 19 million, including 4 million children facing malnutrition.

Our partners, ACT Alliance are there helping now.

From handing out emergency rations to helping others with seeds and better water storage systems for when the rains return.

In the Sahel climate change is not a theory but an often brutal reality.

Help us help them....

CWS SAHEL FOOD CRISIS APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

DIRECT DEPOSIT Name of Account: Christian World Service Account number: 06 0817 0318646 00, ref: Sahel Food Crisis Email your postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service
PO Box 22652 Christchurch 8140



Korea set to host critical WCC gathering

Economic justice and the global market will come under the microscope when the World Council of Churches meets in Busan, South Korea next year, says CWS national director Pauline McKay.

Pauline was at the WCC Assembly planning meeting in Bossey, Switzerland in late July that helped plan what may be a very significant WCC Assembly in Busan.

South Korea's Christian community is both large and strong. It is also one of the very few civil society groups that has working ties with North Korea's Christian community.

About 30 percent of South Koreans are Christian placing the nation third in Asia behind the Philippines and East Timor for highest Christian populations.

North Korea's new leader, Kim Jong-un was partly educated in Switzerland so these apparently unconnected events may exert unexpected influences.

The South Korean organisers of the Assembly are aware of the potential for transformation the event provides and plan to take the entire Assembly up to the demilitarised zone between the North and South by fast train.

"They will be doing this as part of an ecumenical peace pilgrimage," Pauline says.

Another important context for the Assembly will be that it marks a significant stage in the maturing of the Christian presence in Asia.

This can be seen in the fact that the South Korean organisers are paying for both the venue and transport within South Korea for the Assembly, providing a very clear demonstration of their robust financial health.

The planning meeting in Switzerland had another strong connection with secular world events provided by WCC secretary general Rev Dr Olaf Fyske Tveit who had been in Norway for the anniversary of the massacre there.

"He had a very strong message that the Norwegian people were not going to let the actions of one madman turn them away from their humanity and respect for the rule of law. It had strengthened their commitment to their way of life rather than weakened it."

The same substantive commitment to world events and trends showed up in the subject matter under discussion at the planning meeting.

Pauline took part in planning for the justice plenary group and in the group considering Assembly finances. For this reason WCC paid for her travel and attendance at Bossey.

"For the justice plenary we had to look at a paper that had been put together about the impacts of globalisation and ecological justice. These are big issues which you can see verified in the fact that the keynote justice speech at Busan will probably be given by the Indian Nobel prize winning economist Amartya Sen," Pauline says.

Young People



Filo Tu

Youth ministry here today, here to stay

people around New Zealand.

Sue says the Consultative Group has prepared a vision, a mission statement and a strategy and is now refining them based on feedback from August synod meetings. These will be presented at Conference.

"We have received support from Mission Resourcing to appoint a Taiui youth convenor for Conference," Sue says. "Filo Tu will take that role and carry the responsibility to co-ordinate youth representation at Conference."

Filo will ensure there are opportunities for youth reps to meet together. He will help formulate and coordinate youth responses at Conference.

"My role will be to bring together the youth who are at Conference, whether they are ordained, lay, or youth representatives. We will discuss the work of the Consultative Group and ensure there is a youth voice on discussions and reports at Conference. Youth bring a unique voice that is required and respected at all levels of the Church.

"We will also provide comfort and passion for those new to the life of Conference. We can share our past experiences, and ensure that youth networks are interwoven into all events before, during and after Conference," Filo says.

Sue says there is currently no provision for synods to appoint youth representatives to conference, so she encourages parishes to support as many young people as possible to be representatives or observers.

The vision that the Consultative Group formulated for Taiui youth ministry is a concise statement: "Here today, here to stay: in Christ, in Connexion, in touch".

The draft strategy goes into more detail about how youth ministry can help young people know God, live out the Methodist ethos and Methodist theology and discover God in one another and our neighbours.

It covers such topics as evangelism, being flexible and open to change, working with young people in other denominations to promote Church unity, and to be inclusive

of young people from of different genders, cultures and sexual orientations.

The strategy also calls on young people to be passionate advocates of social justice and peace.

The Consultative Group had one face to face meeting during the past year and did most of their discussions through Trinity College's on-line facilities.

"We are very thankful to Trinity College principle David Bell, who provided the resources that let us have conversations and work on documents together on-line. It meant that youth representatives from synods around the country could work together to develop ideas for the future of youth ministry," Sue says.

Serving as youth convenor at Conference is not the only responsibility Filo Tu is taking on these days. Last month he was off to Crete, Greece to take part in the World Council of Churches' stewards programme.

The future of youth ministry in the Taiui section of the Methodist Church will be a talking point at Conference in November, and parishes are encouraged to send youth representatives so they can take part in the conversations.

Last year Conference appointed former MCNZ vice president Sue Spindler and Filo Tu co-convenors of a Consultative Group for Taiui Youth Ministry. Throughout the year they have been discussing the future of youth ministry with a group of 12 young

Kidz Korna!

Welcome to Kidz Korna for September

HI EVERYONE!

I can't believe that it is already September although I found some daffodils flowering in a corner of my garden yesterday.

We have a story about a bear this month. You'll have heard of Pooh Bear and Paddington Bear but this is a bear called Wez. He does lots of travelling around and, like Pooh Bear he loves honey. Thank you, Tauranga, for sharing your story.

HI, I'M WEZ BEAR

I belong to the Methodist Church in Tauranga. You will find me sitting on my special chair, right up near the front nearly every Sunday.

Wez is short for Wesley. I think he was some kind of forebear of mine, who used to ride a horse and have adventures. I am still a little bear but I have had some amazing adventures, too!

You see - I am a travelling bear. I don't stay still for very long. Each week, someone from our church takes me home to spend the week with them, and I

get to do all kinds of neat things!

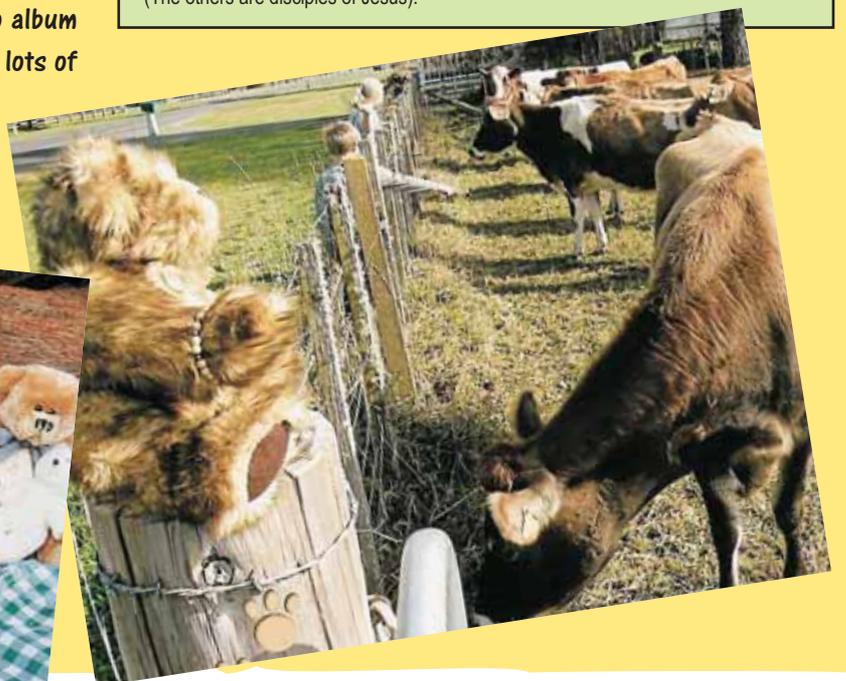
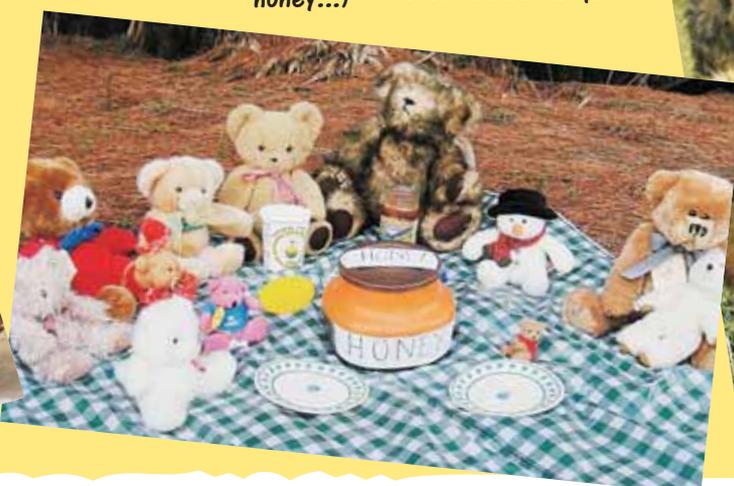
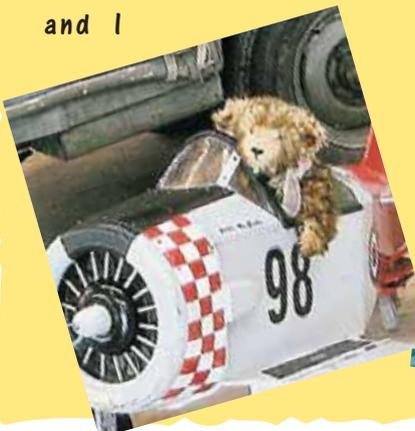
I have been on picnics, visited museums, flown in a plane and even visited Parliament. My diary is so full that people have booked up weeks in advance, just to invite me to their place for the week.

Not long ago I even went to Synod meeting and met lots of people from other churches. I didn't understand much of what was happening, but the food was good! (I even found a jar of honey...)

I didn't realize that so many grown-ups just can't wait to take a bear home for a holiday. People actually put money in the organ fund so that they can invite me.

They tell me that the organ fund is growing fast. I wonder if the organist will play a special tune for me one day. Maybe The Teddy Bears' Picnic?

I always have my photo album handy. My friends take lots of photos of me - you can see some of them here. I am so lucky!



S	D	R	I	B	U	L	B	S	C	O
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L	Y	D	N	I	W	I	E	L	L	D

Springtime Wordsearch

When you have found all the words in the Wordsearch puzzle the remaining letters will spell out a message from the New Testament.

BIRDS, BLUEBELL, BLUE SKY, BUDS, BULBS, DAFFODILS, DANCING, FLOWERS, HOLIDAYS, LEAVES, PLANTING, SEASON, SHOOTS, SONGS, SPRING, WEATHER, WEEDING, WIND.

Solution to last month's 'Odd one out'

1. Paul (The others are Gospels). 2. Jonathan (The others are kings). 3. James (The others are sons of Jacob). 4. Luke (The others are letters written by Paul). 5. Lazarus (The others are disciples of Jesus).

ON SCREEN

A film review by S and S Taylor

Hollywood blockbuster "Dark Knight Rises" will be forever defined not by plot, character or artistic sensibility, but by opening night. On 20 July 2012, James Holmes, suited in body armour, armed with a Colt AR-15 Tactical Carbine and .40 caliber Glock handgun, walked into a packed cinema in Aurora, Colorado. Movie goers initially thought it was an opening night party trick.

Holmes opened fire, killing 12 and injuring another 58. It was a premiere that will go down in history as the occasion of the largest mass shooting in US history.

Who pulled the trigger?

Was James Holmes mad, mentally unable to see right from wrong? Or was he simply bad, clinically choosing wrong from right, and death over life?

Or should we point the finger elsewhere, take aim at United States gun laws and the way they allow such easy access to multiple murder and mayhem?

Reports quickly emerged after the arrest of James Holmes of how he had described himself as the Joker, a direct reference to an earlier movie in the Dark Knight trilogy (reviewed in Touchstone September 2008), in which evil was personified in the person of the Joker.

If so, might the movie industry in fact be to blame. To what extent does the media influence us as individuals and ourselves as culture? The debate has raged for years, although never as poignantly as in the aftermath of Dark Knight Rises.

Yet the argument prosecutes the one, while failing to consider the many. Millions of people did see the Joker. More have watched murder enacted in Macbeth or heard it described in the Biblical story. Yet only James Holmes pulled the trigger.

Everyone one of us is daily surrounded by suggestion, by products to purchase, sweets to consume and temptations to pursue. Yet we still expect each other to say when.

Putting aside the moral arguments and opening night

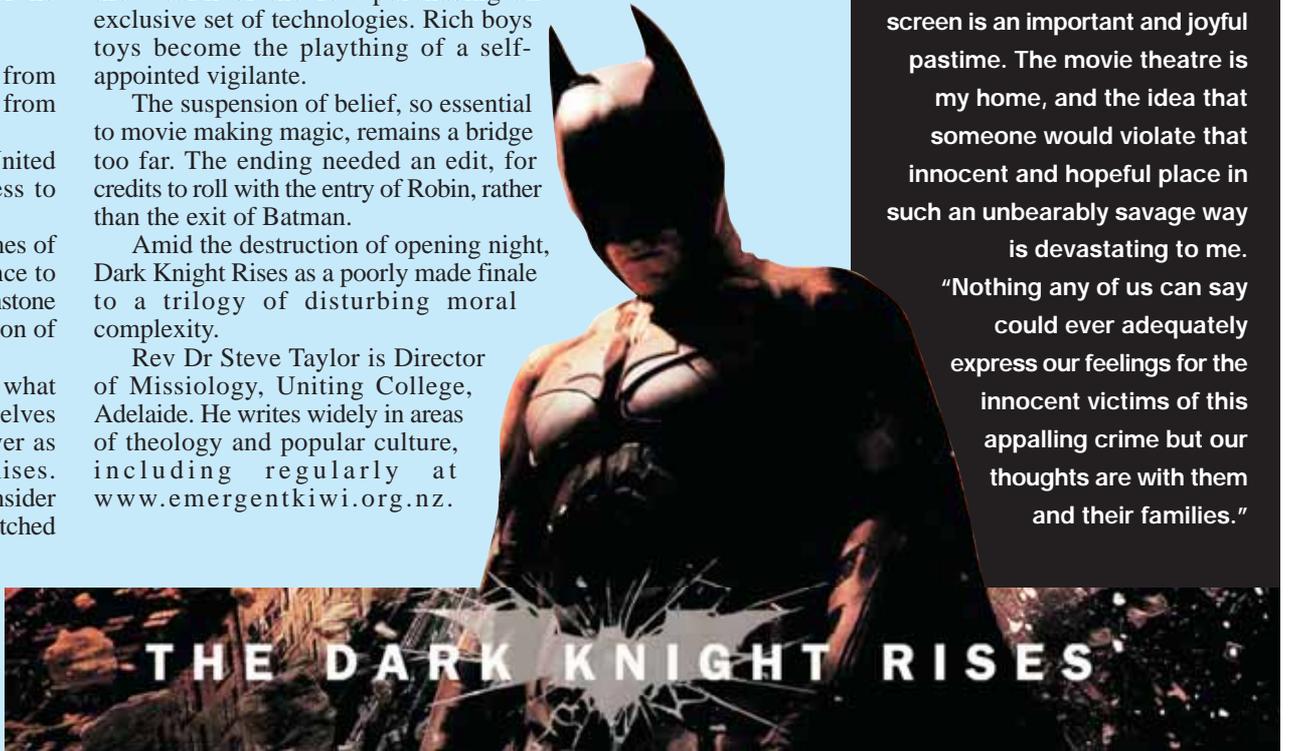
tragedy, how should the Dark Knight Rises be reviewed? Despite the glitzy star cast - Christian Bale as Bruce Wayne, Anne Hathaway as Catwoman - the movie is hardly worth watching. Directed by Chris Nolan, the glittering special effects fail to hide a reliance on spoken rather than visual storytelling. The repetitive soundtrack remains a stark reminder of the plodding pace.

Dark Knight Rises continues to explore the moral complexity that is Batman. Police and power are ignored, the wealth of the few purchasing an exclusive set of technologies. Rich boys toys become the plaything of a self-appointed vigilante.

The suspension of belief, so essential to movie making magic, remains a bridge too far. The ending needed an edit, for credits to roll with the entry of Robin, rather than the exit of Batman.

Amid the destruction of opening night, Dark Knight Rises as a poorly made finale to a trilogy of disturbing moral complexity.

Rev Dr Steve Taylor is Director of Missiology, Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.



From Christopher Nolan
 "Speaking on behalf of the cast and crew of The Dark Knight Rises, I would like to express our profound sorrow at the senseless tragedy that has befallen the entire Aurora community.
 "I believe movies are one of the great American art forms and the shared experience of watching a story unfold on screen is an important and joyful pastime. The movie theatre is my home, and the idea that someone would violate that innocent and hopeful place in such an unbearably savage way is devastating to me.
 "Nothing any of us can say could ever adequately express our feelings for the innocent victims of this appalling crime but our thoughts are with them and their families."

Biblical daughters for Father's Day

The male desire for a son has permeated most cultures throughout recorded history. Unwittingly, we still discriminate against females by giving stories about daughters less credence than stories about sons.

This month's Challenge considers Biblical daughters and who fathered them. As they are not well known I have listed, in alphabetical order, the fathers (of the answers) and also their named daughters. As an extra challenge you may like to match the daughters with their dads.

Bible Challenge

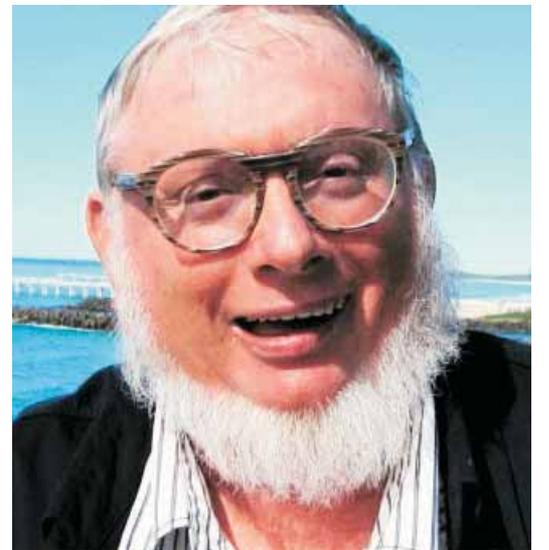
Tricked Jacob into marrying both his dtrs.	___ B ___	Gn 29:25
Had four dtrs with the gift of prophecy	___ I ___	Ac 21:9
Asked his dtr she wanted to marry her cousin	___ B ___	Gn 24:47 & 57
Spied for Moses; offered dtr as battle trophy	___ L ___	Josh 15:16
Made a vow that required the sacrifice of his dtr	___ E ___	Jdg 11:34-40
Was the ___ of two nations and three religions	___ F ___	Gn 13:14
Father of Judah's only reigning queen	___ A ___	2Chr 22:2-3 & 12
Fled from Sodom city with wife and 2 dtrs	___ T ___	Gn 19:15
A brother of Abraham who had 2 dtrs	___ H ___	Gn 11:29
Father of the foreign princess who married Ahab	___ E ___	1Kg 16:29-31
Asked Jesus to heal his ill 12 yr old dtr	___ R ___	Lk 8:41-42
Hannah bore Elkanah ___ and other sons and dtrs	___ S ___	1Sm 2:20-21
Fathered 12 sons and (at least) 1 daughter	___ A ___	Gn 46:15
Father of a widow who held baby Jesus	___ N ___	Lk 2:36
His dtr Tamar was raped by her half brother	___ D ___	2Sm 13:7-14
Raised his orphaned niece as his own dtr	___ D ___	Es 2:7
The father of Aaron, Moses, and their sister	___ A ___	Nm 26:59
This king offered his dtr as prize for killing Goliath	___ U ___	1Sm 18:17 & 20
The father of Timothy was a ___, his wife was Jewish	___ G ___	Ac 16:3; 2Tm 1:5
Had 5 dtrs who petitioned for land rights	___ H ___	Nm 27:1-9
A priest with 7 dtrs, eldest married Moses	___ T ___	Ex 2:15,21 & 3:1
Zillah bore him Tubal-Cain and his sister	___ E ___	Gn 4:19-22
Father of Abraham and his half-sister	___ R ___	Gn 11:27 & 20:12
After much suffering was given ___ sons & 3 dtrs	___ S ___	Jb 42:13-14

CLUES

Fathers: Abraham, Ahab, Amram, Bethuel, Caleb, David, Elkanah, Ethbaal, Haran, Jacob, Jairus, Jephthah, Jethro, Job, Laban, Lamech, Lot, Moredical, Phanuel, Phillip, Saul, Terah, Zeleophehad
 Named daughters: Achsah, Anna, Athalia, Dinah, Esther, Jemimah & Keziah & Keren-happuch, Jezebel, Leah & Rachel, Mahlah, Merab & Michal, Miriam, Naamah, Reumah & Milcah, Rebekah, Sarai, Tamar, Zipporah

Answers: Laban, Phillip, Bethuel, Caleb, Jephthah, father, Jethro, David, Moredical, Amram, Saul, Greek, Zeleophehad, Jethro, Lamech, Terah, seven

© RMS



Mark Tronson

Seeking Kiwi correspondents

Press Service International (PSI) has developed a group of young Australian writers who each produce a monthly 'comment' article for Christian Today.

Now PSI wants to expand this to a group of five young writers from New Zealand (age 18-30).

The initiative is a ministry of Well-Being Australia. Chairman Dr Mark Tronson was the Australian cricket team chaplain for 17 years.

He says he is not seeking theology students. "For example, the 28 young writers from Australia include bankers, trades people, homemakers, students, professionals, IT people, and even a young scientist. A real mix. They provide a remarkably broad spectrum," Mark says.

PSI has a team of volunteer editors who help where needed. Ultimately PSI wants to see a Kiwi co-ordinator for young writers from New Zealand.

Contact Mark at mark.tronson@bigpond.com if you are interested. See more at www.pressserviceinternational.org.



He Korero - Words between us: First Maori-Pakeha conversations on paper

By Alison Jones and Kuni Jenkins
2011, Huia Publishers, 242 pages
Reviewer: Arapera Ngaha

To write this book Jones and Jenkins sought out some of the earliest examples of writing by Maori, as well as early attempts by Pakeha to write Maori words and the missionaries' written records that talk about their lives and the Mission Schools in early 19th century New Zealand.

In the close examination of these texts the authors have brought to life the world in which these writers lived. This book provides a platform for telling their stories and the story of the beginnings of literacy in Aotearoa/New Zealand.

Both of the authors are widely recognised as scholars and researchers in the field of education. It is appropriate that the story of this early bicultural relationship is also reflected in the joint authorship of this work, one Maori and one Pakeha.

The focus for this book began through a desire to better understand the story behind the beginnings of literacy for Maori students through the Mission Schools set up by the



missionaries of the Church Missionary Society (CMS) in London. What the book developed into is much more.

The writings of the missionaries help the reader to understand just how those early Mission Schools operated, their daily routines and the issues that they routinely had to contend with. How to maintain regular attendance, how to instil a sense of order into a day that included classroom instruction, and how to discipline children were a constant concern. The sense of uniformity the school context provided was a totally unfamiliar experience for

Maori children.

The samples of work by Maori students shows clear progress in their learning. They begin with examples of copied letters, phrases and sentences in Maori. Then there are examples of much more advanced students who wrote letters in Maori and in English. Here the writers discuss complex situations and clearly show their competence in

English.

One of the early missionary teachers was Thomas Kendall, along with the help of Tuai and other Maori, Kendall wrote the first attempt at a grammar of the Maori language 'A Korao no New Zealand' published in Sydney in 1815.

The relationship built up between Kendall and his Maori 'consultants' was significant. The ways in which the Maori explained Maori concepts and understandings to this Pakeha, who then transcribed and translated them into this first Maori language book brought the richness of the Maori world into those pages. Kendall's book became the Mission Schools' textbook for teaching Maori students to read and write.

The story of the first writings, the conversations on paper illustrated in this book is a credible and important account of literacy and the early relations between Maori and Pakeha in this country. It invites the reader into New Zealand of the early 1800s, to hear the people's stories, their daily lives, their hopes and dreams, their adventures and most importantly their view of each other.

Mere Apologetics - How to Help Seekers and Skeptics Find Faith.

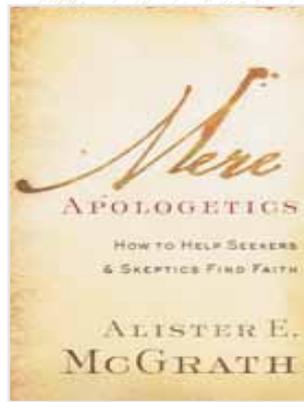
By Alister McGrath.
2012, Baker Books, 197 pages.
Reviewer: Peter Taylor

We all want others to know the Christian faith but so often we do not know how to do it. Not only has our world largely forgotten the faith, it often does not want to know about or is even antagonistic to it.

We fear being challenged about some obscure area of faith, or being rejected out of hand. 'Mere Apologetics' is a book designed to help us. Note: apologetics is not apologising, but 'persuading people that Christianity makes sense', from the Greek word apologia = defence.

Alister McGrath does this, not by providing set answers to the kind of questions people ask, but by helping us see for ourselves what is reasonable about our faith and encouraging us to explain all this, especially with the use of our own personal stories.

These stories have a weight in this post-modern era that they did not have in the days when 'Mere Christianity' by



CS Lewis was written. (That book you may have read years ago and this book pays homage to it, hence the title). We are urged to offer our faith not from a position of arrogant knowledge but more in the manner of one beggar showing another beggar where to get bread.

Alister gives us a series of pointers to faith. These are not proofs but aspects of the world that can be viewed as sympathetic to a belief in God, such as the nature of creation, a longing for justice, and a homing instinct for God. Three times he shares this quote from Augustine of Hippo "you have made us for yourself,

and our hearts are restless until they find their rest in you."

For many the Christian faith is like a black box, all unfathomable mystery inside. Alister helps us see there are four doors that can open this box: explanation, argument, personal story and images. These can be used in some

measure depending on the audience - the good news for a teenage Maori gang member will be different from the good news for an elderly Pakeha widow.

The book is a little technical for readers not used to books of theology, and whilst angled towards those who might speak in public about their faith, it can easily be used in a one-to-one situation that most of us find ourselves in.

The book comes from a generally conservative Christian stable but its approach can be used by anyone on the Christian spectrum. The tip "never give an answer to a question that doesn't satisfy you in the first place" (p159), may be at the heart of this book and applies to all of us.

If nothing else the book should stimulate readers into thinking about their faith and about how they could communicate it to others without either feeling inadequate or bombastic. If it does that it should help us convey what we believe to a world that actually, and possibly strangely, would like to know.

Review copy courtesy of Epworth Books.

The Happiness Project

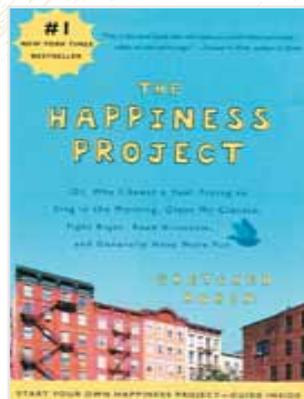
By Gretchen Rubin
2011, Harper, 315 words
Reviewer: Nanette Russell

The full title of this book is 'The Happiness Project - Or, Why I Spent a Year Trying to Sing in the Morning, Clean my Closets, Fight Right, Read Aristotle, and Generally Have More Fun. It is an apt description of this book.

If you are already inclined to read books in the self help genre, then you will find nothing new here. What you will find is a consolidation of a significant amount of good advice for life such as: de-cluttering makes you feel less burdened, being nice to people makes you feel a bit better about yourself, and you will feel a lot better if you get more sleep.

If you are new to the genre, then this book is a great overview of most of the thoughts on the subject collected in an easy to read package.

Gretchen Rubin is a skilled writer and this makes the



book an easy, enjoyable read, despite the fact it really is jam-packed with advice, facts, quotes, and statistics. She definitely did her homework; this is a well researched, well thought out book.

What makes it so readable is that she has made all this information personal in the context of her own life and her own family - and she doesn't sugar coat things when the going gets tough.

The book is well laid out, with each month of the year having its own chapter.

In each chapter she explains the focus areas of that month. For example, the theme for June is 'make time for friends' and the areas of focus are: remember birthdays, be generous, show up, don't gossip, and make three new friends. She clearly outlines the reasons for these areas and backs up the topics with robust facts, quotes and statistics, and then

she outlines what she did, and how it went.

The cornerstone of her project is her Resolution Chart that she has on the fridge to track her progress in all the areas she has outlined for each month. She reinforces this throughout the book, and it is her biggest recommendation to anyone who decides to do a Happiness Project of their own. She goes further with her website that has tools and recommendations that look reasonably helpful for such a project.

Overall, it was an enjoyable read - well written but being someone who has read many books of this ilk (and applied none), it did drag a bit. I felt it heavily geared to a reader who was a working woman with a young family, husband and close extended family. This target audience is likely to find the book more enjoyable and helpful than I did.

Review copy courtesy of Epworth Books.

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Kiwis alight on Chinese music conference



The work of NZ Hymnbook Trust was warmly acknowledged by World Association for Chinese Church Music.

By John Thornley
New Zealand hymnwriters featured in a recent conference of the World Association for Chinese Church Music (WACCM), held July 12th to 15th at the Baptist Tabernacle, Auckland.

A group of eight Methodists from Devonport and Mt Albert churches attended the event. They were joined by Rev Robyn Allen-Goudge from Devonport Methodist Church, John Thornley from the NZ Hymnbook Trust, and Sister Prudence Bell as accompanist on the grand piano, who led the singing of 16 hymns taken from the four hymnbooks published by the Hymnbook Trust.

Robyn played her harp as accompaniment for two of the hymns, 'E te Ariki' in te

reo Maori, and her own song, 'I Arise This Day', both found in Hope is our Song.

The remainder of the time, Robyn stood beside the piano and conducted the 400 attendees at the conference. Despite the fact that the songs would have been new to many (and also in an unfamiliar language for some), the singers joined in enthusiastically. Many commented on the singability of the tunes and relevance of the words for today's faith journey.

A letter from Shirley Murray warmly welcomed the delegates to New Zealand, and also challenged them to write original words and tunes for the 21st century Asia, where "rice fields and lotus flowers which grow in muddy waters give you symbols of life and resurrection".

Fond farewell to Archives stalwart

Last month Methodist Archives held a farewell morning tea for Frank Paine, who volunteered in the Archives for 26 years. Frank retired just before his 88th birthday on the 8th of August.

Head archivist Jo Smith says when Frank joined the team in 1986 there were four volunteers who came in two mornings a week to help with filing, answer postal enquiries, enter orders dissolving marriages, assist researchers and carry out general classifying and sorting.

Jo says Frank became her right hand man when she took over responsibility for the archives.

"Many researchers who I have met over the last seven years have asked after Frank. He is remembered for giving very generous assistance when helping them with their enquiries.

"He was the one I turned to when trying to understand the complex terminology, organisation and myriad facets of the Methodist Church.

"I asked him to write me a guide, so researchers could understand the abbreviations or peculiarly Methodist words meant. This fact

sheet, 'A guide to Methodist terms used in the Parish Archives Collection' is on the Methodist Church website."

Frank recently completed two projects that have benefitted researchers.

Several filing cabinets are now filled with thousands of large envelopes, hand annotated in Frank's writing as he assembled 'People, Places and Events' files. These are the first things researchers use when undertaking research in the Archives.

He also undertook the tedious project of giving individual catalogue numbers to membership rolls and circuit schedule books. These unique identifiers are an essential part of any management of an archive.

Jo says more recently, while the Archives Collection was unavailable because of earthquake damage to the Connexional offices, Frank was at the core of the Church histories indexing project which is entering information into the New Zealand Methodists name index.

"I would like to thank Frank for all his work in the Methodist Archives, and for his loyalty, enthusiasm, hard work, humour and kindness," she concludes.



Frank Paine



Doing the Lambeth Walk: (from left) Nancy Webster, Eleanor Markwick, Elaine Shore and Joy Harper.

Timaru MWF up heels for Diamond Jubilee

Timaru's Woodlands Road Women's Fellowship celebrated the Queen's Diamond Jubilee in right royal style after their annual general meeting in July.

They asked members to wear red, white and blue, and hats, and while many no longer had suitable hats, some managed pearls and furs.

They came with memorabilia from the Queen's coronation, the royal weddings and other major events that brought back many memories.

The programme included a quiz of street names in Timaru with royal connections, and a sing-a-long of old favourites such as 'There'll

always be an England', 'White cliffs of Dover', 'Land of Hope and Glory', and 'Doing the Lambeth Walk'.

Some brave husbands turned up in dress suits to serve an afternoon tea on fine china taken out of members' china cabinets for the occasion. Of course afternoon tea had to include small cupcakes and cucumber sandwiches.

The tea was followed by an 'honours ceremony' when several members were awarded tokens of appreciation for their services. The singing of "God Save the Queen" and 'the Grace' brought the afternoon to a close.

Rev James Wallis - remembered at Tangiteroria

METHODIST ARCHIVES

By Helen Laurensn, Wesley Historical Society

By Hazel Simpkin

Cars travelling on the Whangarei to Dargaville road may slacken their speed as they pass through the little village of Tangiteroria. But there is no sign at the side of the road to alert them that they are passing a cairn in memory of the work of the early Wesleyan missionary Rev James Wallis.

There are three memorials to Rev Wallis, one at Nihinihi on the Waingaroa (Raglan) Harbour, one at Kawhia, and this cairn at Tangiteroria. This was erected in 1936 on the old mission station land to mark the centenary of Rev and Mrs Wallis arriving to start the mission work there.

Recently some members of the Methodist Church at Dargaville visited this cairn and found it somewhat secluded in the garden of the present owners.

Rev Wallis and his wife Mary Ann came to New Zealand at the end of 1834 to work for the Wesleyan Missionary Society. They were sent first to the mission station at Mangungu in the Hokianga but later Wallis and Whiteley were sent to the Kawhia area to establish stations there.

Wallis worked to start a new station at Te Horea on Waingaroa Harbour. He was soon busy building a church and house, and starting a fenced garden. In spite of



The cairn on the site of the Tangiteroria Mission commemorates the missionary work of Rev James Wallis. Photo by Rev Anne Preston.

this programme of manual work, Wallis did not lose sight of his chief aim, the bringing of the Gospel to the Maori people. The work here soon prospered, with many people coming to meetings and services.

But his work here came to an end when he and Whiteley were told to leave their stations, as it had been arranged between the Church Missionary Society and the Wesleyan Missionary Society that this region was to be left to be staffed by the

C.M.S.

Wallis was very unhappy and unwilling to leave his growing work. He wrote of his feelings as they said goodbye: "June 1st 1836. Left Waingaroa this morning with hearts overwhelmed with sorrow... The Lord has been pleased to own our labours in a measure far surpassing anything we had anticipated."

On a 10 days trip their little ship travelled up the coast, through the Kaipara Heads and up the Northern Wairoa River about seventy miles to Tangiteroria to start a new station here. Wallis then had to clear the bush on the river banks of the mission station land. He first built a raupo hut and then a timber house for his family.

The Maori chief Tirarau accepted Wallis for the mana his presence provided but he remained disinterested in the Gospel message. Wallis wrote "I never had so little hope of any native with whom I have had to do as I have with this man." After the first year at Tangiteroria Wallis wrote that very "little progress in winning souls has been made".

Other difficulties were caused by the Catholic missionaries trying to establish themselves in this area. Later, however, the prospect of further progress was encouraging, and in 1838 Wallis wrote that

"the preaching of the Word was bearing fruit".

Then permission came to return to the Kawhia area, and it seems that Wallis and family left Tangiteroria in early 1839. He started his new station at Nihinihi on the Waingaroa Harbour, where in time the work became quite well established.

Though Wallis was at Tangiteroria for only two or three years, his hard work in setting up the first Wesleyan Mission Station here was recognized by the memorial cairn on the site of his labours.

Wallis accepted his first appointment to a European circuit in 1863 and went to the Onehunga Church. After nearly 30 years of work and effort among the Maori people he had regrets about leaving this work.

The address from the Maori people when they left Waingaroa included a tribute to Mrs Wallis, who had shared in the troubles and hardships with her husband: "Farewell the father of those things which are good... Mother, go hence in peace, leaving the sheep of your fold here."

Reference and quotes: The Rev James Wallis of the Wesleyan Missionary Society, by Rev CTJ Luxton. Wesley Historical Society (NZ) Vol. 21, Nos. 1 & 2.

Keba ni Mataveitokani ni Wasewase Ko Viti Kei Rotuma E Niusiladi: Mo Cakacakataka Nomu Vakabauta

E dua na tiki ni veiqaravi ni Wasewase Ko Viti Kei Rotuma sai koya na nodra qaravi ko ira na Mataveitokani. E na i ka 5 ni siga ni Jiulai e ra a gole cake ki yani ki Okaladi ko ira na mataveitokani mai na vei tabacakacaka ena vei yasai Niusiladi: Tabacakacaka ni Ceva kei Aotearoa, Tabacakacaka Ko Waikato/Wairiki, Khyber Pass kei na Kingsland Rotuma, me ra laki vakaitavi ena nodra Keba Cokovata ni mataveitokani ni Wasewase Ko Viti kei Rotuma e Niusiladi.

A laki vakayacori na keba oqo mai na Te Pua Memorial Marae, Mangere Bridge, Okaladi. E rauta ni ra lewe 100 vakacaca na mataveitokani era tiko rawa ena keba oqo, ka ra veiqaravi kina na lewe ni Tabacakacaka ko Viti e Okaladi. E vica koto nai naki ni keba oqo, e dua na nodra vakadeitaki me ra sema dei tiko vua na Kalou, ka dua tale me kauti ira vata

mai na mataveitokani mai na vei yasai Niusiladi ka bucina se vakaqacotaka na nodra veiwekani kei na nodra kilai. Oqo ena vukea sara vakalevu na nodra veiqaravi ena veiyabaki sa tu mai liu.

E yavutaki na ulutaga na "Vakabauta" ena vica na tikina mai na iVola Tabu: Efeso 3:20, Iperiu 11. E ra mai veituberi kina nai Talatala Qase ni Wasewase ko Talatala Peni Tikoinaka, ka vakakina e rua na nodrai tokani tabagone o Tony Damu kei Esther Elliott.

E r a w a s e i vakailawalawa na lewe ni keba me vakarawarawataka na nodra veiwasei, veimaliwai kei na kena votai na veitavi e so e soli ki vei ira. Era boleki ka vakauqeti me ra dikevi ira kei na nodra vakabauta, ka mera cakacakataka ira yani kina. E levu tale na tavi era qarava me vaka na qito, lalagasere kei drama.

Ena bogi ni veitalatala, a vakayacori na veivakamarautaki vaka valenilotu - Rotorua, St

John's Hamilton, Kingsland Rotuma, Wellington Wesley, Moria Christchurch, New Plymouth, Wanganui, Khyber Pass, Mt Roskill.

Mai cava tale na keba ena Sigatabu nai ka 8 ni Julai, ka mai qarava kina na Lotu ni veitalatala na Qase Levu Vakacegu, Talatala Qase ni Tabacakacaka Ko Viti E Okaladi o Nai Talatala Ilaitia Tuwere. E ra marautaka sara vakalevu na gone na veika era mai sotava ena gauna ni keba.

E sa mai digitaki talega kina ko ira nai vakalesilesi vou ni Mataveitokani ni Wasewase:

Daunivakasala: Alivereti Jona (Tuirara Rotorua), Liuliu: Narieta Raleqe (Tabacakacaka ni Ceva), Vukevuke: George Bower (Tabacakacaka ni Ceva), Vunivola: Luisa Ofa Toduadua (Tabacakacaka Ko Waikato/Wairiki), Dauni yau: Mere Ramaka (Tabacakacaka Ko Viti e Okaladi). Ko ira oqo na

matamai na vei Tabacakacaka: Alumita Danilau (Khyber Pass), TeRito Peyroux (Kingsland Rotuma), Filomena Ratu (Mt Roskill), John Waqairatu (Tabacakacaka Ko Waikato/Wairiki) kei Sereima Koro (Tabacakacaka ni Ceva kei Aotearoa).

Na nodra keba tarava ena vakayacori tiko mai Wellington ena yabaki 2014 ka ra na veiqaravi tiko kina na Tabacakacaka ni Ceva kei Aotearoa. Na vakavinavinaka e vagolei vei rau nai Talatala ni Tabacakacaka Talatala Peni Tikoinaka kei Talatala Tuwere, vei ira na mataveitokani mai na Tabacakacaka Ko Viti e Okaladi ena veiliutaki nei Margret Nurminen kei na lewe ni Tabacakacaka ko Viti e Okaladi ena vuku ni veiqaravi uasivi vei kemuni talega nai tubutubu kei na dauniveisusu kei kemuni kece na mataveitokani ena vuku ni nomuni veitokoni kei na veimasulaki.



Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

THE ON-GOING JOURNEY OF SINOTI SAMOA

By Rev Tovia Aumua

This year has been a busy one for Sinoti Samoa like it has for other synods. Many activities and works are being carried out at the parish level and others have been attended to on regional and at synod levels.

During the second week of July, delegates from throughout the North Island gathered at the Wesley Methodist Church, Taranaki Street in Wellington for the Sinoti Annual General Meeting.

Before the meeting officially opened on Friday evening with a worship service led by the Wellington Samoan congregations and youth, several committees met to finalise their reports for the main meeting. Those included the ministerial synod, Christian education, Women's Fellowship, youth, and Sinoti executive.

Earlier on Friday, the youth's Career Expo took place in Taranaki Street's Wesley Hall. Stall holders from various

government departments including the police, fire service, and tertiary education, as well as some representative from other organisations, were invited to facilitate workshops.

The whole weekend of activities and the outcome of the meeting have been very fruitful and successful. A number of challenges now lay ahead of us. For instance, the youth have been left with choices to make, such as which career paths to pursue after the Career Expo.

For Sinoti as a whole and as a result of the meeting, commitments have been made to do the following:

- Develop Church growth in the South Island and other parts of New Zealand,
- Build ministry to the 30+ generation,
- Fundraise for a multipurpose mission building,
- Maintain a commitment to address social issues affecting the lives of our people,

- Develop youth and children's ministries.

For church growth, Sinoti Samoa will look at establishing congregations in the South Island where a number of Samoan congregations exist that belong to the Samoan Methodist Conference. As yet we don't have any Samoan congregations in the South Island who belong to the New Zealand Methodist Church.

The Sinoti Social Issues Committee has been running workshops and seminars to educate our members in matters concerning some of the critical issues such as family violence, gambling, and health. In the planning stage is a workshop on suicide prevention.

All these activities and events are part of our mission and ministry. Some might be achieved in the short term. Others are on-going and will require patience, perseverance and strong commitment in order to achieve them for the sake of God's name and glory.



IA FAI OE MA FA'AA'OA'O LELEI – BE A GOOD EXAMPLE

1 Tim 4:11-16.

By Rev Faleatua Faleatua

1 Tim 4:12b; 'Aua ne'i 'ino'ino se tasi i lou taule'ale'a, a ia fai oe ma fa'aa'oa'o i e ua fa'atuatua, i le upu ma le amio, ma le alofa, ma le loto, ma le fa'atuatua, ma le amio mama.'

'Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, and in purity.'

Upu tomua; 'E iloa le Samoa moni i lana tu ma lana aga i fanua'. E amata maitauina ia tulaga i le tu i luga, o le savali, o le tautala, e o'o fo'i i le nofo i lalo i le mea e iai tagata, e ilogofie lava. A amio lelei ma aga tusa'afia se tama'ita'i po ose ali'i fo'i, e pu'ea lava i le fa'alogos si'uleo e fa'ape; a' se e leaga o alo ma fanau a tamali'i. O lona uiga, o fanau ua a'oa'oina lelei i tu ma aga talafeagai. Ma ole upu moni, e leai lava se matua e le naunau ia ta'uleleia ma fai lana fanau ma fa'ata'ita'iga lelei.

O le fa'anaunaga fo'i lea o le aposetolo o Paulo, e pei ona molimauina i le 1.Timoteo 4:12b. fai mai, 'Timoteo, aua ne'i 'ino'ino se tasi i lou taule'ale'a, a ia fai oe ma fa'aa'oa'o i _ua fa'atuatua, i le upu ma le amio, ma le alofa, ma le loto, ma le fa'atuatua, ma le amio'.

Ua manaino i le maitau, '**O fautuaga fa'a tama i le atali'i,**' ae mafai fo'i ona maitauina, '**O se fa'amalosiau ma se fa'alototele fa'a-ta'ita'i o le galuega i se tasi o le aufaigaluega.'**

O le molimau, ina ua aga Paulo i lana Malaga fa'amisionare lona fa i Maketonia, sa ia auina Timoteo, lona atali'i fa'ale-agaga e tausi ma va'aia le ekaalesia i Efeso. Peita'i, ina ua iloa e Paulo le mamafa o le galuega, ma le umi o le taimi o le a galue to'atasi ai na o Timoteo, o lea na ia tusia ai le Tusi nei, e fai ma fa'amalosiau ma fa'alototele ia Timoteo, ina ia 1/. Loto tele, ma finafinau; ia aua ne'i fa'avaivai pe a va'ai maualalo tagata ia te ia ona o lona talavou. Ae ia matua fa'amalosi ma tula'i e tete'e atu i a'oa'oga taufa'asese; ma ia 2/. matu_ tumau i lona tofi ta'ita'i, ma ia mataala i le a'oa'oa'atu i le ekalesia o le mataupu moni tau ia Iesu Keriso e pei ona a'oa'oina ma tapenaina ai o ia.

E manatu le failauga, o le fa'amalosiau a le aposetolo mo Timoteo i le ulua'i senituri, o lea fo'i le feau ma le fa'amalosiau mo oe ma a'u o lo'o soifua nei i le senituri e 21.

O le naunauta'iga o Paulo; '**Ia fai oe ma fa'aa'oa'o lele'i**'

Paul's desire is, for you to be a 'Good Role model.'

Ete ono fesili ifo fa'apea – 'E faia fa'apefea lona fa'aa'oa'oga lelei?

You might ask, how can I become a good role model?

E tolu vaega e fia tali a'i le fesili; 1/. Upu ma le Amio. 2/. Loto fa'atuatua ma le amio mama. 3/. Alofa le lautua o mea uma. Ua fa'atauaina aisea ia vaega?

1/. O Upu & le Amio (Speech & Behaviour)

Ona o le upu e te tautala ai, e le gata e fa'amatalaina ail au amio, ae fa'amatalaina ai fo'i lou tagata lilo ma le mea o lo'o i lou loto. O le fuaitau masani; - *'E mau e fa'alele, mau e maitau.'* Ma o se lu'itau tele i le tagata mafau fau le filifili tatau ma le toto'a i Upu e na te fa'aaogaina i lea taimi ma lea taimi, ona o le taimi lava

e mamulu atu ai le upu mai lou fofoga, e le mafai lava ona toe fa'af'o'i mai. E fa'apei lava o le ipu vai pe a masa'a, e le mafai ona toe fa'amaopopoina atoatoa mai. O le ala lea e ao ai ona manatua se tasi o fautuaga fa'apea; *'Think before you leap'*, Ia mua'i mafau fau filemu a'o e te le'i tautala'.

O le ala lona ole tima'i a le aposetolo i le Au-uso kerisiano i Efeso, **Efes.4:29**, fai mai... 'Aua lava ne'i alu atu se upu leaga ai o outou gutu, a ia na o upu lelei e ati a'e ai i mea e aoga, ma tupu ai le lelei i _fa'alogologo iai. *'Do not use harmful words, but only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you'*.

The great difficulty is when you speak, your credibility is at stake.

O le fa'afitauli tele, e matala loa lou fofoga i se upu, ua oia lou ta'uleleia. O le ala lona ole fa'amanatu a le aposetolo, fai mai 'Timoteo, aua ne'i 'ino'ino se tasi i lou taule'ale'a. O lona uiga, 'ia taule'ale'a lou tino, ae ia matua lau Sausau, ia tagata matua lau tofa fa'alele. Ia atai ail au amio tauagafau e fa'avae I le agamalu ma le loto maualele.

E faigata tele le filifa'asoaina o upu talafeagai aua e lua lava tuapatatua (consequence) o upu, 1/. O le talia fiafia, ma le 2/. Pa'i atu o se tui ogaoga e fa'atiga ma fasiotia ai le agaga o le isi tagata, 'au_ e pala le ma'a ae l_ pala le tala.' O le uiga lona o le fa'amanatu a le potu fai mai; **Fa'ata.29:20**. 'Ua e iloa ea le tagata ua fa'ata'alise i ana upu?'.. 'E fai le fa'amoemoe o tagata i le vale, ae le ia te ia'. *'Do you see a person who speaks without thinking? There's more hope of people in a fool than in him.'* Wow!

Sa silafia lelei e Paulo le ma'ale'ale o lagona o tagata i le tau fa'alologo po o fea tonu me mea moni mai le tele o le mau tala'iga sa fetosoa'ina ai mafau fau o tagata. O le ala fa'ato'ato'a malie atu lona o Paujlo ia Timoteo, ina ia taumafai e avea o ia ma Fa'aa'oa'o lelei, I e ua fa'atuatua. - *because once words are spoken, their impact is felt either Positively or Negatively. And though you may say 'Sorry', it'll take a long time to rebuild your credibility.* O se fa'apupulaga taua tele o le a'afiaga o le tagata I lafoga ma ituaiga upu 'ese'ese, lea e molimauina e se tagata Fai Solo(Poet) fai mai.

A careless word may spark a fight; a cruel word, may wreck a life; a gracious word, may soothe the way; a joyous word, may light the day; a timely word, may lessen stress; and a loving word, may heal & bless. Ioe.

Ole Upu **So'ona lafo**, e tupu ai maseiga; O le **Upu Saua**, e lepetia ai Mafutaga; O le **Upu Filemu**, e fa'alaualeia lagona mafatia; O le **Upu Olioli**, e fiafia ma malamalama ai; O le Upu e **Fetaui tonu ma le taimi**, e fa'afilemuina le vevesi; & **Upu ole Alofa**, e auala mai ai fa'amalologa ma fa'amanuiaga.

Lu'itau; Ai lava se manaia ae fai oe ma Fa'aa'oa'o lelei, e ala i lau Upu & lau Amio. Ae amata mai totonu lou aiga, o lau galuega, ma so'o se fa'alapotopotoga o e auai ai, ae maise fo'i lau ekalesia. Manatua, e leai se mea e faigata i le Ali'i.

2/. Loto fa'atuatua moni ma le Amio mama. Be a good example by being a

person of integrity.

E maitauinagofie le tagata fa'atuatua moni ma le amio mama i ona lagona fa'aali, ae maise fo'i ana fa'ai'uga fai, e le gata ina a'afia ai lona va ma isi i tulaga tau galuega, ae fa'apena fo'i ona a'afia ai le manuia o lona aiga; - O nisi o fa'ata'ita'iga, e fa'apei o le fa'ai'uga a; -

a/. **Noa;** Sa tiga ona amusia ma faifai iai tagata, fai mai o le toaina ua leaga le ulu, ae le'i sui ape vaivai ma solomuli Noa i le taualaga pea lava ma galue. E maeu fo'i le onosa'i, e maofa fo'i i le Loto usiusita'i, au_ e le o se taimi pu'ux2 le 120 o tausaga na taualaga ai, a'o ia fausiaina le va'a.

O le fa'aailoga o le tagata ua Loto mau i le Fa'atuatua, ma ua amio mama e ala i lona le fa'alagolago i isi tagata, a ua matua tu'u tasi lona fa'amoemoe i le Atua. Le tala ua malamalama, sa na o Noa ma lona auai na fa'asaoina, ae fano le lalolagi atoa. *Wow!, Noah was Indeed, a man of integrity.*

b/. **Iosefa;** le atali'i o Iakopo, na agaleagaina e ona uso ma fa'atauina atu i tagata Mitiana. Na toe fa'atau atu I Aikupito ma fai ma auai a Potifara. Na tofotofoina i togafiti leaga a le ava a Potifara. Ma o lana fa'ai'uga e tete'e i le mea leaga & le sese, na lafoina ai o ia i le falepuipui. Ae na tapenaina e le Atua le ala ole fa'aeaina. Na avea Iosefa ma Kovana sili ole Malo, sa na o le tupu na sili atu ia te ia. E le gata i lona, ae na i'u ina tini ma taunu'u ana miti, ma avea ai o ia ma fa'aola I lona aiga, ina ua o'o le oge tele I Kanana, a'o sofua pea lona tama.

O le fa'aailoga o le tagata ua loto mau ile fa'atuatua ile Atua, ma ua mama le amio (malosi fa'ale-agaga) ua le mafaia ai e le tiapolo ona manumalo iai.. *Joseph, is another example, of a man of Integrity.*

Talitonu o le fa'amoemoe lona o le tusi fa'amalosi atu a Paulo i lona atali'i o Timoteo. O le fa'anaunaga ina ia filifili ma le potu, ma fai fa'ai'uga ma le atamai e fa'apei o Iosefa, ina ia le manumalo le fili ma tala'iga tau fa'asese, ae ia pi'imau i le Ali'i, l_ e mafai ai ona fai mea uma lava, ae maise le avea ma 'Fa'aa'oa'o lelei' I aso uma e le aunoa.

Lu'itau; - Uso e, ma tuafafine, e tasi lava le avanoa e ao ina e fa'atumuina i lou loto. Ma o lau filifiliga, ete pule sa'oloto ai lava oe. Ae tau lava ina toe fa'amanatu, A e filifilia Iesu e ulufale i lou loto, o le a le gata ina manuia ai oe, ae fa'aolaina fo'i ma fa'afiafiaina e fa'alogologo ia te oe. O le fa'anaunaga lona o lenei feau; - Ia avea oe ma fa'aa'oa'o lelei, ina ia avea oe ma fa'aola mo ni soifua o galala ma leilolola I le lalolagi. .

I le ma le toe Vaega o le fa'alaeiau fai mai

3/. O le ALOFA le lautua o mea uma; - LOVE, is the belt that holds all things together.

Ina ua tofotofoina ma fesiligia Iesu e le au faresaio, po o le fea o tulafono e sili; na Ia saunoa; "Ia e Alofa atu ile Ali'i lou Atua, i mea atoatoa (loto, mafau fau, malosi, ma le agaga atoa). "Ia e Alofa atu fo'i i le lua te tuaoi, e fa'apei o oe lava ia te oe."

O le alofa fa'a-le-auna, ma le alofa fa'a-le-tagata tautua tuavae lea o lo'o taula'i iai le fa'alototele a le aposetolo i lona atali'i fa'a-le-agaga. O le auunaga e ao ina faia ie o lo'o ita mai, o se galuega ma

se tautua e le fa'amoemoe i se tau. Ae tauia e le Atua, e pei ona a'oa'oa'atu Iesu, i le **Luka.6:35b**. *ia outou alolofa atu i e o fai outou ma o latou fili, ma ia agalelei atu; 'aua le fa'amoemoe i se mea e tasi e au mai ai'*. Aua e tele lo outou tau mai ia te Ia; (e faia outou ma fanau a le Silisili 'ese.); f.16; O lenei, ia mutimutivale lo outou alofa, pei ona alofa mutimutivale o lo outou Tama.

O le fa'amoemoe fo'i lona o le aposetolo sa afifi I lana fa'amalosiau atu ia Timoteo, lea ua momoli mai fo'i mo oe, o le Alofa le fa'atuaoia.

Sa fa'amatala ese tasi ali'I faifeau ona lagona ina ia puea fa'amanu I ofaga ia I totonu o se lifi (elevator) ma se tagata na tau I le ua le ona. Fai mai sa ia le lavatia onosa'I le tuai taunu'u I le fogafale na Malaga iai ae se'I alu'ese atu ma lenei tagata leaga ua fa'asuati solo(tulou) I totonu ole lifi. Na alu lona aso o tupu pea I lona loto le inoino ma le le fiafia I lea tagata, ae te'I ua malolo I le po ae fa'ali mai i lana miti le Atua o lo'o fetalai mai; "Ua e inoino ma va'ai fa'atauva'a I lona tagata, ae o ituaiga tagata na ou te Alofa iai, ma o lo'u Alofa fo'I i tagata fa'apena, na ofoina atu ai lo'u ola I le Satauro. Na matua manino le feau, ma solovi ifo ma tulivae I le agaga fa'ato'ese I le Ali'i.

O le Lu'itau; - Fai oe ma Fa'aa'oa'o lelei, e ala I lou Alofa atu; Alofa le fa'atuaoia, (tagata taualoga pe fa'atauva'a,) e tutusa pau I le Alofa mutimutivale o le Atua. Fai mai a se tasi o fuaitau; "O le Alofa, e le ose siana e pisia ai oe, a'o se Tu ma se Aga matagofie, e ao ona e faia i aso uma'. *Love isn't a virus that you catch, it's a virtue you're supposed to practice every day'*

Lu'itau;- Fesili; Pe o fa'apena ea ona fa'aa'oa'o ma fa'ata'ita'i i ala ole Alofa?. Tau lava o le fa'amanatu ae le ose fa'atonuga, fa'atulagana o tulafono e Iesu; 'Alofa i le Atua, Alofa fo'i i lou tuaoi, e pei o oe lava ia te oe'. O le a'ano lona o le fa'amatalalaina e le aposetolo o le mafala ma le loloto o le uiga ole Alofa i le **1.Kor.13:4-7**, ae fa'ai'u i le **f.13**, fai mai, 'A o lenei, o tumau le **fa'atuatua**, ma le **fa'amoemoe**, ma le **alofa**, o na mea e tolu; a o le sili o na mea o le **Alofa** lea.

Conclusion;

Le paia e, o le au faitau, o le Alofa ua fa'amulia'i le fa'amalosiau a le aposetolo, ua le gata i lona atali'i, ia Timoteo, ae ua fa'apea fo'I ona momoli mai mo i tatou uma; au_ o le ALOFA o le fusi ma le lautua lona o mea uma e pei ona folasia; O le Upu ma le Amio; o le Loto Fa'atuatua moni ma le Amio Mam_, i le ma le Alofa fa'amaoni, ona fa'ato'a atoa lea o le fa'anaunaga & le fa'amoemoe ina ia avea o oe ma a'u, e fai ma '**Fa'aa'oa'o lelei**', ina ia sulua le lalolagi pogisa I le malamalama o le Ali'I, ma ia tau ma tini lau ole fa'amoemoe ina ia le gata ina manuia ai oe, a ia fa'aolaina ai fo'i e fa'alogologo ma mulimuli atu ia te oe.

O la Paulo; "Timoteo, aua ne'i 'ino'ino se tasi i lou taule'ale'a, a ia fai oe ma fa'aa'oa'o i e ua fa'atuatua, i le upu ma le amio, ma le alofa, ma le loto, ma le fa'atuatua, ma le amio mama.'

'IA FAI OE MA FA'AA'OA'O LELEI'

I le suafa o Keriso Iesu. Amene.

K O E F A K A L O T O F A L E ' I A

Kole keu fakamalumu atu 'i he me'a 'a Hou'eiki, 'uma' a 'a ha' a Tauhi Fonua, Faifekau Sea 'o e Vahefonua, Kau Faifekau, Setuata Lahi mo e Kau Setuata, pea pehe ki he si'i ngaahi lotofale kotoa pe 'o e Vahefonua Tonga O Aotearoa ka e 'ataa mu'a kiate au ke u fai atu 'a 'etau Fakalotofale'ia 'o e mahina ko Sepitema 2012.

Ko e kaveinga 'o e mahina fo'ou ko eni: "Ko Sisu 'a e fakamo'ui ki he famili." Ko e lesoni huluhulu: 'Efeso 5:22, 25 mo e 6:1.

'Oku tau lolotonga fononga 'i he fa'ahita'u fakakalisitiane 'o e Penitekosi, 'oku faka'ilonga'i ai 'a e tupu moe longomo'ui 'a e Siasi. Ko e 'uhinga ia 'oku tau ngaue'aki ai 'a e lanumata, ko e faka'ilonga'o e mo'ui. Ka 'i ai ha me'a 'oku mo'ui, pea ko hono natula leva kuopau ke 'asi ai 'a e me'a ko e manava (*breath*), 'oku tupu (*grow*), 'oku ngaue (*move*). Ko kimoutolu 'oku manako ki tookanga 'oku mou maheni 'i he fakakaukau 'o e tupu. Ko 'ete ki' i fu'u kumala, 'e kamata mei he si'i 'o fononga ai ki he'ene totolo, pea ha'u ke kamata ke foha. Ko e peepee, koe 'alu pe 'ene tupu pea kamata ke totolo, ako tu'u 'o faifai pe 'o 'alu. Koe fakakaukau ia 'o e me'a ko e mo'ui. Pea kapau leva 'oku 'i ai ha me'a ia 'oku 'ikai te ne ma'u 'a e ngaahi me'a kuo u lave ki ai 'i 'olunga, pea 'oku tau ui ia ko e me'a 'oku mate.

Ko e toketaa, ko 'ene tefito'i ngaue ke faito'o 'a e mahaki'ia pea fakamo'ui 'a e fa'ahinga kuo 'ikai toe lava ia 'o ngaue. Pea taimi 'e ni'ihl kuo mole 'a e manava ia. 'Oku 'i ai mo 'etau kau faito'o fakatonga 'oku nau faito'o 'a e mahaki 'o mo'ui. Ka koe kaveinga 'o e mahina ni

"Ko Sisu 'a e fakamo'ui ki he famili." Ko e toketa mo e kau faito'o fakatonga 'oku nau tokanga pe ki he fakamo'ui 'o e sino pe, ka koe fakamo'ui 'oku tokanga ki ai 'a e kaveinga 'o e mahina ni, ko e fakamo'ui 'o e sino pea mo e laumalie, 'a ia 'oku 'ikai to e lava ia 'e ha taha ke faito'o ha laumalie 'o ha tangata pe fefine ka ko Sisu toko taha pe.

'Oku tokanga 'a e fakamo'ui 'o e mahina ni ki he lotofale 'o e famili, 'a ia leva ko e famili, 'oku 'uhinga ia ki he Tamai, Fa'e pea mo e Fanau. 'Oku ou lave'i pe 'oku lahi 'a e ngaahi lotofale ia 'oku nau mo'ui lelei 'aupito, 'oku 'ikai ke toe fiema'u ha fakamo'ui ia, ka 'oku tokanga 'a e mahina ko eni ke toe fakamanatu ki he ngaahi famili kuo too ai ha ngaahi faingata'a, mole mo e amanaki pea pupuiva 'a e mo'ui 'o 'ikai fiefie mo'ui, ko e fakakoloa ia 'a e kaveinga 'o e mahina ko'eni, ko Sisu tokotaha pe 'ikai toe 'i ai ha taha, 'a e fakamo'ui ma'a e ngaahi famili 'o e Vahefonua. 'Oku fiema'u foki 'i he mahina ko 'eni, ketau fakapapau'i 'a e tukunga 'oku 'i ai hotau ngaahi famili, pe 'oku mo'ui pe mate. Ka 'oku fiema'u ia kenau manava fakalaumalie, tupu fakalaumalie pea mo nau 'unu (ngaue) fakalaumalie.

'Oku hanga 'e he lesoni huluhulu 'o e kaveinga 'o e mahina ko'eni 'o talamai 'a e 'ata totonu 'o ha famili kuo fakamo'ui 'e Sisu ('Efeso 5:22, 25&6:1). 'Oku 'i ai leva 'a e me'a lalahi 'e tolu 'oku tonu ke ha 'i hetau ngaahi famili he mahina ni:

1. Ko e mo'ui anganofa pe tukulolo: ko e mo'ui 'oku totonu ke ha 'i he ngaahi fa'e kotoa pe. 'Oku pehe 'e he 'Aposetolo – 'a e ngaahi uaifi mou tukulolo ki homou ngaahi husepaniti 'o hange ko

ho'omou tukulolo ki homou 'Eiki. 'Oku lahi 'a e ngaahi lotofale kuo 'ulu 'a e ngaahi fa'e koe' uhi 'oku nau poto ange 'i honau husepaniti pea ko'enua ma'u'anga pa'anga 'oku fakatefito ia mei he vahe 'a e fa'e. 'I he'ene pehe leva, kuo mole 'a e mo'ui tukulolo ia kae 'asi mai 'a e fotunga 'o e 'afungi. Ko e mo'ui tukulolo, ko e me'a koe 'oku tokanga ki ai hotau taki ke te fai, pea kuopau leva ke tuku 'a e me'a 'oku te tokanga ki ai ka te fakaongoongo kakato ki he fekau 'oku fai mai. 'Oku tafe 'a e mahino 'i 'api 'i he pau ke tukulolo pe anganofa 'a e uaifi 'i 'api.

2. Ko e mo'ui ofa: 'oku fakahinohino 'a e 'Aposetolo heni ki he ngaahi husepaniti kotoa pe – kenau 'ofa'i honau ngaahi uaifi 'o hange pe ko e 'ofa'i 'e Kalaisi 'a e Siasi. Ka 'i ai ha husepaniti 'oku ne 'ofa'i hono uaifi, 'oku fakatotolo atu pe ia 'o 'ilo ko e husepaniti 'oku 'ofa ki hono 'Eiki. Ko e tangata 'oku ne tauhi 'a e fekau 'a Sisu – 'oku ne 'ofa ki he 'Eiki ko hono 'Otua, pea ko hono ua 'oku haa ia he'ene 'ofa'i hono uaifi. 'Oku 'i ai 'a e ki'i famili 'i he potusiasi 'oku te tauhi (*Manurewa*) 'oku te fiefia ma'u pe he taimi 'oku lea ai 'a e husepaniti ki hono uaifi, 'o tatau pe 'i honau 'api pe ko 'api siasi. 'Oku ngaue'aki 'a e lea ko e "katakai" mo e "fakamolemole". Ka 'i ai ha'ane me'a 'oku fiema'u ki hono uaifi – "katakai 'o to'o mai e" pea kapau te ne fai ha me'a 'o fehalaaki pea ko e lea – "fakamolemole kuo u hala." 'Oku te faka'amu ke fakamo'ui 'a e ongo fo'i lea ni 'i hotau ngaahi famili, koe' uhi kae tupulekina 'a e mo'ui fe'ofa'aki 'i 'api.

3. Ko e mo'ui talangofua: 'oku tokanga 'a e 'Aposetolo heni ki he fanau – "A e fanau mou talangofua ki ho'omou

matu'a he ko homou fatongia ia 'i he 'Eiki." Ko e fakakaukau 'o e talangofua – ko ha taha 'oku poto he fanongo pea mo ma'u ha loto lelei. 'Oku fiema'u 'i he mahina ko'eni ketau tokanga ngaahi matu'a ke ako'i 'etau fanau kenau lava 'o fanongo pea mahino kiate kinautolu 'a e me'a 'oku ke talaange. Pea ke ako'i foki ha loto lelei 'o 'oua 'e fa'a faka'ita'i kinautolu. 'Oku 'alu pe 'a e 'aho mo e lahi ange 'a e me'a ko e taonakita 'a e fanau. Ko hono 'uhinga he 'oku 'ikai lava 'a e fanau 'o fanongo lelei ki he'enua matu'a pea 'oku 'ikai kenau lava 'o ma'u ha loto tau'ataina ke talanoa ki he'enua matu'a. Ko e ui 'o e mahina ni, fakatoka 'a e mo'ui 'a Sisu, ke 'ilo 'e he fanau 'oku mo'ui ma'a Kalaisi koe' uhi ke tupulekina 'a e mo'ui talangofua 'i 'api pea moe Vahefonua Tonga O Aotearoa.

Ko hotau pole 'i he mahina ko'eni, kapau 'oku tau fie 'ilo pe 'oku kau hotau famili he fakamo'ui 'a Sisu, pea kuopau ke 'ai 'a e ngaahi me'a lalahi ko'eni 'e tolu kuo u lave ki ai. Ke 'asi 'a e mo'ui tukulolo, mo'ui 'ofa, mo e mo'ui talangofua 'i hotau ngaahi famili. Pea te tau fakatu'amelie ki ha mahina'oku tafe 'a e 'ofa mo e melino he'etau ngaahi ngaue.

'Oku ou talamonu atu ki he hou'eiki fafine mo e tali homou ui 'i he mahina ko eni. 'Ofa ke fakapulupulu kimoutolu 'e he Laumalie Ma'oni'oni. Tuku 'a Sisu ke ne fotu 'i hotau ngaahi famili ka e lava 'o ma'ui'ui fakalaumalie 'etau ngaahi mo'ui. Mo'oni 'a e himi 567

Sisu ko ho'o ha mai e

Ko e 'u masani pe

Hoku loto kuo to'oa

'I ho faka'ofa'ofa

'Ofa lahi atu.

Faifekau Simote Pomale Taunga

Okooko 'a Siopau Fakataha 'a e Vahe Fonua Tonga O Aotearoa

Na'e lava lelei 'a e Vahefonua 'a e kau faifekau ki Tokaima'ananga, pehe foki ki honau talitali he 'aho kakato. Na'e 'ikai ha fu'u me'a lahi 'ae liliu mo fakahoko 'i he'enua fakataha. Kae malo pe mu'a 'a e lotu 'a e kau faifekau pea mo fakangaloku 'a e maea lalo, kae fakaili e taua koe' uhi ko si'onau ngaahi fatongia fakalaumalie ki he fanga sipi 'a e 'Otua.

Ko e si'i faifekau ko Langi'ila Uasi kuo ne ma'u ha malolo, koe tu'utu'uni 'ae toketa', neongo 'oku ne kei fie ngaue pe. Malo e ngaue lahi faifekau.

Ko e 'aho Falaite:

Talu mei pongipongi mo e tafe touluki 'a e ngaahi tokoni faka-e-sino mo

faka'atamai pehe foki mo e fakalaumalie. Na'e fai 'a e tokanga lahi ki he mo'ui 'a e to'utupu Tonga 'i he fonua ni. Na'e fai foki mo e tokanga ki he fakafeangai mo e to'onga 'a e matu'a ki he'enua fanau.

Na'e tapuni 'a e 'aho ni ki ha Polotu fakahistolia mo'oni 'i he lava mai 'a e Faifekau Pule 'a e SUTT, Faifekau Lopini Filise mo 'ene kau hiva lalahi 'e 3 'o kau fakataha mo e Vahefonua Tonga Aotearoa. Na'e Sea pe 'ae Faifekau Sea, Setaita Kinahoi Veikune, pea koe feohi fakalaumalie mo'oni mo fakangalongata'a.

Ko e 'aho Tokonaki:

Na'e kamata pongipongi pe 'a e polokalama Fakalotofale'ia 'e he kulupu

'evangelio 'a Hamilton. Na'e lava mai foki mo e tangata'eiki Faifekau Malolo ko Lisiate Manua'atu 'o fai 'a e poupu fakalaumalie. Na'e fetafeaki 'a e ngaahi kelesi fakalangi 'i he hou'eiki fakataha ni. Kamata 'a e Vahefonua Kakato pea hoko ki he ngaahi komiti faka-ikiiki. Fai 'a e ngaahi lipooti 'i he fatongia tatau pe kae tukukehe 'a hono fokotu'u 'o e to'ukupu ngaue 'a e Vahefonua' 'oku ui ko e Siaola. Na'e fili foki mo hono kau memipa kenau ngaue'i 'a e fokotu'u fakakaukau ni ke mo'ui mo 'aonga.

Ko e 'aho Sapate:

Na'e fakahoko 'a e malanga fakatahataha 'a e Vahefonua ki he Falelotu

Lotofale'ia pea ko e tangata'eiki Palesitene 'a e Siasi SUTT 'o Tonga, Faifekau Toketaa 'Ahio na'a ne fai 'a e fakakoloa 'o e 'aho. Na'e lahi mo e ngaahi fatongia kehe ki he tangata'eiki Palesitene 'i ma'unga kelesi ni, kae malo pe mu'a 'a e kei ma'u ivi. Koe **veesi malanga** ko e **Sione 6: 10 & 11** pea ko e **Kaveinga: Ko e tapuaki 'a e mana 'a e 'Otua.**

Na'e faka'osi ki fale'ilo pea toki si'i foki 'a e kau fakafongia' ki honau ngaahi potu siasi 'o hoko atu ai 'ae tatakai mo fakahinohino 'a e kainga lotu ki he mo'ui ma'a mo ma'oni'oni.

'Ofa Atu: Siopau

Ngaahi 'ata mei he fakataha 'a e Vahefonua



Kulupu 'evangelio 'a Moia Mei He 'Eiki (Ellersley).



Konga 'o e kau faifekau.



Tangata 'eiki ko Sione Sikiviu Palu mo hono hoa' pehe ki he kau fine'eiki 'o e lotu'.

Ngaahi 'ata mei he Fakatapai Tanupou ECE Otara

Na'e fakatapai 'a e tanupou 'o e 'Apiako Pre-school 'a e Peulisi Otara lolotonga 'a e Fakataha Vahefonua 'a e Kau Faifekau 'aho 26 Siulai 2012.

Ko e ki'i 'api ako ko eni 'oku 'amanaki ke lava ako ai 'a e longai fanau 'e 70 pea 'oku fakalele ia 'o paatinaa ai 'a e Peulisi 'Otara Tonga mo e Lifewise 'i he Mustard Seed Trust. Ko e langa eni 'a e 'apiako ni 'aki 'a e pa'anga tokoni mei he Potungaue Ako 'a Nu'u Sila ni.

'Oku ha atu 'i he ngaahi imisi taa 'a e kau fefine

faiako mo e kau talasiti; si'i longai fanau mo enau ngaahi faiva malie mo'oni fakame'ite ki he kau Faifekau 'o e Vahefonua Tonga, kau Faifekau mo e Pule Lahi 'o e Lifewise, John McCarthy, na'a ne fai 'a e lea fakamalo. Fakafiefia mo'oni ki he Vahefonua 'a e ngaue lahi kuo lava pea tau sio atu pe ki he kaha'u lelei mo 'etau fanau - mo ha toe ngaahi 'apiako fo'ou pehe ni 'i he ngaahi Fai'anga Lotu Tonga.



Ko e ta'emalava 'oku malava 'i he founga 'a e 'Eiki

Kuo lauita'u 'ae talanoa' mo e 'uhinga'i me'a', ka kuo kotofa pe 'e he tamai fakalangi ia 'a hono kakai totonu 'i he taimi tonu mo e feitu'u tonu ke faka'ali'ali ai hono langilangi 'i ha kuonga koula 'o e lotu' 'i he miliniume uofulu ma taha ni.

Na'e hoko 'a e Sapate 'aho 18 'o Aokosi, ko e Sapate mavahe ke fakamanatu ai e ngaahi 'apiako tohitapu mo e ako Faifekau, kae tautefito ki Tonga pe mo Nu'u Sila.

Na'e vahevahe hono kau malanga 'o fe'alu'aki 'i he SUTT, Siasi Metotisi Tonga mo e Siasi Fakatahataha - 'o kamata pe mei 'olunga 'o a'u hifo ki he kau leka kimui 'i he ako Tohitapu. 'E malava ke To 'a e 'Ofa 'i Nu'u Sila ni 'i hono tukuange 'a e Laumalie Ma'oni'oni ke taki fononga 'i hotau hala mo hotau kuonga. Fakamalo atu he ngaue mo e lotu.



Kau hiva malie 'a e SUTT Mangere, Falelotu Tuingapapai



Taha 'oe kau fa'e 'ae Siasi': Kakala Taumoefolau.

LEA TONGA TONGAN LANGUAGE WEEK

1ST - 8TH SEPTEMBER 2012
KAINGA TONGA

'Oku ou faka'apa'apa heni ki he ngaahi tu'unga kotoa pe 'oku fakatapia he Fonua mo 'etau nofoo, kae 'ataa ke fakahoko atu 'a e talafatongia ni.

Kuo kotofa 'a e 'aho 1 - 8 'o Sepitema ke hoko ia ko e Uike Lea Fakatonga 2012 'i Aotearoa ni. Kuo fokotu'u ai 'e he Komiti Uike Lea FakaTonga 2012 'a e kaveinga 'o e ta'u ni 'o fakalea ko e "Fakakoloa 'o Aotearoa".

'Oku 'uhinga 'a e kaveinga ni, ke fakamahu'inga 'i e Kakai Tonga, ko e koloa 'o Aotearoa. Pea 'i he'ene pehee, ko e me'a kotoa pe 'a e kakai Tonga - lea fakaTonga, 'ulungaanga, teunga fakaTonga, lotu'i Tonga, 'etau fakafotunga, mo 'etau to'onga fisisifimu'aa, ko e koto koloa kotoa, pea ko 'etau ngaue he ngaahi 'aho ni, ko hono fakakoloa 'o e fonua ni mei he koloa lelei kuo tukuloto 'i mo ako 'i kiate kitautolu!

Kuo tali lelei 'e 'Eiki Lupepau'u Tuita ke ne fakafotonga 'a e Pataloni 'o e Komiti Uike Lea FakaTonga, Pilinisesi Salote Pilolevu Tuita, 'aki 'ene me'a mai ke Huufi 'a e Fakakoloa 'o Aotearoa Uike Lea FakaTonga 2012.

Tu'unga ai e fakahoha'a ko eni ki he Tonga kotoa pe 'i Aotearoa ni, pe ko e fe pe feitu'u mo ho Vahenga Fonua, Ngaue'anga 'oku ke kau ki ai, Siasi pe

Fai'anga Lotu 'oku ke 'i ai, Kulupu pe Komiti Langa Ngaue 'oku ke tataki mo ngaue ai, Kalapu fakafeitu'u 'oku ke poupu ki ai - ke mou kataki 'o KAU MAI ki he Fakakoloa 'o Aotearoa Uike Lea FakaTonga 2012. Ko e faka'amu ke mou takitaha fa'u pe mo fakahoko ha'amou polokalama ko hono fakakoloa 'o Aotearoa 'i he lea fakaTonga, pea ko ho'omou faka'ilonga'i ia 'a hotau Uike Lea FakaTonga (Tongan Language Week 2012).

'I he ta'u ni, kuo fengau'e'aki 'a e Komiti mo e Letio 531PI ke huufi 'a e uike mahu'inga ni 'i he ngalu'ea, 'i he Polokalama Letio 'o e 'aho 1 'o Sepitema taimi 2 - 6 efiatia koe'uhi, ko e mahu'inga ke feongo'aki 'a e Kainga Tongaa mo e to'u kotoa pe, mei ha feitu'u pe 'i Aotearoa. 'Ikai ko ia pe, ka 'e hokohoko atu ai pe hono ngaue'aki e Letio 531PI 'i he 'aho kotoa pe ke fakaongo atu ai e Polokalama 'o e Uike Lea FakaTonga, kau ai mo e Polokalama 'o e efiatia Pulelulu 5 Sepitema pea mo e Tokonaki 8 Sepitema, 'a ia 'oku tapuni ai 'a e Uike Lea FakaTonga.

'I he'ene pehee, 'oku faka'amu 'a e Komiti ke tau fengau'e'aki mu'a 'aki ho'omou fakahaa mai (e-meili pe telefoni) 'a e polokalama te mou fakahoko koe'uhi ke mau fakaongo atu 'i he ngalu'ea. 'Oku 'amanaki foki ke fakahoko e

fengau'e'aki fakaletio mo e ngaahi polokalama fakaTonga 'i he Letio 1593AM, 104.6PlanetFM pea mo e 88.4FM ke nau 'oatu e ngaahi fakamatala poupu mo e Polokalama 'o e Fakakoloa 'o Aotearoa Uike Lea FakaTonga.

Kuo faka'ilonga'i mai e fiepoupu 'a e kakai Tonga mei tu'apule'anga, hange ko Hawaii, USA, 'Aositelelia mo Tonga pea 'oku fakafiefia ia he lava fakahoko e fengau'e'aki fakataha ko eni ke 'ave 'a e uike ni ke fakamamani lahi (global) 'i he kaha'u vave mai.

'Oku 'oatu e kole mei he Komiti ki he Kau Tauhi mo Mamahi'i Fonua, Kau Faiako, Ngaahi Matu'a mo e Kau Tauhi Fanau, kau Taki he nofoo ke tau kau fakataha mu'a 'i hono lalanga 'o e uike mahu'inga ni ke ngaue'aki 'etau lea fakaTonga, pea toutou ngaue'aki ki he lahi taha 'i he ngaahi tukunga kehekehe 'o e nofo, ke tolonga 'etau Lea fakaTonga mo hotau 'ulungaanga fakaTonga, ko e fakakoloa, ki he hako tupu 'o e fonua mo e to'utangata 'oku kei iiki he'etau fononga.

Faka'osi, 'a e tohi ni 'aki 'a e faka'amu ki he kau Takilotu mo Ha'a Faifekau he ngaahi Siasi kotoa pe 'o e Kakai Tonga ke mou fakakau atu mu'a 'a e Fakakoloa 'o Aotearoa Uike Lea FakaTonga 2012 'i he ngaahi ouau lotu 'o e ngaahi 'aho ni pea

mo e Sapate 2 'o Sepitema. Pehee foki mo e fakamalo 'i hono ngaue'aki 'a e Lea fakaTonga 'i ho'omou ngaahi Polokalama Fakalotu mo e Lautohi FakaSapate.

Ke mou fakatokanga'i ange: Ko e fakataataa eni e ngaahi ngaue kuo hoko mo teuaki 'i he lea fakaTonga:

1. Lava e fe'auhi Lea fakaTonga 'a e 'apiako *St Mary's Mackillop School* 'o Mangere
2. Teu e fe'auhi Lea fakaTonga 'a e 'apiako *Bilingual Sutton Park School*.
3. Teu e Malanga huufi 'o e Polokalama ako 'a e Siasi Lotofale'ia, Sapate 1 Sepitema. Fakaafe'i ki ai e Minisita Ako mo e Minisita ki he Kakai Pasifiki.
4. Teu Fakatahataha 'a e Kalapu Fonu mo e Moa - Kainga Hofoa, Tokonaki 8 Sepitema.
5. Fe'auhi Lea mo e tipeiti fakatonga 'a e *Best Pacific Institute Faka'apa'apa atu*

Komiti Fakakoloa 'o Aotearoa Komiti Lea FakaTonga 2012.

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