

# TOUCHSTONE

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



## Crucified God tells us to love

Susan Thompson with her photographs of crosses from the Church of the Mortal Agony of Christ at Dachau (left) and the Chapel of San Damiano in Assisi.

**T**he cross as a symbol of love and solidarity with those who suffer was the message of an Easter exhibition of photographs in Hamilton.

The photos were by Methodist Waikato-Waiariki Synod superintendent Rev Dr Susan Thompson. They were displayed along with her reflections at the Just Café at the Anglican Church's Te Ara Hou social services and administrative complex.

Susan says wrestling with the meaning of the cross has been part of her theological thinking since she began her ministry, and she found herself taking lots of photos of crosses during a trip to Italy and Germany last year.

"When I began parish ministry in 1993 the cross wasn't a popular symbol in some circles. It was seen as a symbol of an atonement theology that was out-

dated and distasteful in its emphasis on sacrifice. Some women saw the cross as a symbol of violence reflecting the nature of patriarchy," she says.

"I agreed with some of these sentiments, but was also drawn to the cross.

"At that time I was struggling with my own dilemmas. I was a lesbian minister in the closet in a church engaged in bitter debates about the place of LGBTQ people in the church and community.

"And I was trying to come to terms with deep feelings of pain and anger generated from my experience of being adopted as a baby. I needed a God who 'knows all about our troubles'."

Jürgen Moltmann's book 'The Crucified God' gave Susan a perspective to reflect on the cross.

"Moltmann says the cross is not so much a symbol of an atoning sacrifice as it is one of love, suffering, grief and forsakenness. Through Jesus' death, God expresses solidarity

with the suffering of the world and even shares in its pain.

"Like Moltmann, I was particularly touched by the cry of abandonment voiced by the dying Jesus in the gospel of Mark: 'My God, why have you forsaken me?' As an adopted person I was familiar with deep-seated feelings of rejection."

Susan says Moltmann also helped her see that the Church should be challenged when it is wrong.

"He says, when God raised the crucified Christ and made him the hope of the world, it was a challenge to the Church to 'break their alliances with the powerful and enter into the solidarity of the humiliated'.

"In the late-1990s I overcame my fears, gradually opened the closet door, and stood with other queer people in the Church. I felt strengthened by a sense that God was with me as God is with everyone who suffers and fights for justice."

During her visit to Europe Susan and partner Nan Russell

visited churches, museums and galleries where they saw lots of crosses. She says some were elaborately beautiful, others were starkly plain but they all made her pause and reflect.

A special place they visited was the Chapel of San Damiano in Assisi. According to tradition, this was where St Francis was praying when he heard God call him to rebuild his church. Francis restored the chapel and it later became the first monastery of the Order of St Clare.

"San Damiano chapel is a dark, welcoming space. Its only lighting focuses on a fresco of the Madonna and the Franciscan cross hanging over a simple altar.

"Surrounded by the spirit of Francis and Clare, Nan and I lit a candle for our friend Rev Alan Leadley. Alan was facing terminal illness and he asked us to light a candle for him in Assisi. As we did, we gave thanks for his service as a pastor to the broken-hearted, an advocate for social justice, and an interfaith pioneer."

Susan says a visit to the Dachau Concentration Camp was the most sobering experience of the trip.

The cross in the Church of the Mortal Agony of Christ at Dachau is raw and haunting. This Christ is a skeleton made of iron, hollowed out and starving, the victim of torture and abuse. His body bears the marks of suffering and he shares the pain of his fellow victims - Jews, Gypsies, gays and lesbians, priests and political prisoners.

Susan says she hopes her Easter installation will help the cross to speak to others.

"Each one of us carries our own hurts deep inside. We live in a world where the way of fear and death continues to create new victims. We desperately need the courage and comfort of the One 'who walks with us the road of our world's suffering' and offers us a place to stand and a community to which to belong."

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# Church stands with cyclone devastated Fijians

By David Hill

*Imagine your home is not just flattened, but all traces of it have been completely washed away. Imagine farming without top soil. That is the nightmare scenario faced by many families in Fiji following Cyclone Winston last month.*

Methodist Church in Fiji secretary for communication and overseas mission Rev James Bhagwan says the outer islands were the worst affected when the cyclone struck on Saturday, February 20, particularly Koro Island, the country's 7th largest island.

"Our focus is on rehabilitation and recovery. Koro Island was the worst affected by storm surges and huge waves. Whatever was left from the cyclone was washed out to sea, including the top soil.

"As we try and rebuild we have to be vigilant and aware of the bigger issue of climate change."

James says the Methodist Church has been working overtime since even before the cyclone struck, from posting weather reports to its 14,000 followers on Facebook to planning its response.

"When it became clear where the cyclone was going to hit, we sent out instructions that no church services were to be held

on the day after the cyclone, to limit movements, so we had no people going to work on the Saturday.

"The last thing we wanted was people trapped in the churches when the cyclone hit."

The Methodist Church is the largest in Fiji. Its members comprise more than one-third of the country's population.

Supplies donated from around the country were collected at the Church's Jubilee Hall in Suva and then redistributed to affected regions.

James says the Church has been receiving support from "our brothers and sisters around the world" in the form of food, blankets, clothing, tents and money. It has been working closely with the Fijian Government and other agencies to avoid duplication.

He is in no doubt about what will help many Fijians get through this latest disaster.

"Faith plays a very important role in helping people become resilient. The message we are trying to get out to people is that we are not being punished by God. We are trying educate people on climate change and global warming.

"We have just come off a very intense drought and then a cyclone. We had extremely high

temperatures, so we knew it was going to be a big one."

James notes Fiji was the first country to ratify the Paris Accord on Climate Change.

While grateful for the outpouring of support, the Church is already planning for when the world's media loses interest.

On the outer islands there is no local government, James says, only provincial administration. And there are no building codes, let alone insurance to help with the rebuild.

The Church has a vision to see a certified community hall, school or church hall built in all villages in the outer islands. These would serve as places where villagers know they can be safe.

As bad as the devastation is, Fijians are under no illusions of how much worse it could have been.

"We wonder what would have happened if the cyclone had hit the capital city, as originally thought until it changed direction."

James encourages New Zealand Methodists to continue to remember Fiji in their prayers.

"It will take a very long time to recover for people who have lost everything. Some don't even have the ruins of their homes to show where they lived."



The Methodist Church gathered emergency supplies at Jubilee Hall in Suva and redistributed them to damaged villages.

## Relief for Fiji's remote communities

*Christian World Service says a month after Cyclone Winston ripped through Fiji, local communities are clearing land, planting gardens and charting their futures.*

Families who sheltered under floor boards as they watched their houses blow away in the storm are glad to be alive. The storm left a few days' supply of uprooted crops, making early replanting vital.

Many people will need food supplies to keep them going for eight months before cassava, yams and tapioca can be harvested.

One of CWS's partners, the Social Empowerment Education Programme (SEEP) has begun distributing supplies to remote communities in Viti Levu's hilly interior, and to fishing communities in Vanua Levu.

CWS international programmes coordinator Trish Murray says SEEP is determined that these communities will not learn dependency as a result of

the cyclone.

"They want to build this response into their long term development approach that puts the resources into the hands of the people."

Thanks to early donations, CWS sent \$15,000 so SEEP could distribute food rations, hygiene kits, building materials and chainsaws to villages and individual households that had yet to receive help. SEEP will also provide materials for children and is looking at how best to meet psychosocial needs of those affected.

Last month ACT Alliance (Action by Churches Together) member, Uniting World and the Fiji Council of Churches including the Methodist Church, ran a disaster recovery course for 55 people on caring for traumatised people and preventing burnout.

Donations for the Fiji Appeal can be sent to CWS, PO Box 22 652, Christchurch 8140 or at [www.cws.org.nz](http://www.cws.org.nz).



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in Australia**



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- To enquire or request a copy of the congregational profile and related information, contact Adrienne Dyall: 0408 975 882 or email [afdyall@bigpond.com](mailto:afdyall@bigpond.com)
- Applications should be sent to: Isobel Thomas-Dobson, Secretary of Placements Committee, by email to [isobel.thomasdobson@victas.uca.org.au](mailto:isobel.thomasdobson@victas.uca.org.au) or by post to 130 Little Collins St, Melbourne 3000.
- **Applications close: 30 April 2016**



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*Are you the person who will help us to focus on God's vision for the church and encourage us in our mission to the people of Kaipoi?*

Expressions of interest to: The Rev Nancy-Jean Whitehead  
3 Pound Street, Amberley 7410 or email [revnj@clear.net.nz](mailto:revnj@clear.net.nz) or phone (03) 314-8110

For further information about Kaipoi see: [visitwaimakariri.co.nz/new-zealand/kaipoi/](http://visitwaimakariri.co.nz/new-zealand/kaipoi/)

# New ecumenical body up and running

By Terry Wall

*An inaugural meeting and celebratory service on 25th February marked the birth of a new ecumenical body for New Zealand after a long period of gestation.*

Representatives of the Anglican, Methodist and Roman Catholic Churches gathered in Wellington to launch the National Dialogue for Christian Unity (NDCU). They ratified the constitution, affirmed theological basis for the Dialogue and elected office holders.

Anglican archbishop Philip Richardson will be the first president, Methodist Mission & Ecumenical director Rev Prince Devanandan secretary and former Methodist president Rev Rex Nathan treasurer.

Rev Cornelia Grant will represent the Methodist Church on the executive and Mrs Pat Lythe and Rev Anne Mills will represent the Catholic and Anglican Churches respectively.

The Presbyterian Church and Salvation Army have opted for observer status at this stage.

Rev John Roberts facilitated the meeting. John traced the reasons why some churches lost confidence in the Conference of Churches of Aotearoa NZ, which closed in 2005.

John says lessons from that should not be forgotten. The NDCU should be accountable to the member churches and avoid marginalising church leaders.

It should avoid splitting the agenda between justice and peace and maintain a balance between the two, and keep the theological basis 'Toward a Theology of Christian Unity' to the fore.

After the business was done, people gathered in Sacred Heart Cathedral to give thanks for this historic moment and to pray for the future of the NDCU.

Past general secretary of the NZ Presbyterian Church Rev Dr Kerry Enright preached the sermon. Kerry provided an image, a call and context for mission.

He recalled William Temple's image of bifocal spectacles where we see the church as it is and the church as it might be. The call is expressed in the form of a question, "What does our church need to learn from others?"

Kerry reminded us of the global context of suffering but also of the growing church in China, which may have 90 million

members.

Sister Elizabeth Delaney representing the National Council of Churches in Australia saw evidence of hope in this new beginning. She prayed, "May you know that along each step of your journey the Holy Spirit is your guide."

Rev Dr Mele'ana Puloka represented the World Council of Churches and brought greetings from general secretary Rev Dr Olav Fyske Tveit. She reflected on Luke 1: 78-79 and prayed that the Spirit would "guide our feet in the way of peace".

Her challenge was that "we seek to stay together in a way that embraces all creation, taking actions that demonstrate that justice and peace can never be separated from the unity that we seek. The pilgrimage needs to be here and it needs your prayer."

Church leaders also brought greetings. Philip Richardson spoke about his own experience of ecumenism, and Cardinal John Dew spoke of the Catholic Church's commitment to the unity of the church.

Methodist president Rev Tovia Aumua was represented by past president John Roberts. John spoke of how encouraged the Methodist Church was at the establishment of the NDCU.

He affirmed that 'to be Methodist is to be ecumenical' and recalled prominent Methodists, JJ Lewis, Ashleigh Petch, Phyllis Guthardt and Rua Rakena, who all made major contributions to the ecumenical encounter in New Zealand.

John Dew thanked the Methodist Church for initiating the dialogue in 2007. He acknowledged the work of Methodist Mission & Ecumenical directors John Roberts and Prince, who had guided the process to the birth of NDCU. Each helped sustain the momentum and kept the vision alive.

Through the NDCU the churches recognise that they need each other. They pledge to pray and walk and talk together to serve God's mission. Conversation on the nature of the Church will be a primary focus of the NDCU.

Ecumenism is a priority for the churches. The unity of the church confirms the authenticity of God's reconciling love in Christ. Unity is God's gift and calling, and it will hold together a rich diversity of traditions. The unity of the church will serve the unity of creation.



Members of the NDCU executive are: (from left) Prince Devanandan, Cornelia Grant, Pat Lythe, Rex Nathan, Philip Richardson and Anne Mills.



A service of thanksgiving was held at Sacred Heart Cathedral to mark the beginning of the NDCU.

## Te Taha Maori



### OFFICE ADMINISTRATOR

*Te Taha Maori are seeking an experienced administrator to provide appropriate support and ensure the efficient operation of their office.*

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They must be able to work independently and to maintain high levels of confidentiality as may be required.

The office is located in Penrose, Auckland. The Office Administrator must have a full and current driver's licence, good health and be of sound character. An understanding of Te Haahi Weteriana o Aotearoa, Tiriti o Waitangi and te reo Maori is an advantage.

*For further information and / or job description please contact Arapera Ngaha a.ngaha@auckland.ac.nz.*

**Closing date for applications is April 29th 2016.**

Applications complete with CV and references may be sent to:

POST  
Te Taha Maori Office  
PO Box 11903, Ellerslie  
Attn: Vacancy

EMAIL  
dinamc@clear.net.nz  
with VACANCY in the subject line

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Applications close 30 April 2016.**

## Life in Gaza through doctor's eyes

To the editor,

I reply to Brian Turner's letter to the editor in the December edition of Touchstone entitled, 'Israel's Future Must Include Palestinians'. Recently I read a wonderful book, a biography of a doctor born in 1955.

The book is 'I Shall Not Hate' by Izzeldin Abuelaish. Izzeldin grew up in a poor family in the Gaza Strip and was encouraged by his teacher to keep learning.

He eventually became a doctor in the Gaza Strip's hospital. He extended his work into an Israeli hospital and became loved and respected by all.

He often had to cross the border into Israel on a Monday and return home to his wife and family on a Friday. The Israeli border guards had complete control of who came and went and what you could bring back to Gaza. People could not argue with them or they would not be able to cross the border again.

Israelis controlled the food, electricity and

water that went to the Gaza Strip.

In one incident the doctor had a cancer patient who needed better treatment in Israel and the border guards looked at the patient's medical records (probably with no idea what they meant) and said: 'No, try again in a fortnight'.

In a 'bombing period' in 2009 a bomb exploded in Izzeldin's house killing two of his daughters and a niece. Izzeldin happened to be on the phone to a radio station at the time and the commotion was heard and recorded.

The story of this incident went around the world, and people asked him: 'I suppose now you hate the Israelis?' His reply was: 'Which ones?'

It was a very remarkable and unbiased book and it gave me a better understanding of how much people in the Gaza Strip suffered at Israeli whims.

*Margaret Hawkey, Ashburton*

## The objective reality of God

To the editor,

In discussing gloomy predictions of the decline in church attendance, Jim Stuart (March Touchstone) says, "Somewhere along the way the church has lost its way, forgotten its roots and given in to the cultural conventions of the day".

I want to suggest a viewpoint on science, that is rather different from that usually heard, which may point the way out of this situation.

My qualifications for putting this forward are that I carried out research in applied physics from 1954 to 1989 in the former Department of Scientific and Industrial Research (DSIR), where my superiors graded my work very highly.

Ever since the days of Galileo and Isaac Newton the nature of scientific knowledge has been the subject of debate, often fierce, and theologians have participated in this.

One point of view is that we cannot actually know anything beyond what we see. Therefore, all that scientists do is manipulate mathematics and concepts until they get a theory that fits the observed facts.

This idea was pushed strongly in the 1940s because of the growing weirdness of quantum theory and the difficulty of visualising what was going on at the subatomic level.

Nevertheless this way of looking at things

was rejected by virtually all scientists, and the few exceptions were considered eccentric. They included Ernst Mach who refused to believe in atoms. 'Show me one!' he said.

In my experience (which includes periods in the USA and England) all research scientists see themselves as exploring a world that exists outside of themselves. This is never debated; it is just taken for granted.

They infer that invisible entities, like atoms, exist and they take them to be real, though our understanding of their precise nature might have to be revised in the future.

In similar fashion, before the 1960s all English-speaking churches, despite their many differences, agreed that the God about whom they argued was something real and outside of themselves.

In my opinion this is one of our roots that Jim Stuart laments we have forgotten.

John Wesley preached about God, not the Church. He was able to communicate his conviction of the reality of God to his hearers, and this changed their lives.

Until churches follow the example of scientists and believe in the objective reality of what they are discussing, I guess that they will remain in the doldrums.

*Dennis Marshall, Whangaparaoa*

## Thanks for serving Hidden Biscuits

To the editor,

Thank you to Nan Russell for the thoughtful and thorough review of my memoir, Hidden Biscuits.

Her enjoyment of the music struck me, especially since I've come to incorporate the songs from the book in my 'readings'. I begin reading, but after a sentence or so, put down the book and tell the story.

So, when I go to local libraries, Rotary Clubs, book clubs and churches, it has become an enormous demand that the guitar and fiddle come along. We sing several pieces before we end with a sing-along with the audience of 'Welcome Table' or 'Will the Circle be Unbroken.'

One librarian, recounting how much she loved the evening, asked me: "Why don't we sing more? I don't think I've sung in public since I was in kindergarten." Clearly, she isn't a church-goer.

The other surprise for me has been the hearty enjoyment of the book in the Jewish community. Men as well as women have come to readings, bought the book, and also asked a lot of questions and revelled in the music.

One woman said with some vehemence, "I've always hated those people... They're ignorant, mess with my politics, and clutter up social services but until I heard you tell Irene's story, I'd never experienced them as human." Her voice broke when she mentioned Irene.

This was one of Fred Craddock's aims when he insisted the book must be written. People don't know this area or the folks and make a lot of assumptions. When I questioned using dialect, his response was, "Audrey, you stand among them. What do you hear? Write what you hear."

And, I will say that the people of the mountains have affirmed this. One woman at a reading said, "If you hadn't written as you have, it wouldn't have been about us. We wouldn't recognize ourselves."

My only question of Nan is why my being a United Methodist pastor was not mentioned. I am retiring from the California/Nevada Annual Conference, June of 2017 after 31 years of pastoral ministry.

Blessings on your newspaper, staff, and the ministry you are doing in words.

*Rev Audrey Ward, St Helena, California*



The terrorists' whiteboard.

*The Ageing Experience* By Jan Fogg

## The gift of small things

*It seemed a small thing - the giving and receiving of a thank you note.*

So often we are quite unaware of something small that has made a difference in someone's life or we may wonder how we have let slip an old friendship.

I received just such a note the other day. It was a reminder of a relationship, of memories, of small regrets, of thankfulness. As the receiver of the note, I felt my spirits lift and was glad to be remembered and thanked. For the writer it was perhaps a small effort but also a chance to remember and reflect.

I am thinking about this as I reflect on a recent visit to a rest home, where I took a short service. As I had a brief word with each person after the service I became aware of how faces change and barriers fall when we receive a small amount of attention.

At the rest home, an opportunity to 'tell it how it really is' enables a person to be real, rather than put on a satisfied face for fear of complaining to staff.

Residential care has changed a great deal from its earlier days. Compared to even 20 years ago residents are older and frailer, with more complex physical needs.

How are we as a society meeting the needs of such older people? And how do we as the Church respond to their spiritual needs?

Diversional therapists may do a great job providing activities and

entertainment but how is the deep need of any frail older person to be met? They often need someone who will sit and listen to their concerns and their life story.

I find it regrettable that, in this day and age, many rest homes have no provision for chaplaincy. They might tick off the 'spiritual needs' box in the audit sheet by providing an occasional worship service, but spiritual needs are broader than an opportunity to attend worship occasionally.

When and how do we affirm people at this stage of life and hear the fears they may have around dying? These are the tasks of chaplaincy that are largely unrecognized by the multiple for-profit rest homes in this country.

Are we as the Church also failing to pick up on this gap in the lives of many older people? Many local churches prioritize mission focused on young people. That is one priority but surely a more urgent one is to reflect God's deep and caring love with older people moving towards the end of life.

Back to 'small things'. It takes a little effort to visit a resthome. It takes good listening, some life-wisdom, and some love. These are small gifts I'm sure many of us have and could share.

We may not receive a note of thanks but our heart will know gladness in the giving. Let's remember more intentionally those who are slightly separated from the life of our community.

## CONVERSATION WITH THE CONNEXION

# Remember the fallen at home and abroad

*In a few weeks' time communities around the country will be gathering on ANZAC Day to remember our soldiers who fought and died on foreign soil in the two World Wars.*

In towns and cities up and down the country there are memorials commemorating our fallen soldiers. The national ANZAC Day holiday is a chance for us to pause and have an appropriate time for remembrance, a day in which we repeat the words 'Lest we forget'.

Over time the ANZAC Day commemorations have altered somewhat to include New Zealanders who have fought for our country in all foreign wars.

In the first week of April the Maori Affairs Select Committee will review submissions that seek to establish a national day of remembrance for all those who were

lost during the Land Wars of the 19th Century. In our inaugural address as the Methodist Church's presidential team in Hamilton, 2014 we noted the call from Waikato to remember the fallen at the battles of Orakau, Rangiaowhia, Rangiriri, Gate Pa in Tauranga and many other battles across the country.

The year 2014 marked 150 years since those Waikato engagements with the colonial army. There were many battles between Maori and the colonial army. Some were large scale battles and others were called 'skirmishes', but nonetheless, lives were lost on both sides.

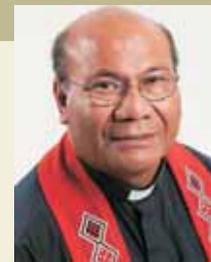
In December 2015 a petition of 12,000 signatures was presented to Parliament calling for a day of remembrance for all the fallen in those battles here in our own land. That petition is working its way

through parliamentary process and submissions have been called for.

This matter is not intended to detract from our ANZAC Day commemorations. It seems that this is as important as remembering our fallen in foreign lands, most of whom remain there still.

A day to remember the New Zealand Land Wars is not just about Maori loss, but also the loss suffered by the families of the fallen colonial soldiers.

The colonial forces were made up of young men from Ireland, Scotland, Wales, England and Australia. They were ordered to do battle with Maori by their military and political superiors and for many their final resting place is here in a foreign land far from their own families. We have the responsibility of care of these war graves just as our allies in Europe take care of



President  
Rev Tovia Aumua



Vice President  
Bella Ngaha

our soldiers' graves. For these losses Maori say, 'We must remember'.

Support for a national day of remembrance and perhaps a memorial of some kind is in keeping with the commitment we as a church have made to bicultural relations in this land.

So when the conversations arise in your community around this topic let us honour our history and help our next generations to understand these stories and remember not only those of our fallen soldiers lying in foreign lands, but the fallen here as well.

Reply to David Poultney

## Drift toward 'bishops' against thrust of NZ Methodism

By Eric Laurenson

*I appreciated David Poultney's thoughtful comments on my opinion piece in Touchstone in which I suggested that our church is marginalising its lay leadership.*

I am encouraged also that, by and large, David acknowledges that there are big questions to be addressed with regard to our church's future shape and leadership.

David would be particularly concerned where my comments reflect on the work of the Faith and Order Committee. If, in using the word 'status' in reference to bishops or indeed using the word 'bishop' I was not quoting the Faith and Order report verbatim, I can only plead that I was using the words in the Touchstone Conference report.

I was however heartened to continue reading David's comments and see that he appears to accept that our general discussion is indeed about bishops.

I think it's important that we note the ways in which we are morphing into being a different sort of church from the picture that seemed to be developing 20 and more years ago. The fact that John Wesley was autocratic in his approach to the Methodist movement would have been of little concern in those heady days in the New Zealand Methodist Church of late 20th century.

The bi-cultural commitment, the feminist challenge and the emphasis on the place of lay people in leadership were all shaping the church in directions we felt were leading to new ways of being a fully egalitarian church. The mood was that NZ Methodism was working on some issues that were peculiar to this country, for instance biculturalism, and whether or not we were one of the few Methodist churches that didn't have bishops would have seemed almost irrelevant.

That this whole process of creative change ground to a virtual halt could reflect the theological struggles of the time or it could be the desire to recognise the increasing importance of our Pasifika constituency.

Whatever the reasons, we now seem to see an important part of

our future in accommodating episcopal relationships with the Anglicans, not recognising that the same questions about our relationship to God and each other must also challenge that denomination.

'Corporate episcopate' in David's article is a new expression for me. If this means something like 'The priesthood of all believers' which has always been a hallmark of Protestantism, then we would have little disagreement.

If, however, using the word 'episcopate' in relationship to the representative nature of our church's leadership means that we would institute some sort of priestly dimension to the roles, then I believe generations of New Zealand Methodists would rise up in protest.

There is a distinction in the function of leadership of course. Despite asserting in the past that 'every member is a minister' I am sure we didn't mean by that statement that we were offering an open opportunity for any person of faith to set themselves up as a worship leader, for instance.

Church order requires some form of regulation of the conduct of worship and theological and pastoral assessment for leadership is an important adjunct to Christian commitment. The discussion, however, becomes more difficult when we say that there is a distinct group of church members who have a greater entitlement to leadership in our church because of a perceived sacramental link to the early apostles.

Because of the long history and tradition in the area of leadership in the Christian church since the time of the apostles, the shadow of a priesthood with a special relationship to God is always in the background.

Let's have specialised ministries in the church by all means and let's honour all theological learning and pastoral training. But let us not drift into an expedient attempt to be all things to all people by adopting a Claytons episcopate that denies the serious efforts in our church over many years to ensure that every member is honoured as an equally important part of Christ's body.

## Christianity deserves special place in NZ schools

To the editor

I was concerned to read that Methodists wish to see something about all religions taught in New Zealand schools. Do all ways lead to God?

What is the difference between Christianity and Islam, Buddhism, Hinduism, Sikhism, Baha'ism, Taoism, and Animism? Why, an empty tomb. That supervenes all other religions in relevance.

We love and respect our fellow beings but let us tell them the truth. Children whose family do not attend any church need Bible in Schools, or where else will they learn?

Have we really come to the day when Methodists want to sell out the unique message of faith and hope in Jesus Christ?

*Penny Gibson, Christchurch*

# FutureChurch 10 years on

*Rosemary Neave was behind a venture called FutureChurch funded by the Methodist Church to explore new ways of being 'church'. The focus of FutureChurch was particularly on initiatives emerging outside the institutional Church.*

*Rosemary reflects on what has changed since FutureChurch was disbanded a decade ago.*

All the statistics indicate the Church as we know it, is (still) on its way out. Grey-haired SuperGold Card holders largely fill the pews, and any work with young people does not seem to have resulted in pathways toward strong belonging as they get older.

The only pathway of belonging to the Church seems to be weekly attendance at a service. Despite talks of 'mission' and outreach, in my experience most of the Church's attempts at communication are so out of date, that they end up talking to the same people.

Institutionally I am a fringe dweller living in Christchurch these days but in those fringes I meet many others from the church diaspora who find no place to belong or connect to 'Church' in any way that empowers and sustains them.

I also find others who have never had a connection to church but who are drawn to its story and can find no place to enter and engage with it.

My friend the late Judith Dale used to say, "Christianity is my mother tongue". Despite her stropic feminist engagement and critique of the Church, it remained the culture she was at home in.

FutureChurch created a framework for individuals and groups of people who connect with that 'mother tongue' without belonging to anything that looked like institutional church.

Many such people and groups are still out there. Some of them occasionally sit at the back of a church at a special service but they are on faith journeys that rarely connect with the traditional Church.

May I suggest some ways forward?

### Let the Church as it is become a retirement community.

Allow it to transition to something smaller, less resource dependent. If you have paid clergy, free them up to spend time and creative energy in the community, not look after you and your needs.

### Redirect the energies of paid clergy.

Move away from existing congregations and develop some new models and ways of connecting. My suggestion used to be that paid clergy 'tithe' their time by giving 10 percent of their quality time to new models and ventures.

Now I suggest a bare minimum would be 20 percent. Bishops and synod leaders should do the same. Stop spending 100 percent of your time and resources on the present model. Redirect energy and money to mentor people and create new initiatives.

### Develop seasonal liturgies.

Create eight to 10 seasonal liturgies a year (Easter, Christmas, All Saints, Mid-Winter/Matariki, Harvest Festivals...) and put energy into those liturgies. Design them for people who do not go to church. Work with schools and community groups to advertise them widely. Let them stand alone. Don't assume they are a route to traditional weekly membership and belonging.

### Encourage new ways of belonging and communicating.

Develop Mailchimp email lists, Facebook pages, Twitter feeds, and websites that give a place to connect that is not the weekly service. Advertise the seasonal liturgies, share resources for contemplation and social justice.

Don't discuss in-house church stuff! Let our communications be invitational so that we can give people a way to connect. We do not need to just inform, we need to create pathways of connection.

### Don't assume all churches are the same.

Celebrate difference. Don't have a sign that says 'All are Welcome' when some are not. Let people know your spiritual direction. If you welcome gay and lesbian people as they are, let us know. If your thing is Alpha courses or youth activities, be clear about it.

### Light a fire, don't fence people in.

For me, church is a place that keeps a fire going that people can gather around to tell stories and connect. Some people will commit themselves to keep that fire going, others will come and sit a while, to gain strength for their journey.

*Let's light more fires!*

## Day to mark New Zealand Land Wars

To the editor

A nation-forging event is unfolding at the moment, and it isn't the flag debate. It is a proposal for a new national day of commemoration for the New Zealand Land Wars.

The petition from Waimarama Anderson and Leah Bell was received by Parliament on 8 December 2015. It requests a national day of commemoration and would raise awareness of the Land Wars by introducing material on it into the curriculum as a course of study for all New Zealanders.

The Maori Affairs Select Committee is now receiving submissions. The closing date for submissions is Thursday 21 April 2016.

For directions on making a submission Google: NZ Land Wars petition Waimarama Anderson submissions.

I support the proposal. Such a national day should be inclusive of those whose lives were lost or changed irrevocably and for those who grieved. The focus could extend to other land-related conflicts, such as the Musket Wars of the 1830s.

I have a personal interest in this proposal. My paternal great-great-grandfather Michael Meredith and his 14-year old son were killed at

Shepherd's Bush on 14 July 1863, two days after the colonial forces crossed into the Waikato. Their deaths were used in the popular press to justify legislation confiscating land from Maori.

Families around New Zealand hold many other stories of tragedy and heroism. Some of these stories emerged during the 150-year commemorations of battles around Taranaki, Waikato and Bay of Plenty. They form an important part of our collective heritage and should be shared.

The psalmist wrote of that special moment when "Love and faithfulness meet together, righteousness and peace kiss each other (Psalm 85:10). In 2011, Professor David Williams said that truth requires a full account of the past; mercy seeks healing and forgiveness; and justice seeks to bring honest accountability to change behaviour and action.

Peace may only be attained after the first three have been attended to. A national day of commemoration offers that opportunity.

The Methodist Church of New Zealand has a long history of activism in justice and reconciliation on this matter. Please make a submission.

*Dale Meredith, Dunedin*

## Evangelism in schools supporter says 'Be wary of wolves in sheep's clothing'

By Grant Stephens

*It was with great concern that I read the opinion piece by David Hines 'Applause for Methodist Support for Multi-Faith Education' (March Touchstone).*

I understand that as Christians, we are called to love one another without prejudice, as was shown in the example of the Good Samaritan. However, I am at a loss as to how this can lead a Methodist lay preacher to seriously suggest that the problem with Bible in Schools is that it is "one sided" and "evangelical".

Of course it is! The whole purpose of Bible in Schools, as a lay preacher's should be, is to spread the Good News and teach children about the one and only saviour, Jesus Christ.

Jesus died on the cross to save us from death. He said "I am the way and the truth and the life. No one comes to the Father except through me," (John 14: 6). Does David not understand that whilst it is good for children to learn that other faiths exist, it is paramount to their salvation that they come to know Jesus?

Why are the views of a Muslim and a Buddhist taken into account in the decision as to whether to evangelise the children of our nation? They have different beliefs

and goals so I'm not surprised they want Bible in Schools removed.

The Bible calls us not to fall to the views of the world but to stand up and be counted so others can come to God. That is what it means to be salt and light to the world (Mathew 5: 13 - 16).

I am sure members of other religions want to have an opportunity to teach about their own views, and if they do I won't stop them. This should never be at the expense of Christians doing so, however.

I support the work people are doing to break down barriers between Christians and other faiths especially in light of the Charlie Hebdo killings and others, but the way to do this is not to stop spreading the Good News in the Bible.

Instead it is to show the love and grace of the Good News to others and give them the chance to pass it on to those around them no matter the faith.

David and the Secular Education Network want to see one-sided religious classes made illegal. I wonder if he realises that a church service is a one-sided religious class?

Christianity like all monotheistic beliefs is biased. Get used to it, that's what it means to

follow the one and only God.

The goals the Secular Education Network simply make it harder to evangelise to children, which I believe is their point.

In a year when the focus of the Methodist Church of New Zealand is 'Let the Children Live', how can anyone entertain the thought of reducing our capability to witness and evangelise to children.

Surely the focus of Let the Children Live is not simply to provide for worldly needs but is also about teaching them the grace of God and letting them live for eternity with the one and only God and saviour.

It may be that Bible in Schools and the Churches Education Commission need to look at what they are providing to schools and if they can be more effective in their ministry, but many of them are there simply because they are passionate enough about the Christian faith to give up their time and spread the good news to children. They should be applauded and supported in their work.

The Bible is extremely clear around the subject of evangelism, especially to children and the need to spread the good news (Mathew 19:14). Any preacher who thinks along similar lines to David should consult their Bible and ask how their actions are helping advance God's Kingdom.

I thank God that someone had the courage to disagree with the views of the Secular Education Network and spend time teaching me about the Bible and what it tells us about God's love and grace.

Anyone who truly believes in the risen Lord should stand up against any suggestion that would limit Christians' abilities to evangelise to anyone, in particular children.

*Grant Stephens is a Boys' Brigade officer and Parish Steward at Beckenham Methodist Church, Christchurch.*

## HONEST TO GOD

By Ian Harris

### Our secular sacred world

*Is nothing sacred? The question is often asked half-disbelievingly, half-humorously about attitudes or incidents that have nothing to do with religion or cultural taboos, but are out of kilter with occasions where respect would be the norm.*

A streaker at a university graduation, a protestor throwing a dildo at a minister of the crown on Waitangi Day, someone wearing a Swandri to the opera, the spectre of a Donald Trump presidency in the United States - these might well have people asking, eyebrows raised: "Is nothing sacred?"

Traditionally, religion has claimed a monopoly on the sacred, and cultural practice has followed in treating holy places and tapu rituals reverently. Today some question whether such places or ceremonies are inherently sacred, or whether sacredness is rather something people project on to them.

The great cathedrals of England, for example, have long conveyed an aura of sanctity, and to the initiated they still do. But when they become top tourist attractions, complete with cafes, knick-knack shops and clusters of chattering schoolchildren, they cannot help but lose some sense of the holy.

Atheists and the apathetic would challenge even a residual reverence. To the question 'Is nothing sacred?' a thorough-going secularist can only answer: 'No, nothing'.

Just when the religious hold on the sacred is weakening, however, suddenly up it pops again in an unexpected quarter: Australian ethicist Margaret Somerville proposes an approach to ethics based in large part on what she calls "the secular sacred".

Somerville is a professor of both law and medicine at McGill University in Montreal where she is director of the university's Centre for Medicine, Ethics and Law. In Canadian radio's Massey Lectures on The Ethical Imagination, the secular sacred is one of her central themes.

At first sight, the two words seem to combine opposites to the point of absurdity, akin to talking of dry water. While sympathetic to religion, Somerville takes on board that many Westerners have lost any religious sense of the sacred and see ordinary human impulses rather than religion as the basis for ethics. So she looks for an ethics platform which both might share.

Such a platform has become urgent, she says, in light of the bewildering new possibilities that the life

sciences are opening up - manipulating cells for cloning, babies with three parents, designer babies, human-animal embryos, and the like.

Reason and the logic of science are not sufficient in themselves to provide a guide, since they can never present the whole picture of what human life is about. Non-physical qualities nourish the human spirit, and it is essential to bring these qualities to bear on the ethical dilemmas the scientists are throwing up.

Somerville says it is not necessary to believe in the supernatural to have a sense of the sacred. "The authentically sacred can be found in the essence of being human - the search for morality, exercising the power to become fully

oneself, undertaking the search for meaning in life. [It] might also be experienced in a sense of wonder and awe."

She believes a sense of the sacred in our secular world would help to

protect and promote the human spirit, that "essential, intangible, invisible, unmeasurable reality we need to live fully human lives", and to feel we belong to something larger than ourselves. It would do for the non-religious what the religious sacred has always done for people of faith.

That sense of the sacred is there, says Somerville, when we feel awe at being alive and conscious of the beauty, world and life around us. It also involves a sense of mystery, including the awesome combination of chance and circumstance that has led to our being here at all.

She quotes cosmologist Brian Swimme: "Just think: four billion years ago the earth was molten rock, now it sings opera."

Respect for human life means protecting and promoting everything that makes it special. It flows on to respecting all that undergirds it, especially nature and the basic processes of life. Indeed, Somerville sees the secular sacred already operating within the environmental movement, aspects of which mirror religion.

Anything that breaks down the wall between the divine and the human, the secular and the sacred, is a beacon of hope for the human future. That is because the secular, this world of space and time, is the only arena where human beings can count on experiencing the sacred.

And when the sacred begins to permeate the secular, it acts like yeast in a lump of dough. Everyone and everything is the better for that.



Ian Harris



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# Restorative justice taking root in communities, churches

By Hilaire Campbell

*Aotearoa New Zealand is frequently cited as a world-leader in restorative justice practice, particularly in the area of youth justice.*

How does restorative justice work for those who participate in it? And what are its future prospects?

Dr Thomas Noakes-Duncan is well qualified to explore these questions. As lecturer in the Diana Unwin Chair of Restorative Justice, Victoria University of Wellington, Tom recently completed his PhD looking at the role of Church in promoting a restorative understanding of God's justice. He is also a trained facilitator in restorative justice conferences.

"After listening to peoples' stories of struggle - from those living in Wellington's most marginalised communities to those caught up in the Criminal Justice System - I became compelled to pursue how we restore people to wholeness," Tom says.

This search drew him to the Hebrew concept of shalom, and eventually to the work of restorative justice as peace-making justice.

"I learnt how different conceptions of justice have operated in the Christian tradition, some of which were more informed by Scripture and the Christ event than others."

Tom says that our criminal justice system evolved in response to theological concepts

like sin, atonement, law, and repentance.

"The understanding of the atonement as Christ suffering punishment for our sins to satisfy God's need for justice has provided a rationale for justice-as-punishment.

"But there are other ways of understanding how God's justice is embodied in Jesus' cross and resurrection - notably, that God's justice is active in liberating us from the power of sin, thereby restoring us to communion with God and each other."

In the biblical tradition, justice is liberating, redeeming, and restorative. It is this understanding of justice that ought to inform Christian engagement in wider society.

In his current role, Tom can see how contemporary restorative justice initiatives are working. He says the scope of restorative justice has changed.

In the last five years restorative justice has expanded rapidly and is now being used in workplaces, schools, health care services, student halls, and on the marae.

"It is not just for lower end criminal offending and it is not just happening within the justice sector. It is now part of wider civil society. We have a broad mandate to contribute and collaborate with the public and community sector.

"Schools, for example, are leading the way. In the past they used restorative justice conferences to deal with suspensions and expulsions; then they discovered that the core values and principles of restorative justice ought to underpin all relationships in the school. Now there are dozens of restorative schools throughout the country."

Restorative justice is not all warm hugs and tears.

"It holds people accountable and emphasises that destructive behaviour must change. But just being tough on a certain segment of society isn't going to help - restorative

justice is about seeking peace in all areas of life.

"Wherever it occurs, those who have been harmed or done harm need to tell their story and find ways to put things as right as possible.

"For me, the best outcome of a restorative justice process is when all parties are able to recognise their humanness in its frailty and susceptibility to sin as well as in its capacity to do good."

Tom believes restorative justice is a safe yet personally challenging forum.

"Unlike our traditional adversarial process which separates people and mediates their concerns through legal language,

restorative justice does not avoid emotion or connection. Rather it views this as necessary for achieving resolution."

What difference does Christianity make to restorative justice? Tom says Christians have particular reasons to prefer a restorative resolution over one that is adjudicated and adversarial.

Christians should recognise that their participation in restorative engagement is preceded by their own reconciliation through the restoring justice of God.

"From this perspective, the presence of conflict or harmful behaviour is not surprising, as tragic as it might be, but Christians have been given all that they need to restore this situation as they reflect on how God has restored them through Christ."

Tom says there will always be opportunities for the Church to show how to use a restorative approach to deal with the challenges of its day.

Tom and his family belong to Urban Vision, a collective of Christian communities throughout New Zealand committed to participating in God's project of world restoration.

"What finally matters is how we do life together and relate to one another as those who participate in God's restoring justice in Christ," he says.



Thomas Noakes-Duncan

## Dargaville minister sparks community spirit

*A Dargaville Methodist presbyter has been hard at work injecting a vibrant spirit into the local community while giving its youngest citizens a head start in life.*

Rev Kuli Fisi'iahi has been in the Northland town since 2013, when he became a minister at the Wesley Methodist Parish.

Since his arrival he has helped set up two playgroups and re-established the town's brass band.

The early childhood centres came about when Kuli realised mothers and their young children needed a place to socialise and learn from one another.

"The Methodist Church is encouraging its people to consider the needs of children through our Let the Children Live initiative, and that inspired me to do something for the community."

Kuli says when low numbers of children are enrolled in early childhood education it can lead to problems later on in their schooling.

"Primary schools are finding problems when a lot of kids don't know their colours or their numbers."

With Kuli's leadership, two playgroups have been set up with funding from the Ministry of Education. One is Tongan and is based at Selwyn Park School, the other is Maori and is run out of the church.

Children in each centre learn the basic concepts such as colours and numbers, sing songs, and get immersion in their native languages.

"They are socialising and are starting to focus. They are improving through fellowship and scholarship," Kuli says.

The mothers also benefit from socialising with other people at the playgroups. Neither playgroup has a paid coordinator. The mothers work

together to co-ordinate the activities.

Members of the community worked hard to get the playgroup started even before Kuli secured government funding.

"For three months before we received ministry funding we held monthly fundraising events to buy toys and feed the children."

This spirit of cooperation also enabled the Dargaville community to get its brass band up and running again after more than 40 years.

Kuli says the first Dargaville brass band was established a century ago and was disbanded in 1975. Re-establishing it is something the community pushed for, and helped make a reality.

For the last couple of years the town's annual Christmas parade was led by a visiting band - the Northcote brass band - but it soon became evident that the local people wanted their own.

"People in the community were calling for us to start our own," Kuli says.

Individuals came forth to donate more than \$11,000 and get the band on its feet. On top of this, the Methodist Church has also donated a grant of \$10,000 through the Prince Albert College Trust towards the band.

The money has been used to buy the band's instruments and meet other costs.

Today the Dargaville Brass Band has 24 members, the youngest of whom is five and plays the cornet.

It is Kuli's hope that the band will march and play proud and true in all its glory at this year's Christmas Parade.

In the interim it will likely be spotted in and around the community, visiting hospitals and shopping centres in the school holidays.



Rev Kuli Fisi'iahi (back row left) took the lead in re-establishing the Dargaville Brass Band.



Local fundraising and a grant from the Methodist Church helped the brass band get on its feet.

## Peace be with you

*It is significant that the first words of the risen Christ to his frightened disciples in John's gospel are "Peace be with you," (John 20:19).*

The disciples' fear soon turned to rejoicing, when they recognised their Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."

When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

A week later, Jesus appeared to Thomas. Once again, his greeting was "Peace be with you". It would be wonderful if as Christians, we could offer this greeting to each other each time we meet.

Muslims commonly greet each other with the words As-salaam 'alaykum, and Jews with the words Shalom aleikhem.

Both of these greetings can be translated as 'Peace be upon you'. As followers of Jesus, as peace-makers, we would be wise to adopt this same practice. The risen Christ comes through us (potentially) to bring peace, comfort and reassurance to all frightened people

Recently, someone broke into our home and intentionally set it on fire. There was a large pot-plant located at the heart of the fire. We loved this plant. After the fire, it appeared to have been totally destroyed. The arsonist's fire reduced it to a charred black stump, apparently dead forever.

With watering, and protection, now three months later, it is sprouting green and slowly coming back to life. We too are slowly recovering from the shock and horror of what happened.

Our coming back to life is being nurtured by those who are caring for us and loving us back to life in all its fullness,

back to an experience of peace. Similarly it was the power of God's love, greater than any evil or fire, which mysteriously but effectively enabled the living and loving of Jesus to continue after his death.

How will peace come? Only through love, Jesus declares. "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another," (John 13:34-35).

The risen Lord can be for us like a shepherd, therefore we shall not want (Psalm 23:1). He leads us to where we can lie down in restorative places, green pastures where our souls can be healed, so that we can recover and serve once again as transformative peacemakers in his name.

In Revelation 21 we read about the day when God will draw very near to humanity

### GREG HUGHSON REFLECTS ON THE RISEN CHRIST

to bring peace, healing and relief from suffering. "See, the home of God is among mortals. God will dwell with them; they will be God's peoples and God himself will be with them; God will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away," (Rev 21:3-4).

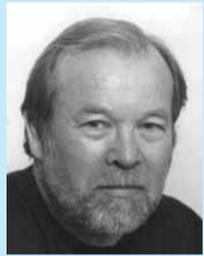
This vision of God's immanent, loving and restorative presence with us as healer and comforter is consistent with the life of Jesus who embodied God's love in a unique and powerful way.

As we journey towards Pentecost, may the risen presence of Christ profoundly influence us, empower us to bring comfort and peace and healing to Syrian refugees, to those bereaved by suicide, to victims of arson, to all who grieve, and to the whole of creation.

## The power of kindness

### CONNECTIONS

By Jim Stuart



*Recently my wife, her sister and mother and I were returning to Christchurch. We had spent four enjoyable days in and around Dunedin and were*

*heading home.*

It had been raining and the traffic in Oamaru was fairly heavy. We stopped to use the rest rooms but had to park a fair distance away. When it came time to resume the journey, Gillian decided to get the car to save me from a long trek. I waited in the light rain as more large buses descended in the available parking spots.

While I was waiting, a woman came out of her shop to see if I was all right. She noticed that I had a cane. I told her I have Parkinson's disease and arthritis that

made it difficult to walk. She invited me into her shop for a cup of tea.

I declined her kind offer and continued my wait. To my surprise she returned with an umbrella and proceeded to wait with me. Once she had made sure I was safely in the car, I thanked her and as a kind of benediction told her she would receive a medal in heaven for her kindness!

Modern medicine is discovering more and more the importance of kindness, compassion and empathy for people who are struggling with illness. We are not self-centred, rather we are "wired to connect".

When we connect our physiology improves for the better. Recent research into the clinician-patient relationship has gathered a growing body of evidence that shows a physician's lack of empathy with a patient can have profound negative effects on a patient's health and well-being.

For example, a recent medical study

found that an empathetic, caring interaction between a physician and patient can have the same positive health impact as taking one aspirin a day does to prevent a heart attack.

As I said earlier, I have been struggling with Parkinson's disease and am learning to live with a debilitating disease for which there is no known cure. In other words, life for me is lived one day at a time.

One of the insights I have learnt from others like the woman in Oamaru, is what I call the healing power of kindness. Simple acts of kindness and support are the ultimate gifts for those struggling with illness.

Science writer Stefan Klein in his book *Survival of the Nicest* (2014) argues that "the history of humankind began with an altruistic revolution - our ancestors started to care for their fellows. Only together did they stand a chance in a world where food

was growing scarce because of climate change. Today we find ourselves at a similar threshold. The challenge is to learn kindness and cooperation on a much larger scale."

Stefan notes that acts of kindness awaken our sense of altruism and build the bonds of care and concern. Such acts of kindness are central to our faith and at the core of Methodism.

He writes: "The journey begins with curiosity. By experimenting with generosity, we have nothing to lose and much to gain, for selflessness makes us happy and transforms the world." (p210).

So if you are in Oamaru, drop into the toyshop to find a kind and generous woman. The future of the planet depends on good people prepared to look out for others like her.

My vote is for kindness over competition every day.

## Delving in the UCANZ garden

By Peter MacKenzie  
UCANZ executive officer

*Nine years ago we bought an empty section in an empty suburb. Now hopefully it has sold and someone else will enjoy my labours.*

Today the suburb is fully built up in the area we live, and my garden has flourished. The weeks preparing for the sale gave me time to celebrate the growth of the last decade, the effort I put into the garden, and the transformation of the area.

I got around to finishing one task that had been on my to-do list for most of those nine years, and planted some nice annuals to give some colour to a bare piece of dirt. The canopy in the native area provides a home for a couple of tui (which should be a selling point) and I enjoyed hearing their wings flapping past as I worked.

I have used my garden as a church metaphor on previous occasions - it

just seems to fit. As I come to the end of my time as executive officer of Uniting Congregations I have an opportunity to reflect on the last eight years and to assess the 'garden' of Cooperative Ventures.

Diversity: I continue to be astounded at the diversity of the church and how God's presence is witnessed in so many different ways. Each church is a unique plant in a unique setting with a unique history of growth, and I celebrate that.

Life and death: As I removed a dead bush that languished in the shade of the garden's canopy I affirmed that life must have change and death. I have helped close churches, end partnerships and sell buildings but I have also been at church openings, ministerial inductions and events with standing room only.

New life: Nature fills the spaces

- although too often it is with plants that I consider to be weeds. I have marvelled at the beauty in my garden that I did not plant. In the church I see new things happening (that some consider weeds) in which the glory of God is shining.

Symbiosis: Things stay in my garden - apart from rose and gooseberry prunings. I compost and mulch, recycle and reuse. I think as a church we have to learn to re-purpose some of our treasures. We need to use our resources more effectively to proclaim the hope we have through the Gospel. The problem is not that we have too much property but that we don't use it fully.

God's presence: When I take the time to look carefully, I see the glory of God in all of my garden and in all of the church. In that moment I give a thankful prayer and celebrate God's

presence and love in my life. Blessings to all who dwell in God's garden of life.

*This is Peter MacKenzie's final column as executive officer of UCANZ. As Touchstone editor, I would like to extend my thanks for the thoughtful, and (as he points out above) metaphor-rich columns he has provided our readers for nearly a decade.*

*To write his pieces for this space, Peter has drawn on his time as a parish minister, his training and research in psychology, and his experience gained working with and visiting Uniting Congregations throughout Aotearoa.*

*I have appreciated his timely adherence to deadlines but more important the insights he has shared, which have nudged us gently toward being better churches and better people.*



# Trinity Methodist Theological College

## Long journey of service from Rotuma to Trinity College

*Kaurasi Kunusi Lagi answered the call to enter Methodist ministry after decades of service to the Church. Trinity College accepted Kaurasi for ministry training in its 2015 intake.*

Kaurasi was born in Rotuma, a small island in the Fiji group. He says he was brought up in a strong Christian family.

"My father was a Methodist minister and was sent to Fiji in 1961, where he served until he passed away. My journey into this calling started back in the early 1980s in Fiji.

"I was involved in the Methodist Church in Fiji in various ministries such as youth groups, Sunday school,

and teaching music in men's and women's fellowships. I was also involved in the property and finance committee."

Kaurasi migrated to New Zealand in 1986 and in Auckland he continued his involvement in the Fijian Methodist Church.

"I was engaged in youth ministry and Sunday school, led a choir and served as church steward. I was involved in the then Fiji Advisory Council, which is now the Wasewase ko Viti kei Rotuma," he says.

In 2001 the Tabacakakaka ko Viti e Okaladi (Auckland Fijian Paris) was established with Rev Dr Ilaitia Tuwera as the minister. Kaurasi was

nominated to be the first parish steward under this new structure, a role he filled for five years.

"It was a pleasure to work with the past president of the Methodist Church in Fiji and a lecturer at St John's Theological College and Trinity Theological College," he says.

Then, after almost 20 years in the Auckland Fijian Methodist Church, Kaurasi felt a different calling.

"My family and I started worshipping in the Te Atatu Union Parish. Again I got involved in the praise and worship group. I joined the parish council and the men's group.

"It was here that I knew what my calling was. I was blessed to have

had Rev Graeme White and now Rev Wayne Toleafoa guiding me and encouraging me to take the step towards ministry.

"I believe that all these experiences have led me to the path I am on today. I completed my licentiate in Ministry Studies last year. This year I am working on the papers that Trinity Theological College has assigned to equip me for the work of a presbyter in the Methodist Church of New Zealand."

Kaurasi says he and his wife of 25 years Ruby Lagi are blessed with three beautiful children.

He is enjoying his studies at Trinity Theological College.



Kaurasi Kunusi Lagi.

"I believe that to be a minister of God you have to equip yourself before going out to the world. Isaiah 6: 8 says, 'Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'" I believe that God called me into this mission and He will prepare me."

## Trinity College first to offer NZ Diploma in Christian Studies

*Trinity College is one of the first private tertiary establishments in New Zealand to receive approval and accreditation to teach the NZQA-approved NZ Diploma in Christian Studies (Level 6).*

Last year Trinity College principal Rev Dr Nasili Vaka'uta and College staff developed study programmes that will lead to three new qualifications: the Diploma in Methodist Studies (L5) and the Advanced Diploma in Religious Studies (L7), and the NZ Diploma in Christian Studies (L6).

The first two of these are Trinity College diplomas, while the third is a New Zealand-wide diploma that will be delivered by other approved tertiary education providers.

Nasili says Methodist Conference endorsed the programme in November and in December Trinity College applied to the New Zealand Qualifications Authority (NZQA) to teach the NZ Diploma in Christian Studies.

"NZQA granted approval for us to do so on February 19th. We received the okay to offer the Diploma in Christian Studies with strands in Biblical Studies, Maori Studies, Pastoral Studies and Theological Studies," Nasili says.

Eight students met the requirements

and have enrolled in the new diploma for the 2016 academic year. They will take 5 compulsory papers - two from biblical studies and one from in each of the other strands and three more papers in the strand they choose to specialise in.

It requires 120 credits to complete the NZ Diploma in Christian Studies. A full-time student could do this in a year but most Trinity College students are part-time and complete the diploma over two or three years.

The course is designed for students who want to enter ministry training through Trinity College or who need a broad understanding of Christian theology and ethics to work in the wider church sector as senior administrators, managers or leaders.

The response Trinity College received from NZQA noted that the proposed programme aligns with NZQA's aims for the diploma, and the College has mapped out a credible way for the programme to provide the qualifications.

NZQA says Trinity College have done a good job seeking feedback on its proposal for the programme and it has incorporated the suggestions in the final design.



## Talanoa on justice for Pacific people

*Trinity Methodist Theological College will host a conference for scholars, artists and activists who want to explore what justice can mean for Pacific people.*

Talanoa Oceania is organising the conference which takes place 10-11 June at St John's/Trinity College, Meadowbank.

Among the questions the conference asks is: What does justice mean? Who decides what is just? What does justice look like? How might we enable justice? And how might we shift from justice for just us to justice for and with others?

Conference organisers invite anyone who wants to engage in these or other questions related to justice to come and share their wisdom at Talanoa 2016. Participants can present an artwork, formal or informal talk, or academic paper.

Topics could include art, climate, economy, education, literature, militarisation, music, politics, sexuality, or sport. See the end of this article for details on how to apply.

Talanoa Oceania organises events for people who are interested in the cultures of Oceania, and in particular of on topics of interests Pacific Islanders who have moved overseas and are torn between where we live and their home islands.

These events are necessary, Talanoa Oceania believes, because often Pacific Islanders in other lands are confused about who they are, easily misunderstood and not fully engaged in their new locations.

Talanoa means talk or discussion in Fijian, Tongan and Samoan.

The Talanoa Oceania website states "We long for a sea of talanoa to root us in our current locations. We have not been meaningfully released from our island homes and we need creative ways to maintain contact with our island homes," they say.

The group wants to help Pacific people stay in contact with one another so they can maintain relationships with and be responsible for one another across the currents of Oceania.

It welcomes all who wish to establish links with Oceania including Melanesia, Micronesia and Polynesia.

To participate in the Talanoa Oceania 2016 conference email [nvakauta@gmail.com](mailto:nvakauta@gmail.com) or [talanoaoceania@gmail.com](mailto:talanoaoceania@gmail.com) by 1st May.

Registration fee is NZ\$200 and this includes meals for three days. Check out Talanoa Oceania on Facebook or its website or call 021 570 387.

- Check out the new Trinity College Pastoral Studies blog - [trinitycollege-pastoralstudies.blogspot.co.nz](http://trinitycollege-pastoralstudies.blogspot.co.nz).
- All semester one papers have commenced. Students who wish to enrol in a semester two interest paper or programme can enrol through the Trinity College website - [www.trinitycollege.ac.nz](http://www.trinitycollege.ac.nz).
- College worship is 17th April, 3pm Wesley Hall, Trinity College. Preacher: Rev Setaita Kinahoi-Veikune.
- Don't forget to register for Talanoa Oceania 2016 in Auckland (10 - 11 June 2016).

## eBooks changing the way we read

*In the past, if you were a prolific reader you had to carry a small library when on holiday. Today eReaders have eliminated that problem.*

Similarly, if you were in a study programme you had to make frequent trips to the library or bookshop. Today students can download a range of eBooks. They are cheaper than buying print copies and might even be cheaper than going to the library.

The large range of eBooks and the fact that they are available instantly at your computer makes them convenient. But this also raises the issue of rapid and dramatic changes taking place in the book industry.

Print publications are now competing with eBooks. That means among other things that there is strong downward pressure on prices. It also means that print retailers and publishers are taking fewer risks and understandably they want to stick with authors and titles that they know will turn a profit.

On a global scale some of the big players are fighting it out to own the new ePublishing industry. Google and Amazon are most aggressive in this regard.

As with other new technologies, it is taking some time to simplify and to standardize formats in the ePublishing world. Those who are not so technically savvy can find the range of formats somewhat confusing.

Most people will be familiar with a PDF. A PDF is an electronic document that has been converted to look just like it would if it was printed. The PDF file will look on your screen exactly as it did on the screen of the person who created it.

PDF files can usually be viewed on electronic devices including computers, phones and readers without downloading any special software. However, if you have an older computer or have problems viewing

a PDF you may need to download the free Adobe Acrobat Reader.

ePub is a standard eBook format which allows a book to be displayed and read on many different devices. Compared to a PDF file, an ePub file has reflowable text, which means that the size and font of the text can be changed to suit the device on which the book is being read.

An ePub file can be read on computers, notebooks, mobile devices like iPad, tablets, Android and Windows phones, as well as most dedicated eReaders (e.g. Kobo, Nook). You don't need a dedicated eBook reader to read an ePub file.

If you want to read an ePub book from your computer or mobile phone one option is to download Adobe Digital Editions (ADE). This is a free download from Adobe that allows you to view and manage your purchased eBooks on your computer.

ADE is also used to transfer eBooks from your computer to other dedicated eReading devices. Once you have ADE installed on your PC or Mac you can download your eBook into ADE and read while disconnected from the Internet. There are other free apps you download and use to read your ePub book.

Amazon is the largest retailer of eBooks and their format is not compatible with other readers. If you want to purchase an eBook from Amazon you will need to either use a Kindle or download the free Kindle reading app from Amazon. Amazon's Kindle reads mobi files but does not support ePub files.

eBooks are not about to put libraries out of business. In fact now many libraries loan eBooks just as they do paper books. The library purchases the eBook and then patrons can download it onto their reader for no cost. The eBook file stays on the reader for a few weeks and then disappears.

## Kereru offers Kiwis Christian ebooks



*Kereru Publishing is a New Zealand ePublisher established to provide resources on Christian spirituality.*

The aim of Kereru Publishing is to make quality Christian resources instantly available for about the cost of a cup of coffee and it produces eBooks in a variety of formats.

Rev Andrew Gamman and wife Caroline established Kereru Publishing in 2013. Caroline also writes books that are available through Kereru under her maiden name Caroline Bindon.

The works they publish are available from Kereru Publishing's website - [kererupublishing.com](http://kererupublishing.com) - as well as from leading eBook retailers: Amazon, Kobo, Google play, iBooks, Nook and others.

Andrew says through these various channels Kereru titles are distributed all around the world. Kereru eBooks are also becoming available from New Zealand libraries.

The Kereru website has the expanding range of book titles as well as free resources in the Kereru Club members' area.

Five titles in Kereru Publishing's collection may be of particular interest to Methodist readers. 'Hymns from the Heart' is a collection of 80 hymns by New Zealand Methodist songwriter Jan Chamberlin and is the most recent Kereru publication.

New Zealand church historians Allan Davidson and Peter Lineham have re-edited, and updated their book

'Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History'. The book is now in its fifth edition and is only available as an eBook.

Another recent title is 'Solving the God Problem' by Brian K Smith, a commentary on John's gospel in everyday English. It is suitable for the scholar as well as those with little or no biblical background.

Andrew Gamman's Church Invisible takes the form of an earthed and practical theology and asks the question: What is the church? It looks to the radical Reformers of the 16th century and finds there an emphasis which has relevance to the 21st century.

One of Kereru's best-selling title is 'Stations for Lent and Easter', a book which is referenced in the first sentence of the Wikipedia article on Easter. It provides ideas for station-based worship which draws the participants away from the particular theological stance or biases of their minister and frees them to focus on the person of Christ and their own experience of the gospel.

Caroline's book '25 Stockings to Christmas' is another top-selling Kereru publication it provides interactive family devotional activities for Advent and Christmas.

As well as books to purchase, readers will find that many Christian resources are available free from Kereru's website in pdf form.

## A place to call Home

**Everyone should have a decent home at a price they can afford.**

Everyone needs to feel safe, loved and cared for in their home.

A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

A donation or bequest can help Methodist Mission Aotearoa make a lasting difference to New Zealand families.



For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna  
Post Office Box 9932, Wellington 6141 • Phone 021 403 377 • Email [dhanna@wesleyca.org.nz](mailto:dhanna@wesleyca.org.nz)



A 10km walk preceded the launch of the North Otago Tongan Engagement.

## North Otago Tongans, Palagi engage

By David Hill

**A new initiative aims to help North Otago Palagi and Tongans build stronger connections.**

North Otago Tongan Engagement (NOTE) is led by Waitaki Presbyterian Parish. It was launched last month at an event that saw about 50 people walk 10 km on a journey through the streets of Oamaru which culminated in a lunchtime barbeque and Tongan umu (hangi).

Waitaki Presbyterian minister Rev Jill McDonald hopes NOTE will raise money to support villages in Tonga and help Palagi and Tongans build stronger connections in North Otago. "There is no doubt that we have a growing Pasifika population here in North Otago and the majority is Tongan. The main places that Tongans and Palagi interact are at schools, the freezing works and the rugby clubs.

"However, for those of us who don't work or play in these areas, there is little opportunity to get to know each other," Jill says.

Speaking at the launch, Waitaki District Councillor and former television personality Jim Hopkins explained the council believes as many as 2000 Tongans live in the district, up to one-sixth of the local population.

"One of the best ways to get to know each other and build relationships is to work together on some kind of shared project. In doing this we are very much blessed by each other," Jill says.

"Jesus calls us to love our neighbour and this project speaks to this as we get to know our neighbours of all ethnicities and backgrounds here in North Otago and also our neighbours in the Pacific."

Jill started NOTE after she travelled to Tonga with her husband Chris Lambourne last year. During their trip they visited villages and met the Tonga Community Development Trust with the help of Christian World Service.

Jill plans to return to Tonga later this year with a larger group to install rainwater harvesting tanks in three villages in the Hihifo district, on the island of Niutoputapu.

NOTE has set a lofty goal of raising \$25,000 to support this project, and it is well on the way. Many of those who took part in the walk gathered sponsored money and with a generous donation from the Presbyterian Women's Fellowship, close to \$6000 has already been raised.

Last month's 10km walk in Oamaru was supported by several local churches, including the Oamaru Tongan Methodist Church.

Several fundraising events are planned in the coming months including a charity rugby game between two local rugby clubs.

Anyone wants to support NOTE can like the North Otago Tongan Engagement page on Facebook or contact Jill by emailing [jill@waitakichurch.nz](mailto:jill@waitakichurch.nz).

## Lunch and cooking classes on MCA menu

*Food has become a big part of the way Hamilton's Methodist City Action (MCA) serves the community.*

Two of its main programmes focus on providing hospitality and helping people cook for themselves.

As it has for about 15 years, every Monday at noon MCA provides a community meal. Volunteers cater for up to 60 people every week and the meal costs diners just \$1.00.

In addition to community meal, MCA also offers cooking classes for people who live with disabilities or who want to learn how to create balanced meals for themselves.

Director of MCA Catherine Hodges says everyone is welcome to the community meal, and those who partake come for a range of reasons.

"Some need to stretch their budget, others seek the hospitality and companionship the meal provides. Many are regulars who have become part of the MCA community."

"We see the meal as a hand up not a hand out. It is an opportunity to sit down and interact with people as guests. People feel safe and welcome here and that's what it's about."

Catherine says a number of faith-based social services provide meals to the community in Hamilton, and MCA's meal has a reputation

for healthy food options.

"Our facilities are limited - we have one oven with four hobs so we often have mince, potatoes, bread and coleslaw and we also use rice cookers. We use good quality ingredients and stretch out the main ingredients with things like beans.

"It is important that our guests have a balanced meal. We focus on the hearty wholesome foods that people may be familiar with and tweak it a wee bit to use what is seasonal and affordable and make things go further, which may also inspire people to cook better for themselves at home"

Catherine says volunteers come in around 9:30am to prepare the noontime meal.

"People who eat with us form a kind of community and care about each other. They let us know if someone is not well. Some of our regulars have been coming since the meal started."

Catherine and MCA Coordinator Wendy Nickalls work together to run the midday meal.

Wendy says often the people who come need someone to listen to them.

"When they are here we can make additional services available to them. We have a retired nurse regularly present who talks with individuals about their medications or other health related matters and queries they have and



Volunteers prepare the Monday community lunchtime meal at Methodist City Action.

provides some TLC. Pharmacy 547 comes in once a year to offer free flu vaccines," Wendy says.

Once a month the Taiwanese Tzu Chi Buddhist Compassion Foundation brings all the people and food required to prepare a vegetarian meal. Before the meal they sing a Taiwanese song as a blessing.

"Our core values are inclusion and respect for others. We have the financial support of the Hamilton Methodist Trust and a range of philanthropic organisations that directly and indirectly support the work of the Mission. We also have significant support through volunteering and donations from the Korean community and others," Catherine says.

MCA's cooking classes are a drawcard for people living with intellectual and/or

physical disability and are learning to live independently. They learn the basics of cookery, food safety, ingredients and meal planning and the course reinforce basic literacy and numeracy skills.

Catherine it is exciting to see people grow in confidence as they learn to cook. Students from the classes have volunteered to help cater events MCA has including their AGM.

"This year one of our students, Robbie Karikari, has volunteered to help with the community meal. It is fantastic to see him develop the confidence and skills to work in a busy kitchen."

Soon MCA will extend its cookery classes to clients working with Prisoners Aid and Rehabilitation Society.

## Community groups stronger together - Hui E!

By Hilaire Campbell

*It has taken just a year for Hui E! Community Aotearoa to establish itself within the community sector and the government.*

"More than 100,000 community organizations make up our sector and signs are that the sector has confidence in us," says Hui E! general manager Peter Glensor. "We are pretty pleased with our progress."

Based in Wellington, Hui E! is a charitable trust that wants to promote, strengthen and connect the whole community sector. This includes Tangata Whenua organisations and the broad voluntary and community sector such as charities, incorporated societies, clubs and informal community groups.

Peter says creating a network is vital because it provides the "social glue" for the whole sector.

Hui E!'s three core functions are 1) Korero - not just saying things but framing conversations, 2) Hui - bringing people together, and 3) Awhina - to support and take practical action.

A commitment to the Treaty of Waitangi and Tangata Whenua is central to Hui E! It helps strengthen organisations working with and by Maori as well as working with community groups to help them express their Treaty obligations.

Hui E! has a broader focus than the two organizations it recently replaced. "People still connect us with the social services but we're keen to grow beyond the usual suspects," says Peter.

"We want to attract faith communities, sport, recreation and environment groups as well as young people and groups such as Ara Taiohi, an umbrella group that helps young people develop and thrive. We are pleased to have a strong working relationship with them.

"We're also deeply involved with the arts and culture - a recent Wellington sector hui included Chamber Music NZ. "If you name an area of interest there's a Hui E! involvement," says Peter.

Hui E! recently approached Local Government NZ for a permanent part in their work with local communities. "We would especially like to be part of their upcoming roadshow."

Faith communities feature strongly in the community sector and one of Hui E!'s important links will be with the Auckland-based Interfaith Forum. Peter says Hui E! wants to connect with the Abrahamic Council, emerging ecumenical groups, and any others faith groups that pull people together.

An important project this year is linking with 20 multicultural groups around NZ. Hui E! will work with Multicultural NZ to run three ethnic community summits. Peter says ethnic and cultural groups often feel isolated. "We want to draw them into a more confident relationship with the rest of the community sector."

Much of Hui E!'s work is collaborative. It ranges from supporting the UN's Sustainable Development Goals to working with the community sector to reach its own goals. At the same time it will press government to come up with answers to such vital issues as domestic violence, vulnerable children, housing and equality and greenhouse gas emissions.

One of its immediate tasks is to work with government to help Incorporated Societies adapt to proposed law changes. "More than 1000 societies have been invited to 25 meetings throughout the country, and I am conscious many of those affected will be church groups," says Peter.

Hui E! is a small operation - Peter's the only fulltime worker - but it stands strongly in the NGO sector. Part of its strength comes from working closely with local and central government. The government recently signalled approval for its central coordination for the community sector.

Promoting the sector is important Peter believes. 'Blowing our Own Trumpet' is a small campaign that highlights risk taking and innovation as value for money.

"Effective services, collaboration and community linkages we believe are valuable assets in our sector," says Peter. "To this end we're gathering stories that help people understand our sector."

Hui E! doesn't have a fixed future. But building on what it has already achieved and creating new conversations about the future will help Hui E! face it with confidence.

Hui E! website is [hui.e.org.nz](http://hui.e.org.nz) for groups and individuals wanting to make a financial contribution.

### PUBLIC ISSUES NETWORK

## Crosscurrents of climate and trade

*The media has been flooded with information on the Trans Pacific Partnership Agreement (TPPA).*

The main concerns of opponents of the TPPA are the possibility that multinational corporations could challenge our laws if they affect their profits, higher priced pharmaceuticals, poor environmental safeguards, and fairly weak economic gains of an estimated \$2.7 billion.

What is less analysed is how the TPPA fits with the Paris Agreement and climate change.

Around the world alarm bells are ringing as to whether trade interests will trump climate agreements. For example, India initiated a major solar energy programme as part of its Nationally Determined Contribution programme to improve the environment and eradicate poverty.

However, the Sierra Club reports that the World Trade Organization rejected India's solar programme because of its 'buy local' policy, which is counter to trade rules. Can renewable energy policies in India be achieved without breaking trade rules?

Some commentators say that references to climate and the UN Framework Convention on Climate Change have been deleted from the TPPA text, at the insistence of the US.

There is no reference to climate in either the investment or environment chapters of the TPPA. The environment chapter mentions preventing pollution, sanctions and remedies for breaches of environmental laws.

Parties are encouraged to adhere to principles of corporate social responsibility and co-operate on matters

related to substances that can deplete or modify the ozone layer. Parties are also to prevent marine pollution from ships, and uphold their environmental laws.

The only specific reference to the climate in the TPPA is that parties shall "engage in co-operative activities related to transitioning to a low-emissions economy".

Contrast this to the NZ-Korea Free Trade Agreement. That agreement states that Parties will encourage and facilitate relevant activities to achieve sustainable production systems, including mitigating the impact of climate change.

Importantly the Korea agreement mentions the role of agriculture, forestry and fisheries in contributing to low-carbon green growth and trade.

It affirms an integrated approach to sustainable development and recognises international climate regimes including carbon markets.

The contrast with the TPPA is remarkable.

In its submission on the TPPA, the Engineers for Social Responsibility say elsewhere corporations are lodging disputes on mining, fossil fuel recovery and other environmental resources at the rate of one per week.

This signals the conflict of interest between trade and climate responsibilities. There is no over-arching clause in the TPPA that gives pre-eminence to the Paris Agreement or other climate laws.

The TPP has to be seen in the light of the broader implications and the strong corporate business interests that are driving it. Simon Terry of the Sustainability Council says the weak

environment chapter is a 'clip on' to the whole agreement.

The average cost of an Investor States Disputes claim is estimated at US\$8 million, which means claims will have a chilling effect. Governments will evaluate the risks when they pass environmental laws could have a negative impact on potential profit.

One of the important strategies for reducing carbon use is to support local production of goods and services. The TPPA's investment chapter prohibits mechanisms to protect domestic content or purchase goods produced locally. As with the example of India's solar policy, incentives for local production are hampered by trade rules.

The Paris Agreement holds the prospect of an international price for carbon that would create price penalties for CO2 emissions. If some countries do not charge for carbon emissions, their products will be cheaper than those that seek to reverse the use of fossil fuels by putting a price on carbon.

There is no provision in the TPPA to protect local industry from being undercut by imports from countries with no carbon charges.

We are a long way from aligning the world of trade and its dependence on fossil fuels, with agreements on climate.

The big picture is complex. To bring it back to the New Zealand scale, we can insist that the TPPA is not acceptable in its current form, that the Korea free trade agreement shows that provisions for climate and public good interests are feasible, and that this incongruity is insane.

# SLOW REBUILD IN NEPAL

*Like many Nepalese, Maya Thapalyia was totally shocked by last year's massive earthquake.*

Her home in the small village of Majithar crumbled to the ground on 25 April. The magnitude 7.8 quake destroyed every house leaving families sleeping outside and salvaging what they could.

Last year Christian World Service contributed \$100,000 to the ACT Alliance appeal for food, shelter and support to restore livelihoods. ACT Alliance is also helping local Nepalese groups rebuild water systems and latrines and provide hygiene, psycho social support, schooling and training in disaster preparedness.

Ahead of the anniversary, ACT Alliance has revised and relaunched its NZD\$23 million appeal for Nepal.

"CWS is grateful for the generous support to our appeal for Nepal. Our countries have close links and we know that working through ACT Alliance, relief is getting to isolated communities," says CWS national director Pauline McKay.

One year after the quake the villagers are no longer living under tarpaulins but now have



*In front of her transitional house Maya Thapalyia and her son gather food for their livestock. Photo ACT Alliance P Jeffrey.*

transitional homes to protect them from the weather.

Determined to make sure the community rebuilt in a way that suited them, ACT Alliance introduced the Hello Paisa system to make payments directly to the families through a mobile phone app.

Once a grant had been

approved, Hello Paisa enables people to receive credit instantly. At its peak, ACT Alliance distributed money to 1400 families in 4.5 hours, and could monitor how funds were spent.

Altogether 14,627 households have received cash support to provide shelter and winterisation. According to ACT Alliance, 92

percent of beneficiaries used the cash for the purpose for which it was intended - others used it for earthquake related expenses.

Cash meant people could buy what was needed, for example purchasing corrugated iron at local markets rather than wait for supplies that could take months to be delivered.

Reconstruction has been slow across Nepal as the government has struggled to deal with the situation. The government promised grants to families who lost their homes, but those affected have only received a tiny percentage of the money - not enough to cope with rising prices and shortages.

Price rises and a thriving black market have restricted travel and made distribution more difficult for ACT Alliance members working in more isolated areas.

"Massive earthquakes affect more than the physical surroundings. When the country is struggling to deal with the aftermath of the quake, it is vital that we get help to families in a way that does not build dependency," Pauline adds.

From late last year and early this year, Madhesi political parties blockaded the border with India as a protest against the new constitution. The Madhesi people make up a third of Nepal's population and are from the southern plains.

Donations to the Nepal Appeal may be sent to CWS, PO Box 22652, Christchurch 8061 or at [www.cws.org.nz](http://www.cws.org.nz)

## FIJI EMERGENCY APPEAL



Photo: Fiji Government

**PLEASE DONATE NOW**

*You can help Fijians with food, shelter and psycho-social support.*

### CWS FIJI APPEAL

**CREDIT CARD** Phone 0800 74 73 72 or online [www.cws.org.nz/donate](http://www.cws.org.nz/donate)

**DIRECT DEPOSIT** Name of Account: Christian World Service Account number: ANZ 06 0817 0318646 00, ref: Fiji Appeal.

Email postal details to [cws@cws.org.nz](mailto:cws@cws.org.nz) if you would like a tax receipt.

**POST** Christian World Service PO Box 22652 Christchurch 8140



*South Indians at the launch of the One Billion Rising campaign against gender violence. Photo: EKTA.*

## Indian women take stand against child labour

*Young Indian women are eagerly debating the best way to build support for their new campaign against child labour.*

In 1976 the government banned Sumangali, a form of child labour primarily practised in Tamil Nadu's textile industry, but it still takes place.

Recruiters seek out young women aged 15-18 years in poor rural villages to work for three years in return for money for a dowry, something their families cannot afford.

The work in the factories is dangerous and poorly paid. The young women often work 12 hours a day, six days a week, and are not allowed to leave the facilities or have breaks. Some have been forced to stop work early because of injury and most don't earn the promised bondage because of deductions made by the employer.

Trained by Christian World Service partner, EKTA, the students are now running a campaign to stop this illegal practice. They are raising the issue in schools and villages to discourage young women from risking their health for a false

hope.

Supporting the students to run the campaign against the Sumangali scheme is part of EKTA's work to highlight gender issues in their state.

Students are deeply involved in the annual safety audit of bus stands in Madurai and the annual celebration of One Billion Rising, a global campaign to strengthen women to oppose violence. By working with police and officials, the conditions at bus stands have improved.

EKTA also trains and supports women elected to local government positions. This year's training focussed on Gender Budget Analysis to better understand how money was allocated at the panchayat level.

Through its work with students and in work places, EKTA is working to stop violence against girls and women at all levels. Young men attending courses on gender and masculinity are supporting these efforts which run counter to the violence incited by some Hindu nationalists.

Gifts to the CWS Christmas Appeal support this programme.

## 100 Ways to Get Your Church Noticed

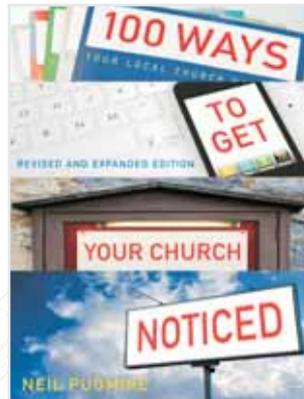
*God wants to communicate with us - this is the simple message of religion. If this is so then we should want to communicate this message with the world around us.*

Where is the Church in an age when we are bombarded by advertising on television, radio, billboards, newspapers, emails and supermarket bags?

Often conspicuously absent, with the exception of the Salvation Army. If this bothers you, especially at the local level, then this book can help you get your church noticed.

Neil Pugmire offers 100 suggestions of a great variety. He covers the obvious church noticeboards (outside and inside the building), and our weekly sheets, parish magazines and websites. But he also looks at modern social media such as Facebook, Twitter and YouTube. There are also useful ideas about connecting with the community around your church, as well as liaising with the media.

Some of the ideas may not be suitable for many churches



especially in NZ with our paucity of medieval/touristy church buildings but most can be used or adapted to the local scene with a bit of imagination and effort.

A lot hinges on the two broad suggestions Neil outlines at the beginning of the book. These are, firstly, gather a team of folk who are interested in communication to co-ordinate publicity.

Then, secondly, create a parish 'logo'. Neil has ideas about how to do this, and is keen that this is done properly, even to the extent of hiring a graphics designer.

This logo is to be attached to everything connected to the church - website, newsletters, flyers, welcome packs, and external noticeboards - so it should be flexible and of the best quality. Many of his ideas would work better with a good logo so it is worth not skimping on this section.

After each idea we are given a list of actions under 'How to do it'. This step-by-step approach is very helpful.

*By Neil Pugmire  
2015, Church House Publishing, 232 pages  
Reviewer: Peter Taylor*

Many ideas do require a financial budget that might seem beyond many parishes' ability but not all of them. There will always be something that a concerned group can do. And it might be possible to encourage external help.

For instance, good quality videos and photographs might be beyond many members but there might be those in the community who are good at such things and could be encouraged to offer their services free, or at cost.

I suggest that a group from each parish wade through the book picking out a few good ideas that might just work. These might not be the grandest ideas in the book, nor the ones that might bring the most impact but they could be the ones which are achievable and would stimulate further efforts.

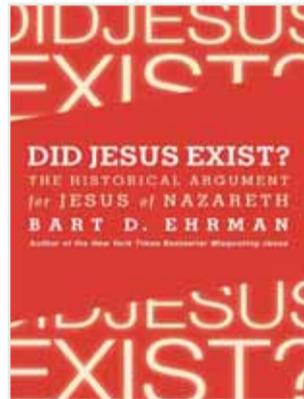
If you want your parish to be known for more than money raising and esoteric activities, then buy the book and let the community know who you really are. Even if only one idea works for you it will be worth the modest investment.

## Did Jesus Exist? The Historical Argument for the Existence of Jesus of Nazareth

*Anyone who has engaged in theology has probably heard talk of the 'Jesus of history' and 'the Christ of faith'. This refers to the difference, the gulf even, between the life of a Jewish man, Jesus, in first century Palestine and the multiple theological constructs rooted in the stories we have told about him.*

Ehrman, though a New Testament scholar of some note, is an agnostic. His earlier books have taken aim at what he would see as easy and misinformed certainty on the part of evangelical Christians. This time he challenges others: those who would say that Jesus never existed, or that if he did he is so utterly removed from the stories we have told about him as to be quite irrelevant.

Those who deny the existence of Jesus have an ideological agenda, Ehrman says. "[T]hey find organised religion to be dangerous and harmful and the chief organised



religion is Christianity."

He critiques what he sees as their disregard of history, a failing he sees also in some Christians who make too much of Jesus. For Ehrman an unthinking disregard and an uncritical credulity are both sins against history.

Much of the book is consideration of early literary sources on Jesus. It is a thorough and reasonable account.

Before moving on to a consideration of the more serious writers who have denied the existence of Jesus he has some sport with less scholarly writers' work. In

his consideration of one writer he says this; "The book is filled with so many factual errors and outlandish assertions that it is hard to believe the author is serious. If she is serious it is hard to believe she has ever encountered anything resembling historical scholarship."

This book might seem like a considerable effort to

challenge a belief that is held by very, very few people. Google "Jesus + myth" and you will find a long list of pages telling you Jesus was some sort of fabrication. Yet in the scheme of things this is a marginal and minority view.

Even the most nonreligious and those most critical of Christianity generally accept that under the whole superstructure of Christianity a wandering Jewish preacher lived in first century Palestine and was put to death under Pontius Pilate.

In drawing to a conclusion I would offer you two statements to hold in tension, the first by Albert Schweitzer who said that the search for the historical Jesus is "like peering down a deep well at our own reflection." Yes the person Jesus can be lost in the strength of what we project on him, which is so often our agendas, preferences and prejudices.

Yet for all the difficulty of really seeing him, Ehrman's closing words in this book are also true. "Jesus existed, whether we like it or not."

*By Bart Ehrman  
2013, Harper One, 368 pages  
Reviewer: David Poultney*

## Smash-Mouth Jesus, A Memoir - God's Answer to Violence

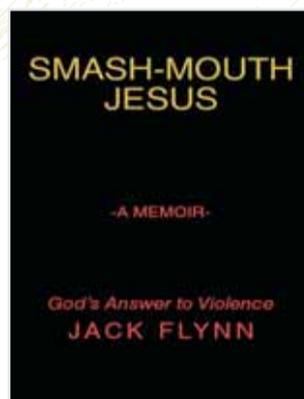
*Jack Flynn's memoir is painful reading. It describes in graphic detail his upbringing in an abusive and violent family, and his attempts to both escape emotionally and free himself from the fear, shame, and self-loathing that were the consequences.*

The story is all too familiar. The youngest of five children, Jack took on responsibility for both trying to challenge his father's behaviour and protect his sisters from their father's violence.

The family went to church religiously, and at about the age of six Jack first felt the presence of God. He learned that Jesus was good and was killed for this. In reaching out for Jesus, a void was filled in his life. Yet nothing changed at home.

The family moved frequently so he changed schools. Bullying and fighting were common.

There are familiar themes of turning to pornography in a search for intimacy, using steroids to improve physical appearance and strength, partying and drinking heavily, all



in attempts to overcome the impact of the family environment.

Religion also played a significant part in Jack's search for understanding and healing. For 11 years he associated with a cult-like Christian community. There the pastor believed him to be the subject of demon possession and subjected him to weekly exorcisms for the first three years.

Healing did not begin until well into his adult life when a kindly Catholic chaplain referred him to a specialist in post-traumatic stress disorder. Little by little, in his 40s Jack Flynn learned to see himself as valuable, to cease taking responsibility for his abusive parents, and ultimately to separate himself completely from his family of origin.

This book is challenging reading, not only because of the horror story that was Jack Flynn's life, but also because of the directions of and conclusions he came to in his spiritual and theological journey.

*By Jack Flynn  
2015, WestBow Press, 138 pages  
Reviewer: Lynne Frith*

He came to believe that God allows and even requires the use of force and violence to confront and control evil. The death penalty and just war become, for Jack Flynn, reasonable and right responses.

He differentiates between acts of punishment and acts of revenge. For him the pacifist Christian position held by one of his sisters is weakness, collusion, and a sign of still being controlled by their abusive parents. The "warrior Jesus" has no use for such weakness.

One danger I see in this is the potential, as history and present day global conflict demonstrate, for the definition of evil to be broad-sweeping and extreme, as when such every day activities as women driving cars are seen as evil and punishable by the use of force.

The kind of absolutism held by the author could equally tip him into irrational and uncontrollable response to what might be perceived as evil.

This book will stimulate plenty of theological reflection by the reader, including consideration of the limitations of pastoral care and spiritual practices.

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ON SCREEN

A Film Review by Steve Taylor

*He toi whakairo, he mana tangata. The Maori proverb, translated in English as 'Where there is artistic excellence, there is human dignity,' is an apt summary of Mahana.*

Set in the rural East Coast in the 1960s, two Maori families, the Mahanas and the Poatas, are locked in rivalry. Directed by Lee Tamahori (famous for Once Were Warriors and Die Another Day), Mahana is an adaptation of Witi Ihimaera's novel Bulibasha: King of the Gypsies.

The pacing is terrific, as screen writer John Collee turns 293 pages of Ihimaera's prose into 103 minutes of silver screen. Rites of life - historic weddings and contemporary funerals - are the pivots around which tension is focused and resolved. The ethereal beauty of the bee scene, with its haunting waita, is a rich window into Maori culture and the way people and place are interwoven.

While a period vehicle car chase and the annual Golden Shears provide authentic colour, the film is a reminder that life in 1960s New Zealand was far from rural bliss. Mahana depicts family feuds and an entrenched racism



that were a stain on the idyllic rolling green hills of our history.

Mahana thus shares themes with Ihimaera's other work Whale Rider. Both stories are set in the world of East Coast Maori and depict the courage required of teenagers caught in hierarchical patterns. Both Pai, in Whale Rider, and Simeon in Mahana,

face the challenge of growing beyond a demanding and dominating grandfather.

In a Kiwi cast that includes Temuera Morrison (Grandfather Mahana) and Nancy Brunning (Romona Mahana), it is unknown Akuhata Keefe (Simeon Mahana) that steals the show. From Tolaga Bay Area School, the 15-year old

was in Auckland on holiday, when he was encouraged to audition. His repeated courage is the engine that drives the plot.

Turning from artistic excellence to human dignity, as might be expected in 1960s rural New Zealand, religion is an ever present reality. Family meals around the Mahana family table

begin with grace, while at the church the priest buries and marries members of the community. Yet prayer and ritual seem unable to bring reconciliation in the family feud between Mahana and the Poata.

Instead, it is human dignity that provides freedom. It comes from Simeon Mahana. His belief in fairness and willingness to speak his mind are the means by which three generations are freed from their history.

His courage is a reminder, from John 8:23, that the truth will set you free. It provides another way to begin the Maori proverb. Not 'he toi whakairo' but 'te hauto itoito pono tiari.' That is, 'Where courage and honesty exist, there is human dignity.'

Rev Dr Steve Taylor is principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for Change (Mediacom: forthcoming)* and writes widely in areas of theology and popular culture, including regularly at [emergentkiwi.org.nz](http://emergentkiwi.org.nz).

People of John's Gospel

The New Testament readings for April come from the Fourth Gospel and Revelation. Both books are written by a man called John. The theory that both were compiled by the 'John the Apostle' has long been discredited. These books were written after his likely lifespan. The two are vastly different in style and the standard of the original Greek differs.

The Gospel according to St John contains some stories and teachings not found in the previous Gospels along with lengthy passages of dialogue. The Revelation of St John the Divine has a celestial setting. It lacks stories, human characters and dialogue.

To distinguish between the two Johns, the author of Revelation is called 'John the Seer' and the Gospel writer is called 'John the Elder' (or 'Presbyter').

Bible Challenge	Apostle not given this name in other Gospels	_____ N _____	John 1:45
	A Bethany brother who brother lived twice	_____ A _____	11:43
	The younger Bethany sister	_____ R _____	11:18
	The elder Bethany sister	_____ R _____	11:18
	Woman from ___ who confronted Jesus	_____ A _____	4:7
	Mother of Jesus AKA 'Mary of ___'	_____ T _____	18:5
	Famously came to Jesus by night	_____ E _____	3:1
	A disciple identified by John as Simon's son	_____ D _____	13:2
	Theology discussion evoked by seeing a man born	_____ B _____	9:2
	Jesus contrasted the lives of the ___ and the old	_____ Y _____	21:18
	Jesus talks with his brothers in John 7; one is called	_____ J _____	Mk 6:3
	another is ___ ; they are named only by Mark	_____ O _____	Mk 6:3
	An OT patriarch discussed in John 8	_____ H _____	8:33
	The father of Judas Iscariot	_____ N _____	6:71
	Jesus called Andrew's brother, Simon	_____ T _____	1:42
The name of the High Priest	_____ H _____	18:13	
This official said to Jesus, "What is truth?"	_____ E _____	18:38	
'Peter' and ___ both mean 'rock'	_____ E _____	1:42	
The servant who had his ear severed	_____ L _____	18:10	
Martha said, "I believe you are the Christ, the son of	_____ D _____	9:27	
The priests asked John the Baptist if he was the prophet	_____ E _____	1:21	
A robber reluctantly released by Pontius Pilate	_____ R _____	18:40	

Answers: Nathanael, Lazarus, Mary, Martha, Samara, Nazareth, Nicodemus, Judas, blind, young, James, Joseph, Abrahams, Simon, Peter, Cephas, Galilee, Barabbas, Pilate, Caiaphas, Malchus, God, Elijah, Barabbas © RMS

Aussie churches walk for refugees

Churches throughout Australia took part in the Palm Sunday Walk for Justice for Refugees to voice their disapproval of a High Court ruling that legalised Australia's offshore detention regime.

Some have gone further and declared their intention to offer sanctuary to 267 people who face deportation to Nauru.

Victoria's Uniting Church newspaper Crosslight reports that the February verdict sparked unprecedented response from churches throughout the country.

St John's Uniting Church in the Melbourne suburb of Essendon was the first church in Victoria to invoke the ancient Christian tradition of providing sanctuary.

Rev Mark Dunn from St Johns says he has a good relationship with police and has been a police chaplain so taking a stand against the law is not something he takes lightly.

Mark was a visiting chaplain at the Maribyrnong detention centre and he had many conversations with people seeking asylum. He says Australians should stop demonising vulnerable people who are seeking protection from persecution and abuse.

"They are human people just like you and me. Their hopes and dreams are not a lot different to ours," Mark says.

"They want a place to call home, they want a place to be safe in and feel that they are valued, loved and respected."

Crosslight reports seven other Uniting Churches have joined St Johns in offering sanctuary to refugees.

Uniting Church president Stuart McMillian issued a pastoral statement on the legal ramifications of providing sanctuary.

"For those congregations who have decided to extend sanctuary, God bless you for your courage and compassion," the statement says.

Stuart says the Uniting Church's first priority is for that there are no harmful consequences for people seeking asylum as result of seeking sanctuary.



# Young People

By Filo Tu

## Young people, spirituality & ecumenism

*The World Council of Churches (WCC) recently hosted a seminar in Salatiga, Java, Indonesia on how young people experience and practice ecumenism and spirituality.*

The seminar saw more than 30 young people from 10 different countries come together to share their knowledge, experience and stories. Each day different individuals gave presentations on Christian spirituality and secularisation, spirituality in multi-religious and multi-cultural communities, and spirituality and social context.

Janice Auva'a represented the Methodist Church of New Zealand at the seminar and she says it provided the space for young people to freely share and debate about current issues surrounding spirituality in their lives.

"This opened a dialogue that

challenged many of the participants' current views and beliefs yet allowed our faith to be tested then deepened through the diverse beliefs.

Janice learned that young people in different nations face their own spiritual battles. These tend to be dependent on each country's laws, education system, religions, culture and diversity. Despite the differences, young people share a common struggle to grow and develop their spirituality.

"Due to this we acknowledged that young people need to broaden their horizons, learn to understand one another and be more willing to develop their own spirituality through ecumenism."

Janice says the seminar was a huge eye-opener.

"I was impressed to learn about how people in many

countries have managed to stand united no matter their beliefs and faiths. It brought a heart-warming feeling considering what the world is going through at the present time.

"It was thought-provoking to learn about the many different ways spirituality can look, feel and be for each individual. We came to understand that spirituality cannot be learnt within a day, or even a week or two but is an ever-changing understanding depending on your situation, your surroundings, and morals."

Throughout the week WCC staff members Esther Widiasih and Andrew Donaldson helped run devotions and taught delegates songs from around the world. There were plenty of conversations about the many



Participants in the seminar discussed spirituality in our multi-cultural, digital age.

issues that young people face in their spiritual growth.

"The dialogue was very open and thoughtful as people exchanged ideas and opinions," Janice says.

It is vital for young people to delve into an ecumenical environment as much as possible to ensure that they practice ecumenism on a regular basis. This helps them grow in unity with their family, community and surroundings where they live. It should ultimately enhance relationships between individuals, no matter their differences.

"We live in the digital age, where we tend to believe what we see. It is important that young people understand that we must not jump to conclusions.

"We must not believe everything we see in the media or formulate opinions from one source of information. Rather we should think, understand and research to form our own opinions. This will enable us to think deeply about our own moral understandings and create space for our spirituality to grow and deepen," Janice concludes.

# Kidz Korna!

## WELCOME TO KIDZ KORNA APRIL 2016!

We have been enjoying some really beautiful weather over the last few months. Beautiful for most of us but maybe not so good for our gardens or for the farmers who rely on rain for their grass and crops to grow.

I hope you all enjoyed the Easter celebrations both at home and church.

When I was young I always enjoyed going to church on Easter Sunday, with the church decorated with flowers and the thought of going home for my Easter egg. Did you know that the Easter egg is a sign of new life?

Our next celebration for the Church year is Ascension Day. What are you planning on that special day?



## Palm Sunday Fijian style

The Fijian children at Wesley, Hamilton East celebrated Palm Sunday with a special service. They spent two weeks practicing for this and had a wonderful celebration on the day.

Thank you, Wesley children for sharing this with us.



For your Bookshelf

## The Miracles of Jesus

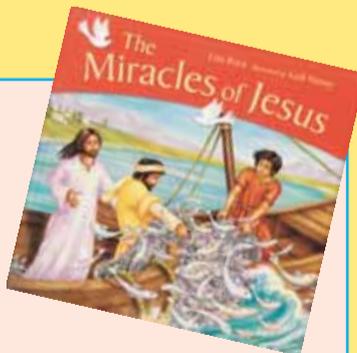
By Lois Rock with illustrations by Gail Newey  
2006, Lion Hudson

This is a selection of stories retelling some of the best known miracles of Jesus. Each story is clearly written, with a bright illustration and a reference to the passage in the bible where it can be found.

The stories include *The Great Catch of Fish*, *The Storm on the Lake*, *Jairus' Daughter*, *Feeding the 5000*, and *The Ten Lepers*.

Altogether there are 13 stories. The prologue and epilogue are interesting features.

This is a book for eight to 10 year olds to read for themselves and for parents and teachers to share with younger children.



## Puzzle Corner

Tell me how many

- 1) How many disciples?
- 2) How many commandments?
- 3) How many Gospels?
- 4) How many sons of Jacob?
- 5) How many people were fed with five loaves and two fish?

Add up the total. If it comes to 5038 your answers are correct!

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

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

# Where is the boat for Sasamuqa?

METHODIST ARCHIVES

By Lynne McDonald, Massey University, Albany.

*Reading the letters written between the missionaries in the Solomon Islands and the Foreign Missions Board in New Zealand hardly sounds like fun but a close study of this correspondence throws new light on the lives of the missionaries.*

The letters were often the only place that the true feelings of the missionaries were expressed. Their frustrations were addressed here, but typically omitted from newsletters and even letters to family. Here is the story of the frustrations of one missionary concerning sea transport.

Rev Alister McDonald was a practical man. Before he attended theological college, he trained as a butcher, and he had experience in farming.

In 1952 Alister and his wife Alice left by boat for the Solomon Islands, taking with them their children Graham (5), and Leslie (3). Subsequently David was born in 1954, and Barry in 1960.

While Alister's goal was to bring the Gospel to the people of Choiseul, where he was stationed, his other skills proved useful on the mission station.

He cultivated a garden during his time at the village of Sasamuqa on Choiseul. His

ingenuity extended to converting a United States army bomb carrier to transport firewood, coconuts and shingle and he repaired a generator's Lister engine.

His farming and butchery skills were useful as the mission had cattle, which supplied milk. Hens had to contend with crocodiles and wild dogs but these were no match for Alister's 202 rifle which dealt with the wild dogs.

Wireless communication by battery-powered radio was intermittent, and there was the occasional opportunity to use the radios on Chinese trading ships. After 1956 he could use the government radio, which had a fixed schedule at 9:00am and 4:00pm.

Alister generally managed these hazards and deprivations without complaint but he did have one area of frustration. Official correspondence and personal diaries show his recurring concern with sea transport.

Because Choiseul was some distance from other islands and it was mountainous, contact with villages on the other coast was difficult. Even visits by the district chairman were few.

Alister made regular requests

in his correspondence with the Missions Board for a boat that he could use to travel around the island and reach people in distant villages.

The first sign of problems with sea transport appeared as the McDonalds made their way to Choiseul on the Malakuna in 1953. It broke down, and a trading vessel, the Blue Lagoon, was used to finish the journey.

Initially Alister was told that he could use the boat Mandalay for one month out of three but then that offer was withdrawn. District chairman in the Solomons Rev John Metcalfe wrote in 1954 "after the war I purposely arranged that one vessel should serve two circuits".

Alister wrote "I have been disappointed that it has not been possible to visit more places, but boats have not been available." He even wrote a note in the margin of his diary that hinted at his envy of the Catholic boat Moli Island.

Boats visited Sasamuqa but there was no notification of their arrival or whether they would be available for mission use, so planning was impossible. In 1955 Alister requested a boat dedicated to the work on Choiseul. "I learn that these [mission] boats can be



Rev Alister and Alice McDonald with sons David on knee, Graham at the back and Leslie seated front.

hired out to the Gov[ernmen]t etc, but when I want one for the Lord's work in this Circuit, I cannot have one."

The general secretary of the Foreign Missions Board Rev Stan Andrews responded to another request in 1957, saying he hoped the workers would not wait for shipping to allow them to visit villages.

Alister certainly did not allow the lack of boats to limit his missionary work, and often spent Sundays travelling by canoe to visit villages to conduct church

services, returning home after dark.

In 1960, a council launch became available for transporting 'native folk' and sick people to the hospital, and a second-hand 18 ft launch was given to the mission. However, in June 1961 Alister wrote "Our little boat is out of action at the moment so I have been back to travelling by canoe again."

Alister returned to New Zealand in 1963, and died in 1981.

## Unsung Methodists

HENRY CURRAN 1866 - 1945

By Donald Phillipps

# ONCE WERE EVANGELISTS

I wondered whether April 2016 might mark the 150th anniversary of the birth of a Methodist minister. Just two names popped up, one of them a notable figure, President of Conference and all of that.

The other a man spent just three years as a 'hired local preacher' with the Primitive Methodists and probably never preached on a regular basis to a congregation of more than a few dozen. But this man lived and died an evangelist, and that is an honourable calling.

Henry Curran was born on April 5th 1866 at Kaiapoi, the son of John and Isabella, who had come from County Down to New Zealand in about 1863. The Curran family had first settled at Kaiapoi, where there was a Primitive Methodist Mission from the mid-1870s.

The family sometime later moved to farm in the Feilding/Colyton district, and Henry probably worked with his father. When he was 16 he sustained a serious injury while working in a gravel pit. He then set up a firewood business at Makino, and it must have been at this place that he became a local preacher, at the age of 17.

He was instrumental in establishing a Primitive Methodist cause in Makino, and for five years he was its Sunday school superintendent.

From Makino, in 1892, he was appointed by the Primitive Methodist



Henry and Louisa Curran

District Meeting to serve his Church at Huntville as a sort of chaplain to the workers on the Main Trunk Line project, then starting to move northwards into the Central North Island Plateau.

Henry was there until 1895 when he returned home to Makino to take up his old business again. Towards the end of his active life he described his career from that time as being that of an evangelist and medical missionary. In every electoral roll he is described as either preacher or minister or evangelist.

It would be fascinating to know more about that other, 'medical missionary', side of his work. That he was interested in health matters is confirmed by his authorship of a book, published in 1923, entitled: 'Hydro-Dietetic Treatment: A System of Natural Rational and Simple Treatment, That Can

be Carried By Any Moderately Intelligent Person, with the Maximum of Success with the Minimum of Expense'.

One might wonder whether he encouraged this sort of approach to health as a natural, rational and simple extension to his evangelism.

For a time he remained in the Feilding area but then moved to the Hawkes Bay for 10 years. It was there that he saw the need for, and the opportunity to, work among the Maori. He claimed to have been the first ever missionary appointed to Waikaremoana.

In 1906 he set up a school at Kokako, near the Lake, and it was officially recognized as a native school, with Henry's daughter, Ida, as its sole teacher. It did not last for much more than a year, but is further evidence of Henry's vision. Judith Binney, the historian, refers to him in this episode as a Methodist home missionary.

Most of his energies from that time onwards must have been directed towards working with Maori. He was back in the Feilding from about 1910, but he also travelled the country widely - from Stewart Island to the Far North - on mission.

He also visited Queensland as a 'Maori missionary' in 1912. While Henry seems to have been in a formal relationship with the Brethren assemblies for the first two decades of the century, he was also a regular

preacher around South Taranaki (as the Rev H Curran) in Methodist, Presbyterian and Baptist churches.

He finally established himself at Hawera about 1923 as the leader of the Aotearoa Undenominational Mission. That name most likely underlines the fact that his everyday evangelistic work was principally among the Maori of South Taranaki. We have to remember that it took a very long time for 'Aotearoa' to become an accustomed part of the Pakeha vocabulary.

Henry had married Louisa Green at Feilding in 1889, and at the time of their golden wedding anniversary there was a very generous tribute to his lifelong evangelistic ministry published in the New Zealand Herald. He died, at Hawera, on October 26th 1945.

In many ways, denominational labels pale into insignificance when placed alongside the single-minded determination of women and men who feel so strongly the call to save souls. They obeyed their call, often without the security of a large denominational organisation behind them, and depended on the good will and generous assistance of a relatively few committed supporters.

Such a man was Henry Curran. What lessons can he still teach us?



# IA MANUIA LE ESETA

*Ua savini faapunu o manu lagona o lenei aso, aua o le fa'amoemoe ua taunu'u o le la'au o le soifua lea.*

O lenei ua momoli mai e le Atua manumalo le soifua o le tatou Sinoti Samoa mai ona ao seia o'o lava i ona i'u, ua tatou aulia i le manuia lenei aso faapitoa ma le taua i le soifua o le au fa'atuatua.

E le taumateina foi o lo'o maua luga le aoina o le masina i le soifua o le a'fioga i le Peresetene ma le faletua, faapea Peresetene o le

Mafutaga Tamaitai o le Ekalesia ma le Sinoti Samoa, o le teuolua foi o le Mafutaga Tamaitai o le lalolagi, ae tainane o tama malolo manumalo ma faletua. E faapea atu ai i le agaga faaloalo tele: Malo afua ailao ua maua. Malo le folau. Malo foi le onosa'i i fita o le galuega.

**Ua Toetu Iesu! Aleluia!**

E faamanuia atu le Eseta i lo outou paia ma lo outou mamalu i le suafa mamalu o lo tatou Keriso manumalo. O lenei ua tatou iai nei i le siui o le tolu o masina o la tatou malaga o lenei tausaga. Ao le faamanuina foi o le vaitau o le Eseta - ua lagonaina ai upu na faateia ai le faalogo a tamaitai, o e na usu i le tuugamau i le segisegi o le taeao.

Na o i latou e faamae'a la latou tapenaga, aua na maliu Iesu ua tauafiafi, ua oo i le taimi o le sapatu faa-Iutaia.

E ui lava ina lagona lo latou faanoanoa, ae na tulituli atu le vaveo ina ua mavae le sapatu. Fai mai o le asiasiga i le tuugamau ma i'u o tapenaga o le faavauvau, na solofua ina ua vaai atu i le ma ua fulieseina, ma ua avea ai nei le faanoanoa

e fai ma ata o le olioli.

O se ata foi lea ua lualuga i faamoemoe o le au kerisiano i lenei lava vaitau taua, aua ua faia e le Atua le Faaolataga mo i tatou ma le lalolagi atoa. Ua liliu a e le Atua le taeao o le pogisa, i le taeao o le malamalama. O le taeao foi o le faanoanoa e avea ma taeao o le olioli.

Fai mai le upu faalaeiau mo i tatou uma - Ua le o i iinei o ia aua ua toetu. Aisea? Aua ua manatu mai le Atua ia te oe ma a'u. Le tofa paia a le Atua e lei taofiofi mamau iai - ae ua tatala ona o lona alofa ia i tatou. Le ie o le fuafuataga ua faaeva ma foai mai ina ia magalo ma tatou saoloto. Ua liliu atoa alo o le Lupe, ina ia aua nei o ta fano pe afai tatou te faatuatua ia te ia, a ia tatou maua uma le ola e faavavau.

Sinoti Samoa o se fa'amalosi ma le mautinoa lea mo i tatou ao tatou savalia lenei tausaga i la tatou galuega.

O fea lava o e tautua ai, o a foi ni faamoemoe ua faataatitia, tatou tatalo i le Atua o fa'amoemoe, e ausia ai faigata, ia faaaupogaina outou uma ina ia tatou manumalo pea mo le Atua i lenei lalolagi le tumau.

E momoli atu ai alofa'aga ma faamanuiga i le mamalu o le tatou Sinoti atoa, mai ona ao seia o'o lava i ona i'u. Ia tu mati'e le alofa ma le agalelei o le Atua i lo outou soifua ao tatou faamanuina le toetu manumalo o lo tatou Faaola.

Lea ua tatou 'oa'oa ai i Faleseu ae sa'a i ma'aomalie i le Faaolataga ua ia saunia mo i tatou. Soifua ma ia manuia le Eseta!

*Rev Suiva'aia Te'o (Sea o le Sinoti)*



MAFUTAGA TAMA'ITA'I AUKILANI LOTU TATALO O LE LALOLAGI.



MAFUTAGA TAMA'ITA'I ITUMALO MANUKAU LOTU TATALO O LE LALOLAGI.

## LAUGA

**Tusi Faitau: Luka 24:1-12**

**Matua: "O LE A SE FEAU TAU E UIGA I LE TOETU MO OE MA A'U I LENEI TAUSAGA?"**  
**What is the important message about The Resurrection for you and me this year?**

**Upu Tomua:**

**o lo'o fa'amanatu mai ai, "O Iesu o le Tupu".**

Fai mai le tala e le'i faigofie ona talia e tagata lenei fa'aupuga **"O Iesu o le Tupu"**, aua ua latou silafia lelei, o Iesu o le atali'i o Iosefa le kamuta ma ua na'o se tamaititi.

E le'i faigofie fo'i i le fa'alogo a le pulega o le Malo Roma ma ta'ita'i o tagata Iutaia lena fa'aupuga, aua ua avea o se fa'amata'u [**Threat**] ia latou.

Lea lava na i'u ina fesili ai Pilato, **"O oe ea o le Tupu o tagata Iutaia?"**

Ae tali Iesu, **"O lena lava ua e fai mai ai"** Fai mai le tala e o'o lava i nisi sa iai ua latou fa'apea atu, **afai la o oe o le Tupu o Tagata Iutaia, ina fa'aola ia oe ia te oe.**

**Talofa ia Iesu**, ua avea a latou fesili ma fa'aupuga:

1. Ua atagia ai lo latou fa'amaualuga.
2. Ua atagia ai lo latou vaai maua lalo.
3. Ua atagia ai lo latou manatu fa'atauva'a.
4. Ua atagia ai lo latou taumafai e fa'amataga Iesu.

**Uso e ma tuafafine ia Keriso, o uiga na o le soifua o a'afia ai fo'i tatou, o tatou lava [Tulou]:**

O tagata masalosalo,  
O tagata e tele ina le talitonuina isi o tatou uso a tagata,  
O tagata e le naunau e galulue fa'atasi ma isi tagata,  
O tagata e tele ina tau lamalama ma fa'atu'iese, O se lu'itau tele lea mo tatou tagata Kerisiano.

O lo'o tatou fa'amanutu ina pea i lea tausaga ma lea tausaga le maliu ma le toe tu manumalo mai o lo tatou Ali'i Fa'aola mai le tu'ugamau, peita'i o lo'o ta'ita'ina pea tatou i uiga ma lagona vaivai e pei ona taua i luga.

**O LE FESILI,**

**"O LE A SE FEAU TAU E UIGA I LE TOETU MO OE MA A'U I LENEI TAUSAGA?"**

1. Ua tautino mai e Iesu, **O Ia lava o le Toetu**

**ma le Ola, afai tatou te fa'atuatua atu ia te Ia, e ui lava ina tatou oti i le tino, ae tatou te toe tutu i le aso gataaga.**

E tatau ona tatou taliaina lenei fetalaiga aua **o Iesu lava o le Toetu ma le Ola. O Ia o le Keriso, o Ia o le Alo o le Atua soifua.**

**O le Toetu o lo'o iai le mana:**

1. E maua ai e oe ma a'u le **Ola fou e fa'avae ia Keriso.**

2. E maua ai e oe ma a'u se **amataga fou tatou te o ese mai ai i le agasala lea ua tatou masani ai,**

3. E mafai ai ona tatou **fa'ato'ilaloina mea faigata uma o lo'o avea ma lu'itau i lou soifua ma lo'u ola i aso taitasi.**

4. E au mai ai ia te oe ma a'u se **fa'amoemoe mautu mo mea lelei uma i le lumana'i**  
5. E mafai ona **maua ai e tatou uma le nonofo fealofani ma le fetausia'i.**

**AISEA?**

Aua o le Toetu, o le **totonugalemu** o le **talitonuga ma le fa'atuatuga o le tagata Kerisiano o lo'o saili le Fa'aolataga.**

Le paia o le tatou Sinoti ma i tatou uma i leni tausaga,

E le faigofie puapuaga ma mafatiaga sa feagai mo Iesu.

Sa tutu'i ona Aao i le **Samala ma Fao,**

Sa sunu'i lona itu i le **Tao,**

Sa tu'u i lona Ao le **pale Tuitui,**

Sa sasa o Ia e **fitafita,**

Ua molimauina fo'i lona tautau mai luga o le **Satauro.**

Talofa e, i lona **Usita'i** e faia le finagalo o lona Tama, ma lona **Onosa'i** e talia ona puapuaga.

O le loloto lena o mafatiaga sa feagai ma Iesu aua le fa'aolataga mo tagata uma.

E mafai ona tatou fa'apea ane:

**"O le fatu lena na toto e le Atua aua oe ma a'u."**

*See Page 18*

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

# NA TUCAKE TALE NI TURAGA!

## Vakarautaka ko Rev Dr IS Tuwere.

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

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

Na Mate kei na kena ibulubulu sa ikoya na noda icavacava na tamata ena bula oqo. Ena sega ni levei se drotaki rawa. Eda na dui sotava taucoko, se duidui cava ga eda dui tu kina.

Sa tukuna tiko ni yalani ga na noda bula. Tiko na vanua eda tekivu kina, ka tiko na vanua sa mai cava tale kina. Sa sega ni ka rawarawa me ciqomi na Mate ena noda bula na tamata. Na kena sagai me valuti se vakaberaberataki na Mate, e koto na kena itukutuku ena loma ni noda sasaga na tamata – me tarovi kina. Ena nodra sasaga na Vuniwai kei na vakadidike e vuqa ka vakayacori kina.

Sega ni se dua me mate ka tucake tale. A tucake tale o Lasarus (ena nona kaukauwa na Turaga), ia a sotava talega e muri na mate. Eso era nanumi ni ra kau bulabula ki lomalagi. Kevaka dina kina, ia sa nona cakacaka ga na Kalou. Sai Jisu Karisito duadua ga ena itukutuku ni veigauna e vuravura, a mate.... Ena nona lauvako kina Kauveilatai.... vakotori ena ibulubulu...ka tucake tale ena ikatolu ni siga, ka da vakananuma ena vica na gauna lekaleka sa oti.

Na Mate kei na Tucake Tale e rau

veiwekani voleka sara ena noda vakabauta na lotu Vakarisito. Ena sega na Tucake Tale kevaka e sega na Mate .... Ka na sega ni vakaibalebale na Mate kevaka e sega na Tucake Tale.

Rau duavata sara. E sega ni tautauvata ena vuku ni vakabauta oqo na lotu Vakarisito kei na vakabauta ‘vakalotu’ tale eso me vaka na lotu ‘Muslim’. E duidui sara vakalevu. Ena vuku ni ka oqo, sa sega ni dodonu me rerevaki na Mate. Ia, me ciqomi ena yalo vakacegu ni sa yaco mai ka ni koto tarava yani na bula vakaiseru ka tarava, ka vakarautaka na Kalou. Nona vosa: “I Mate sa evei na nomu batigaga – I bulubulu, sa evei na nomu gumatua?”

Edua na turaga ni Idia ka vuli mai Peritania, ko Rabindranath Tagore na yacana, ka dau vakasama vakavuku a kaya ena dua na gauna: “Death is not extinguishing the light but putting out the lamp because the dawn has come” (Rabindranath Tagore).

Se, “Na Mate e sega ni kena ibalebale na kena sa boko na cina (livaliva). Ia, na kena uvici ga na cina *tabu-cagi* ka ni sa rarama mai na vanua.” Na Tucake Tale me vaka e raici ena bula i Jisu Karisito sa ikoya na kena tualaki se “buli vou tale na vuravura.” Kaya kina o Paula – “O koya sa tu vata kei Karisito, sa qai buli vou, sa lako tani na veika makawa, raica, sa yaco me vou na ka kecega” (2 Korinica 5:17).

Sei rua na ilati ni Valenisoro mai Jeruisalemi, me tekivu mai cake, ka kauta sobu ki ra. Na Valenisoro mai Jeruisalemi ena gauna koya sa ikoya na idabedabe ni



Dr. Tuwere

daubutako” (Marika 11: 15 – 17).

E “tavuki” se uneune na vanua ni rube toka na Turaga mai na Kauveilatai. Dolavi na veibulubulu vei ira sa davo koto kina (Maciu 23: 52).

A lewai e na loma ni mataveilewai ni matanitu vaka-Roma me tualaka vou na bula vaka-matanitu kei na kena veiliutaki. E rau sega ni tautauvata o Sisa na iliuliu ni matanitu vaka-Roma kei na Kalou, o koya ka bulia na lomalagi kei na vuravura.

“Solia vei Sisa na ka e nei Sisa ...vua na Kalou na ka ka nona na Kalou” - a sauma na Turaga na nodra taro na nona meca (tokani i Eroti) (Maciu 22:21). E curuma mai na iwase e tolu ni bogi – yakavi; bogi-levu; tagi ni toa, kei na mataka-caca se kida ni mataka. Sa dolava na ibulubulu ena kida ni mataka.

Na kida ni mataka edua na itekivu vou tale. Na “bogi” se ‘buto’ kecega ni noda bula... sa rawa vua na Turaga me vukica me kida ni mataka – me tekivu vou tale. E sega ni dua na leqa me sega ni rawa ni wali ena rarama ni tucake tale – leqa vakavuvave, vakalotu, vanua se matanitu. Eda mai ‘vaka-Siga Tabu’ edaidai ena imatai ni siga ni macawa (wiki) ka ni a tucake tale kina na noda Turaga mai na Mate. “Ia

bula vakalotu, vaka-vanua talega.

Sa sei rua me tualaki vou ka buli vou. Na itukutuku ni Valenisoro oqo mai Jeruisalemi e koto kina na veivakaduiduitaki kei na veivakalolomataki. Na kena vakabibitaki kina na “lawa” ka mamada na bula ni tamata. Tekivu me samaka na Turaga ena nona kaya ni o ira era cakacaka kina era sa vukica me “nodra qara na

Kevaka sa sega ni tucake tale mai na Mate na Karisito, sa qai ka walega na neitou vunau, a ka wale talega na nomudou vakabauta” (1 Korinica 15: 14).

Ena imatai ni veibuli ena Vakatekivu 1, sa veibuli na Kalou ena kaukauwa-mana ni nona Vosa – ‘Sa vosa na Kalou, me rarama mai, a sa rarama mai.’ Ena kena ikarua oqo, sa bulia vou na vuravura ena kaukauwa ni nona dra.

E solia na nona bula ena vukuda. Sa bulia vou na Kalou na vuravura ena kaukauwa ni nona Loloma, na Loloma ka volai koto ena nona ‘dra savasava’ na Luve ni Kalou ka bulia na lomalagi kei na vuravura.

Na ibulubulu lala e sega ni ka walega ni vakananau se vakasama. E ka dina, ka ni a vakayacora edua ka vakataki keda, kilai keda, lomani keda – o Jisu na kai Nasareci. E sega talega ni dua walega na ka meda vakadrukai kina. E sega.

Edua na ka, ka da sureti meda bulataka ena bula lekaleka oqo. Na kaukauwa levu oqo ena sega ni voli rawa ena ilavo – me vaka a vinakata me cakava o Saimoni na daucaaka isausau (se vakatevoro) mai Samaria ena nona vunau voli o Filipe kei iratou eso tale na i Apositolo (Cakacaka 8: 9ff).

Na ibulubulu lala e kauta tani se vakayalia vakadua na Rere. Kaya na agilosi vei ratou na marama – Meri na yalewa ni Makitala, Meri na tinadratou o Jemesa, kei Salome: “Dou kakua ni rere. Dou sa vakasaqarai Jisu na kai Nasareci, ko koya ka lauvako kina Kauveilatai. Sa tucake tale ko koya. Sa sega eke. Dou raica na tikina era a vakotori koya kina” (Marika 16: 6). Nona vosa ni Tucake Tale mai na Mate: “Sa soli mai vei au na lewa kecega mai lomalagi kei vuravura.”

## Leo o le Sinoti

THE VOICE OF SINOTI SAMOA



### From Page 17

O le fa’amoemoe o le Atua, a o’o ina fua mai, e aoga mo le lalologi atoa. Toe fo’i lava le fatu i le elele lelei, ina ia tupu ma fua mai ni fua lelei, ma ia maua’a, ma le luelueina.

Ae paga lea, ua outou silafiaina ma ou iloa, e iai lava taimi e lu’itauina ai tatou.

E pei ona fai mai le tala, na sau lava **Toma** fai mai:

**AFAI OUTE LE VAAI ATU I ONA LIMA, I MEA NA TUTU’I AI FAO, MA TU’U LO’U TAMATAMA’ILIMA I MEA NA TUTU’I AI FAO, MA TU’U LO’U LIMA I LONA ITU, OU TE LE TALITONU LAVA.**

Oute manatu afai sa masalosalo vale Toma ma le talitonuina le tala ua ia fa’alogo iai, atonu o le a le afaina tele lea, aua e le’i iai Toma i le taimi na afio atu ai Iesu ma mafuta ma le Au So’o.

Ae ua lava lena lagona le mautinoa o Toma, e fa’amanatu mai ai ia te oe ma a’u, **E FA’APENA FO’I TATOU I LE TELE O TAIMI.**

E tusa lava pe fetalai mai Iesu, “Ia outou manuia”, “Ia outou talia le Agaga Paia”, tatou te naunau lava ina ia fa’amalie ina o tatou loto. O le natura lea o le tagata soifua [Tulou lava se fa’amatalaga].

**Le paia e o le tatou Sinoti Samoa,**

1. E le mafaia e se mea ona punitia manuia mo e mulimuli i le Ali’i.

2. O le Agaga Paia o le fa’atonufofou i ala o le manuia.

3. O le tagata talitonu, e le masalosalo i manuia

o le Toetu.

4. O le manuia, o le ola fealofani ma le nofo lelei lea.

5. O e amio lelei, latou te maua manuia o le nonofo fa’atasi ma Keriso.

**E pei ona fa’amanatu mai e le Aposetolo o Paulo i le Ekalesia i Korinito 15:1-11,** Fai mai a ia:

Oute fa’amanatu atu ia te outou le uiga o le Tala Lelei.

Na maluu Keriso mo outou, ia outou talia ma tumau ai.

Ua uma ona fa’ailoa le Keriso manumalo ia Peteru, Le Au Aposetolo, ma Toma, Le Au So’o, o Iakopo ma Paulo

E taua lo outou maua o le Alofa Tunoa o le Atua, aua

1. O le Alofa Tunoa ua laveaina ai i latou,

2. O le Alofa Tunoa e fa’atonutonuina ai latou.

3. O le Alofa Tunoa e fa’atamoaigaina ai latou.

4. O le Alofa Tunoa o le Atua e Fa’alototeleina ai latou

5. O le Alofa Tunoa e fa’amautuina ai latou. Le Alofa Tunoa lea o le Atua, na fa’aatoatoaina i le Taea o le Toetu manumalo mai o Iesu Keriso.

1. Le taea o le **Fa’aolataga** .

2. Le taea o le **Viiga** ma le **Fa’ane’etaga**.

3. Le taea o le **Olioli** i o tatou loto ona o le **Ola Fou** ua tatou maua.

4. Le taea o le **Manumalo** o Iesu mai le **Tu’ugamau**.

5. Le taea o le **Agaga Fa’afetai** ona o le Alofa

Tunoa o le Atua.

6. Le taea o ua iloa ai e le lalolagi, e le gata o Ia o le Tupu o tagata Iutaia, ae o Ia fo’i o le **Tupu o Tupu** ma le **Ali’i o Ali’i**.

7. Le taea o ua avea nei ma “**Fa’avae o le fa’atuatua o tagata Kerisiano uma**”.

**Le paia e o le tatou Sinoti**, se’i toe fesili tasi lava po’o le a se mea o fetalai mai ai le Agaga o le Atua mo tatou uma i lenei tausaga.

**O le a se mea ua e a’oa’oina mai i le Toe Tu manumalo o lo tatou Ali’i Fa’aola?**

O lo’o ua ia te oe lau tali, ae pau lava le fa’amanatu a le failauga, avea ia le **Toetu Manumalo o Iesu** e mafai ai ona tatou:

1. O ese mai i o tatou uiga tuai, ne’i te’i ua pei tatou o le tagata tauaso.

> **A savali**, e lavelavea solo i mea e fealuai ai.

> **A fa’aali sona finagalo**, e tete’e i mea e le masani ai.

> **A galue**, e masalosalo lona loto i mea e tula’i mai.

> **O ona mafaufauga fo’i**, e tele ina taumafai e fai le mea o lo’o mana’o iai.

2. Mautinoa, o le fa’avae lea o le Tala Lelei o lo’o iai le Mana ma le mamalu o le Atua.

3. Iloa, o le totonugalemu lea o le talitonuga o le tagata Kerisiano I le fa’aolataga na saunia e Iesu.

4. Fa’atuatua ma ioe ina, O Iesu lava o le Toetu ma le Ola.

**O le a se feau taua o le Toe Tu mo oe ma a’u i lenei tausaga?** Amene.

**Rev Fatuatia Tufuga**

## POTUNGAUE 'EVANGELIO FAKAMATALA POTUNGAUE 'EVANGELIO

*Tapu ki he 'Otua, Tapu kia hou'eiki mo ha'a matapule, kae fakahoko atu 'a e le'o 'etau Potungaue 'Evangelio. 'Oku tau fakafeta'i ki he 'Otua, he 'ofa mo e taulama hao kuo ne fai, pea lava ke tau a'usia mai 'a e kuata ni.*

### NGAUE KUO LAVA MO E LOLOTONGA

'Oku kei holoitonga pe, 'a e ngaue faka'evangelio, 'I he ngaahi faiangalotu, neongo 'a e ngaahi malolo 'o e kilisimasi, faka'osita'u, pea pehe ki he uikelotu, hono fai 'a e ngaahi a'ahi kakai ki falemahaki, Si'i kau vaivai, Tokanga ki he ngaahi pilisone, Tokanga ki lotu fanongo, malanga he ngaahi letio, Malanga ki he flea maketi, pea pehe ki he ngaahi lotu hufia 'a e kau fokoutua, Praise & Worship mo e ngaahi ngaue 'a e siasi, 'a e ngaue 'a e kau inisipekita ke faka'ai'ai ke mahu'inga'ia 'a e kakai 'o e siasi he 'Evangelio. Fakafeta'i 'e ngaue.

Malanga maketi;

'Oku holoitonga a hono ahia 'e vahekolo ki he Maketi Avondale, he ngaahi Sapate kuohili 'o kau kiai 'a Ponsonby, New Lynn, Dominion, Northcote, pea pehe ki he hoko atu ki he toenga 'o e ta'u ni. Ne fakamafana ko e tataki mai 'e he Sea 'o e

Vahefonua, pehe ki hono hoa 'a e Malanga 'i he maketi ni, pehe ki he tokoni mai 'a Faifekau Viliami Finau he fakakakato 'a e ngaahi Malanga.

Ko ene tu'u he taimi ni ngalingali e ma'u 'e he Vahefonua Tonga, 'a e fo'i tu'u'anga 'i he Maketi ketau ngaue'aki, pea oku faingamalie 'ia 'i he Sapate kotoa kiate kitautolu.

'Oku fakaangaanga ke Kamata 'a e Flea maketi 'i Mangere pea mo Otara he mahina ko Ma'asi 'o e ta'u ni, 'o hange ko e kaveinga o e ta'u, ke fakafou faka'evangelio 'a e kakai kotoa pe. Fakafeta'i e ngaue.

'Apitanga Pekia/ Toetu'u 2016

'Oku kei tu'ulahoko ai pe 'a e teu mafana ki he 'Apitanga Pekia 'o e ta'u ni, pehe ki he 'uluaki ako 'a e kau taki 'apitanga, 'oku 'amanaki ke fai ki Ellerslie he Tusite aho 9, Feb, taimi 7pm, pea ko e ako hono 2 'oku fai ki Dominion he Tusite 16 Feb, taimi 7pm.

'Apitanga lau tohitapu (14-20 Tisema, 2015)

Ne lava lelei pe hotau fatongia ki he 'apitanga, 'i he visone 'a e siasi SUTT 'i Tonga, 'a hono fakamamafa 'i 'a e tokanga ke lau 'a e tohitapu pea mo'ui'aki 'a e ne fai ki Tonga. Koia ne fai fakavahe pe 'a e



ngaahi ako tohitapu pea fai fakato'u, pea ne nau nofo ki he vahe hahake (Lavengatonga, Ha'asini).

Ko e ngaahi polokalama 'aukai ne fai ki Toloa, pea ko e ngaahi faiva ne fai ki Sia'atoutai pehe ki he ngaahi hiva, Hiva'i veesi lauloto, ngaahi drama he Tohi 'Ekisoto, ne fai ki mala'e Maamaloa. Ne toki Malanga Tuku mo e Fakaului he Sapate pea matuku ai pe.

Ko e hoko atu 'a e 'apitanga ni, ki he kaha'u, 'e toki fanongongo mai amui .

A'AHU KI HE PILISONE (Mt Eden, Auckland Central Remand Prison, Paremoremo, Spring Hills, Wiri Women Prison)

'Oku kei holoitonga pe hono ahia 'a e pilisone, tu'o taha he mahina hono fai 'e Mangere mo Ellerslie ki pilisone Mt Eden. 'Oku fai 'e ngaue lahi ki he toenga 'o e ngaahi siasi, kenau kau ki he 'a'ahi ki pilisone, he 'oku fiema'u lahi kiai. 'Oku teuteu a Mangere ki he hu ki he pilisone 'oe kakai fefine 'i Wiri, Manukau.

## POTUNGAUE TALAVOU MO E FINEMUI

*Fakafeta'i kia Sihova 'i he 'ene tauhi mai 'a e potungaue To'utupu 'a e Vahenga ngaue 'o mau a'usia mai ai 'a e kuata Ma'asi. Fakafeta'i, 'he 'oku ne tali 'emau lotu pea kau 'i he 'emau me'a kotoa. Kae 'ataa ke fakahoko atu ha ki'i ongoongo mei he potungaue 'a e to'utupu VAM.*

'Oku lelei pe 'a e kau Faifekau mo e kau taki 'o e potungaue. Pea 'oku lelei pe 'a e fanau tupu neongo e mohu faingata'a.

Ne lava lelei 'a e ngaahi fakataha 'a e kau Sekelitali, he mahina ko Sanuali ne fai ki Henderson, mahina ko Fepueli ne fai ki Ellerslie pea mahina ko Ma'asi ne fai ia ki Epsom. Fakamalo lahi atu ki he kau Faifekau, Setuata mo e si'i ngaahi matu'a ne talitali lelei 'a e ngaahi fakataha ni.

### Ko e ngaahi ngaue kuo lava:

Tali Ui Tisema- ne lava lelei 'a e tali ui 'a e to'utupu ne fakahoko 'i Tisema. Ko e ngaahi fokotu'u pe mei he komiti ngaue- ke ki'i 'asili lelei ange 'a e polokalama ki he kuata Tisema ke hoa mo e fiema'u 'a e to'utupu. Ka 'e toki 'oatu a' e ngaahi fokotu'u koia he kuata Sepitema.

Sanuali 'aho 3- ne lava 'a e fatongia hiva ki he Malanga fakatahataha ne tapuaki'i ai 'a e kau ma'u lakanga.

Sanuali 'aho 15 Malanga fakaava 'a e To'utupu- ne Malanga ai 'a e Faifekau Pule pea na'e lava mai mo e kulupu Praise and Worship mei Sia'atoutai.

Sanuali 'aho 16 Education Expo- ne lava atu 'a e fanau 'e ni'ihiki he Expo ne fakahoko he 'aho 16 'o Sanuali.

Sanuali 'aho 29-31 Sports Camp (Matamata) ne kau e ni'ihiki 'o 'etau fanau 'i he 'apitanga sipoti ne fakahoko 'i Matamata pea na'e lava atu 'a e timi 'e ua.

Fepueli/Ma'asi Ne lipooti mai 'e he kau

Sekelitali 'a e lava 'enau ngaahi fe'a'ahi'aki pea ko e konga lahi 'o e ngaahi polokalama ne tataki ia 'e he to'utupu.

Fepueli- Ne lava lelei 'a e feinga pa'anga (Sio Faiva) 'a e potungaue he 'aho 29 'o Fepueli ki Westcity Events Cinemas pea na'e fakalata 'aupito 'a e sio faiva. Ko e faiva ne hulu 'oku ui ko e 'War Room' - fakamamafa ki he mahu'inga 'a e lotu lilo mo e 'ave ki he 'Otua 'etau me'a kotoa tautefito ki he nofo ma'uma'uluta 'a e famili. Pehe foki mo e mahu'inga 'a e mentoring- ke ako'i ha taha kene hoko atu 'a e visone kuo tuku 'e he 'Eiki 'i ho'o loto ke ngaue'i 'i he maama ko 'eni.

Ne fe'unga 'a e tikite ne fakatau mo e tikite 'e 440. Ne ma'u 'a e \$3080 'a e to'utupu. Fakamalo atu ki he ngaahi potusiasi ne nau fakatau 'enau tikite. Ne kau mai foki mo e to'utupu mei St Johns, St Pauls (Hamilton), SUTT Otahuhu, Jordan River AOG, Mo'ui Fo'ou 'ia Kalaisi, Potter's House mo e St Mary's Catholic. Fakamalo lahi atu ki he Faifekau Pule, Sekelitali lahi, kau Setuata moe ngaahi matu'a ne mou poupu'i mai 'a e to'utupu 'i he feinga pa'anga ni.

Ma'asi- Ne lava lelei mo e feinga pa'anga koniseti 'a e Vaheleto mo e Vahekolo he 'aho 4 mo e 'aho 11 'o Ma'asi- pea na'e ma'u ai 'a e pa'anga 'e \$26,334.30. Fakamalo lahi atu ki he si'i ngaahi matu'a ne mou poupu'i 'etau fanau moe li pa'anga lahi ne mou me'a'ofa mai 'aki ki he potungaue. Fakamalo atu ki he kaingalotu Otahuhu mo Ponsonby hono fakataa mai ho'omou 'apisiasi ke fai ai 'a e koniseti.

Fakamalo atu kia Pahulu (Toloa Katoa) mo Potu'ihuo Kauvao 'o Aotearoa (Ofila Tongi) 'i ho'omo angalelei 'o MC ma'ae to'utupu. Fakamalo atu ki he kau Faifekau, kau Setuata pehe foki ki he Sekelitali lahi 'i ho'omou me'a

ange 'o poupu'i 'a e fanau. Ke tapuaki'i mo totongi fakafoki kiate kimoutolu 'e he 'Otua 'o fakatata ki he ma'oni'oni takitaha a'ana.

### Ngaahi ngaue 'oku teu kiai:

-Fundraising (feinga pa'anga) - 'E fakahoko 'a e ngaahi koniseti feinga pa'anga faka'osi ma'ae potungaue- 'aho 8 'o 'Epeleli = **Vahesaute** ki he hall Fuakava Ta'engata 'o Kenani Otahuhu he taimi 8 efiafi. Katakai fetu'utaki kia Pauline Tu'ipulotu (coordinator vahe saute) ki he ngaahi fakaikiiki 021 141 8749.

-Apitanga Pekia - 'Oku tuku atu pe ki he kau Sekelitali 'o e to'utupu kenau taki taha fokotu'utu 'enau ngaahi fatongia 'oku faka'amu mei he polokalama (efiafi Falaite mo e pongipongi Tokonaki).

Fakataha Fakavahefonua- 'oku tuku mai 'e he Faifekau Sea ke fokotu'utu 'e he komiti ngaue 'a e to'utupu ha polokalama ki he efiafi Falaite mo e Tokonaki 'o e Vahefonua. Katakai 'o kau atu 'i ho'omou ngaahi lotu ke tau muimui pe ki he taki 'a e Laumalie Ma'oni'oni mo hono finangalo.

### Ngaahi me'a kehe:

'E fakahoko 'a e Kemi 'a e To'utupu he 'aho 18-21 Siulai 2016: 'e \$200 ma'ae tokotaha 'a e Early bird registration pea 'e ngata ia he 'aho 30 'o Me. Pea koe lesisita tomui 'e \$240 ma'ae tokotaha pea 'e tapuni e lesisita kotoa pe ki he kemi he 'aho 18 'o Siune. Katakai 'o talatala atu ena ki he kau Sekelitali 'o e To'utupu kenau teuteu kiai kei taimi.

'Oku 'iai 'a e kole mei he kau Sekelitali ke tuku hake 'a e ta'u ngofua 'o kinautolu 'oku fie kau mai ki he kemi koe faka'amu ke malu'i pe 'etau fanau na'a hoko ha fakatamaki. Pea ke hoa pe 'a e polokalama fakatatau ki he 'enau ta'u lahi. 'E faingofua ange ki he komiti ke fokotu'utu 'a e kemi ke tokoni 'i 'etau to'utupu

'oku ta'u 16 'o fai ki 'olunga, 'ikai toe fiema'u ke fakama'opo'opo ha ngaahi foomu fakangofua mei he matu'a (permission slips).

Ka 'e feinga pe 'a e Komiti ke fokotu'u ha polokalama efiafi 'i hotau potungaue pe ke kau mai kiai 'a e to'utupu ta'u si'i hifo he ta'u 16 kae 'osi kolisi. Katakai fetu'utaki kia Meleseini Talia'uli 0211793658 ki he ngaahi fakaikiiki.

Kuo tu'utu'uni mei he kau fakataha 'o e kau Sekelitali: ko e ngaahi Siasi koe 'oku 'ikai kau mai ki ha feinga pa'anga ma'ae potungaue, kataki 'e hiki hake 'o \$250 ma'ae tokotaha ki he kemi tu'unga pe 'i he feinga ke malu'i 'akinautolu kuo nau si'i tokoni ki hono fakapa'anga 'a e potungaue.

'Oku 'iai pe 'a e faka'amu ke hoko 'eni ko ha fakalotalahi ki he potungaue talavou mo e finemui takitaha, ke faingofua 'etau ngaue fakataha 'i he kaha'u telia na'a mamio ha ni'ihiki he ngaue 'oku tau fai. 'ikai ngata ai, ke pole'i 'a e ngaahi to'utupu ke tau kau fakataha he me'a kotoa pe. 'Oku fai pe 'a e ngaue 'a e kau coordinators, ke 'oange ha faingamalie faka'osi pe kiate kinautolu kuo te'eki ke kau mai ke kau hake mo e vahe saute 'i he feinga pa'anga koniseti koia 'e fakahoko he 'aho 8 'o 'Epeleli.

Ko e ngaahi foomu lesisita 'e toki tufa atu ia ki he kau Sekelitali mo e kau taki 'o e potungaue. Ka ai ha ngaahi fahu'i fekau'aki mo e lesisita kataki 'o fetu'utaki kia Neomai Pole 021 154 9068 pe ko Meleseini Talia'uli.

Ko e patiseti (budget) fakaangaanga 'eni ki he kemi 'e fakahoko 'i Siulai.

'Oku 'iai 'a e faka'amu 'e toko 300 tupu pea 'oku kei fai pe 'a e fekumi ki ha kau Sponsor ke lava 'o tokoni fakaepa'anga pe ko ha ngaahi naunau ke hao atu ha pa'anga he potungaue ke hoko atu 'a e ngaue 'o e ta'u ni mo e ta'u kaha'u foki.

## FANONGONONGO

Ko e fakamanatu atu pe 'etau Vahefonua 'e fai he 'aho 22 - 24 'Epeleli 2016 ki Lotofale'ia.

Ko e ngaahi lipooti ki he Fakataha Vahefonua 'a e ngaahi fai'angalotu, Potungaue mo e ngaahi komiti, ke mou kataki 'omi ki he talakai@xtra.co.nz 'oua toe tomui he 'aho 8 Falaite 'o 'Epeleli 2016.

Polokalama he Pongipongi Falaite 'a e Vahefonua ko e Fakataha Faka Vahefonua kau Faifekau, Ko e lotu kamata 'I he 10.00 pongipongi.

'Oku fai 'a e fakataha ki Tokaima'ananga, Otara.  
**FALAITA 22 'EPELELI**

Polokalama ki he Efiafi Falaite 22 'Epeleli kamata he 7.00 efiafi. - Lotofale'ia, Mangere.

Ko e Polotu fakafe'iloaki 'a e Vahefonua 'e tataki kitautolu 'e he to'utupu. Ke fakaongoongo mai pe ngaahi Potungaue To'utupu ko e ngaahi polokalama 'o e po lotu 'e fakahoko he to'utupu 'e toki fakahoko atu komiti to'utupu.

### TOKONAKI 23 'EPELELI

Kamata 'aki 'a e Lotu Hu mo e fakafeta'i he 8.30 pongipongi.

Kamata 'a e fakataha he 9.00 pongipongi pea hoko atu ai pe ki he fakataha.

Ko e houa efiafi 'e fakahoko ai e polokalama 'a e to'utupu he hili 'a e ma'u me'atokoni efiafi.

### SAPATE 24 'EPELELI

Lotu Hengihengi 7.00 pongipongi - Lotofale'ia, Mangere  
Malanga he 11.00 pongipongi

Hiva Fakavaha'alesoni he Malanga

1. Tataki 'e Lotofale'ia.
2. Vahenga Ngaue Vahe Loto.
3. Vahenga Ngaue Vahe Kolo.

## AKO LAUTOHI FAKASAPATE AKO KOMITI SILAPA VAHEFONUVA MOE KAU FAIAKO LAUTOHI FAKASAPATE TALAFEKAU 'O'E FUA KAVA FO'OU (PUKEKOHE) & FAKAFETA'I UAAFE (WAIUKU), Faifekau ongo Siasi - Rev Viliami Finau

*Fakafeta'i ki he 'Otua Mafimafi 'i he fakataulama pea tau a'usia 'a e 'uluaki Kuata 'o e tau 2016.*

### 1) CAMP LAUTOHI FAKASAPATE VAHEFONUVA - Sanuali 2016

Ne lava lelei camp pea koe tokolahi taha kau Faiako, Matu'a & Fanau na'e kau ki he camp ni koe kakai mei he Vahenga Ngaue Aokalani / Manukau. Ko e fuofua taimi eni ke fakakau mai matu'a tauhi fanau & fanau Lautohi FakaSapate ki he camp ni koe 'uhi koe ngaue lahi 'oku fai matu'a mei 'api 'i he ako leseni Faka-Me & teuteu ki he sivi fakata'u Potungaue. Na'e teuteu moe polokalama ma'ae fanau lolotonga 'a e kemi.

### 2) TEUTEU FAKAME

Na'e fokotu'u Lautohi FakaSapate mahina ko Fepueli, pea oku lolotonga femouekina 'a e ngaahi Lautohi Fakasapate fakakolo 'I he teuteu 'a e ngaahi leseni ki he Fakame.

### AKO KOMITI SILAPA

Na'e toki fakahoko ako Komiti Silapa Vahefonua ki Pukekohe & Waiuku 'aho Sapate, 06 Ma'asi 2016. 'Oku toe Lautohi Fakasapate 2 mei he ngaahi Siasi Fakakolo 'o e Vahenga Ngaue Aokalani Manukau ke fakakakato ako koe ni pea ko 'ene lava kotoa ia 'a e ako ki he Lautohi Fakasapate



Vahefonua.

Na'e fakahoko ako ni he 'osi pe Malanga Sapate 'a Pukekohe pea na'e foaki ai mo e naunau ke ngaue 'aki he kau Faiako ke tokoni ki hono ako'i Silapa kongia hono 2 'o e ta'u.

Na'e lava foki moe talitali 'ae ongo kainga lotu ni 'aki ha kai pola he 'osi 'ae ako.

Koe Faifekau Viliami Finau na'e toki fakama'opo'opo 'a e ako ni 'aki ha lea moe fakaloto lahi ki he Kau Faiako kotoa 'i he fatongia kuo ui kinautolu kiai 'e he Siasi.

### 3) FAKATAHA LAHI KAU FAIAKO VAHEFONUVA AOKALANI - FEPUELI - TOKAIMAANANGA.

Na'e lava lelei fuofua fakataha lahi Kau Faiako Lautohi FakaSapate Vahefonua 'Aokalani ki he tau ni pea na'e fakahoko ki he Vahenga Ngaue Tokaimaananga 'aho 23 Fepueli 2016. Ko e Faifekau Sea Potungaue Rev Vaikoloa Kilikiti na'e sea 'I he fakataha ni pea pehe ki he Faifekau Tokoni - Rev Foeata Tu'ipulotu na'e 'iai foki. Na'e tokolahi

aupito fakataha ni pea na'e lava mo hono fakafe'iloaki Kau Pule Lautohi fo'ou pea moe Kau Faiako fo'ou kuo ui kinautolu ki he ngaue he tau ni.

Tokolahi Kau Faiako fo'ou kuo nau pole ki he ngaue ni tupu mei he'enua kau ki he camp ni. Pehe foki moe lipooti mei he kemi 'a e ngaahi Komiti na'a nau fakalele ngaahi workshop lolotonga 'a e kemi & fakamatala pa'anga fekau'aki moe camp.

Talaloto Kau Faiako 'oku nau kau ma'u pe ki he kemi 'oku tokoni lahi ki he'enua ngaue failautohi fakasapate lolotonga 'a e ta'u. Ko e kemi 'oku fakata'u 2 pea koe kemi hoko 'oku toki fakahoko Sanuali 2018. Ma'u e ngaahi 'ata mei he camp ni 'I he peesi lautohi fakasapate facebook - Fakalekesi pea moe Touchstone.

### 4) FAKAMALO

'Oku ou fakafofonga atu ongo Faifekau Potungaue Lautohi Fakasapate moe Kau Faiako kotoa 'a e Potungaue 'a e fakamalo loto honga mo'oni 'i he tokoni mo e poupu kotoa kuo fai mei he kakai kotoa Siasi - Vahenga Ngaue 'Aokalani / Manukau pea lava ke ikuna ngaahi ngaue moe fokotu'utu'u ngaue 'ae Potungaue ni.

Tau fakamalo ki he 'Otua Mafimafi he'ene 'omi kelesi pea tau ma'u ivi he fatongia kuo tau fai.



## POTUNGAUE 'A FAFINE LIPOOTI KUATA MA'ASI 2016 'Aho 19 'o Ma'asi 2016



*Fakafeta'i fai ma'u ai pe ki he 'Otua ko e faingamalie 'o e mo'ui 'o lavengamalie ai 'a ha'a Fafine ki he 'uluaki Kuata 'o e ta'u 2016. 'Oku laumalie lelei pe 'a hou'eiki pea pehe ki he Fine'eiki Palesiteni 'o e Potungaue, Silila Kilikiti kae'uma'a hono Tokoni, Valeti Finau, kau Fine'eiki Faifekau, Tikoni mo e ngaahi hoa 'o e kau Faifekau, Ngaahi hoa 'o e kau Setuata pea he 'ikai ngalo foki si'i kau fine'eiki uitou hoa 'o e kau Faifekau kuo nau totau he mala'etau 'o e lotu, pea ki he si'i kau tokavaivai 'oku nau takoto pea mei 'api mo falemahahaki, pea mei he tu'ukimu'a 'o a'u ki he tu'ukimui.*

'Oku 'ikai ha lea 'e fe'unga ke fakatataua 'aki 'a e 'ofa lahi 'a e 'Otua kuo mau leve mon' ai 'i he 'aho ko 'eni, neongo kuo 'i ai si'a mau ngaahi kaunga fononga pilikimi kuo nau tatau mai he hikifononga 'o e ta'u ko 'eni, kae fakafeta'i 'oku ne 'i vaka pe 'o 'Eikivaka he fononga'anga.

### Ko e ngaahi Ngaue 'a e Potungaue

### Fakataha Fakata'u 2015, Malanga Tapuni, Fakamavae:

Na'e lava lelei 'a e Fakataha Fakata'u, Malanga Tapuni ki he

ta'u 'a e Potungaue 'a Fafine ki he ta'u 2015 kae'uma'a foki 'a e fakamavae mo e Fine'eiki Faifekau Pule 'o e Vahenga Ngaue kimu'a

Rev Setaita Kinahoi Veikune ka ko e Palesiteni Malolo 'i he Potungaue 'a Fafine mei he ta'u 2010 - 2015. Na'e fakahoko kotoa pe 'eni 'i he efi'afi Tokonaki 'aho 5 'o Tisema 2015 ki Vaine Mo'onia, Ponsonby.

Na'e teuteu foki 'e he Fine'eiki Faifekau Akoako, Rev Siutaisa Tukutau mo e Tokoni Palesiteni 'o e Potungaué, Valeti Finau pehe ki he kau fefine 'o Northcote mo Ponsonby 'a e ngaahi tepile me'atokoni faka'ofa'ofa ko e talitali 'o e fakataha'anga. Ko Rev Setaitaita Kinahoi Veikune pe na'a ne fakahoko 'a e Malanga.

### (A) Ko e Ngaahi Me'a mei he Fakataha Fakata'u:

#### (1) Ko e kau Ma'u Lakanga 'a e Potungaue 'a Fafine 2016

'Oku fili fakata'u 2 'a e ngaahi lakanga 'a e Potungaue 'a Fafine, koia ai na'e 'ikai ke fai ha fili lakanga 'i

he ta'u kuo 'osi ka 'e toki fili 'a e ngaahi lakanga 'i he fakataha fakata'u 'o e ta'u ni 2016. Ka ko kinautolu 'eni 'a e kau ma'u lakanga 'a e Potungaue ki he ta'u

2016

### (2) Fakanofu kau Faiako Akotapu Fo'ou

Na'e fakanofu foki ai 'e he Fakahinohino 'o e Akotapu, Rev Mosese Manukia 'i he Malanga ni 'a e kau fefine ko e kau Faiako Akotapu mei he ngaahi Fai'angalotu. Na'e tu'utu'uni ai pe 'i he Fakataha ni ke 'oua 'e toe fai 'a e fakanofu Faiako Akotapu 'i Tisema 'i he 'osi 'a e ta'u, kae toki fai faka'angataha pe mu'a 'a e fakanofu faiako Akotapu 'i he fakataha Fakavahefonua 'o Siula'i koe'uhi ko kinautolu 'a e kau fefine mei tu'a 'Aokalani mo e ngaahi Parish kehe 'oku fiema'u ke fakanofu.

### Ko kinautolu 'eni mei Aokalani/Manukau na'e fakanofu ko e kau Faiaako Akot.

### (E) Malanga Huufi 'o e Ta'u 2016

Na'e lava lelei hono fakahoko 'a e Malanga Huufi 'o e ngaahi ngaue 'a e Potungaue 'a Fafine 'i he kamata'anga 'o e ta'u ko 'eni ki Eilers lie koe'uhi koe mo'ua 'a e falelotu 'o Onehunga 'i he 'aho Tokonaki

20 'o Fepueli 2016. Ko e Tangata'eiki Faifekau Pule, Rev Vaikoloa Kilikiti na'a ne huufi pea ko 'ene kaveinga malanga

**"Tonunga kae Ta'ehounga"**. Potu Folofola Malanga na'e to'o ia mei he Kosipeli 'i

hono hikitoi 'e **Matu 23:37e** "..... hono tu'o taha 'eku loto ke tanaki ho'o fanau, 'o hange ko e tanaki 'e he motu'a moa hono fanganga 'o'ona ki hono lalo kapakau, ka na'e 'ikai te mou loto ki ai!

Ko e malanga tokolahi 'aupito pea na'e tokoni pe ki he Faifekau Malanga 'a e kau Fine'eiki Faifekau.

Lava lelei ai mo e ki'i leseni fakatata 'a 'Ioke Taha mo Sisu pea na'e fakakoloa lahi 'aupito. Ko e fakalotolahi mei he ki'i fanau mei 'Ioke Taha mo Sisu', neongo 'enua tokosi'i mo kaungatamaki ka 'oku nau loto lelei pe ke nau talangofua 'o fakahoko honau fatongia. Ko e kau hivá ko New Lynn, Panmure, Epsom mo Otahuhu. 'Ikai ke lava 'a e hiva 'a e To'u liki 'a Dominion.

### (F) A K O T A P U FAKATAHATAHA

Na'e lava lelei 'o fakahoko 'a e 'uluaki Akotapu Fakatahataha 'o e ta'u ni 'i he efi'afi 'aho Monite 29 'o Fepueli 2016 ki Dominion. Na'e tatakia ia 'e he faleako 'o Ponsonby.

### (H) 'AHOLOTU 'O MAMANI

Na'e lava atu 'a e Palesiteni 'o e Potungaué mo e ni'ihi 'o e kau Fefine ki he malanga 'o e 'Aholotu 'o Mamani 'i hono tatakia mo fakalele 'e he Siasi Fakatahataha 'i honau falelotu 'i he efi'afi Falaite 'aho 4 'o Ma'asi 2016 'i Mangere East. Fakakoloa foki ko e kaunga kau fakataha mo e Tangata'eiki

Faifekau Pule, Rev Vaikoloa Kilikiti 'i he feohi'anga ni.

### (I) LOTU SEINI, 'AKAU 'O E MOU'I, AKOTAPU FAKAKOLO

'Oku fakahoko faka siasi pe 'a e ngaahi polokalama ngaue ko 'eni 'a e Potungaue 'a Fafine . 'Oku nau fakahoko pe 'i he 'enua ngaahi taimi takitaha tukukehe pe 'a e Lotu Seini 'oku fai ia 'i he pongipongi Monite kotoa pe mei he 8:00am - 12:00pm pea 'oku 'osi vahevahe pe 'a e taki haafe houa 'a e fainga'angalotu moe taimi ke nau lotu ai. Ko e ni'ihi 'oku fakahoko fakataha ki falelotu ko e ni'ihi 'oku takitaha fai pe mei 'api.

### (K) Totongi Memipa Fakata'u (Membership Fee)

Fakamolemole 'oku faka'amu ke mau mai 'eni ki he Tauhi Pa'anga 'a e Potungaue, Kalolina Hafu ki he fakataha Kaluseti hono hoko 'aho 28 'o Me 2016 koe'uhi ke mau kae 'ave ki he NZMWF. Ko e totongi memipa 'oku \$8.00

### (L) Tohi 'Akau 'o e Mo'ui:

ko e tohi 'Akau 'o e Mo'ui 'e ma'u pe ia mei 'Ofisi 'o e Vahenga Ngaue meia Edwin mo Kalolo

### (M) Sikolasipi:

Kuo tapuni 'a e sikolasipi ki he ta'u ni 'i he 'aho 29 'o Fepueli 2016. Pea 'oku ma'u ia 'e he finemui mei Epsom ko Shirley Faleafa. 'Oku lolotonga feinga ako 'a Shirley 'i he Univesiti 'Aokalani pea ko e ta'u tolu 'aki 'eni 'ene fai 'a e polokalama ako ki he Bachelor of Social Work.

### (N) FAKAMALO

Fakamalo atu 'i he lotu mo e ngaahi ngaue kotoa pe mo e ngaahi poupu koe'uhi ko e ngaahi ngaue 'a e Potungaue 'a Fafine

Palesiteni	Silila Kilikiti	Dominion
Tokonani Palesiteni	Valeti Finau	Northcote
Sekelitali	'Amelia Hoglund	Ellerslie
T/Sekelitali	Fumi Schaaf	Dominion
Tauhi Pa'anga	Kalolina Hafu	New Lynn
T/Tauhi Pa'anga	Fumi Schaaf	Dominion
Faihiva	Siniva Vaitohi	Dominion
T/Faihiva	Teisa Maka	New Lynn
Pule Hiva	'Uila Pulu	Onehunga
Tokonani Pule Hiva	Susana Taukei'aho	Onehunga

1	Milika Eke	Lotu Hufia
2	'Ovava 'Aholelei	New Lynn
3	Halavai Hoha	New Lynn
4	Makalita Leha	Epsom
5	Salome Liva Vuna	Ellerslie