

TOUCHSTONE

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



Methodist & Catholic retirement homes join forces

Atawhai Assisi will maintain its Catholic ethos as it is incorporated into the Tamahere Eventide management structure.

By Paul Titus

A Methodist retirement village's purchase of a Catholic rest home is a union of shared values that also makes economic sense.

As from April 2018, Tamahere Eventide Rest Home and Retirement Village take ownership of Atawhai Mercy Assisi Home and Hospital. The two complexes are located near each other on semirural land southeast of Hamilton.

Tamahere CEO Louis Fick says the two businesses share the same Christian values and attitude to service and Atawhai

Assisi's Catholic ethos will be maintained under the new management structure.

"The Sisters of Mercy owned Atawhai Assisi. When they decided they needed to sell it, they did not want it to go to a commercial operator. They were willing to sell it to us at a reasonable rate, which will allow us to address a lot of deferred maintenance that requires attention," Louis says.

"A number of retired sisters and priests live at Atawhai Assisi. They are part of the pastoral team at the rest home and hospital. They will continue to do that and will work with Tamahere's pastoral team."

Tamahere support services general manager David McGeorge says all the frontline staff at Atawhai Assisi will be retained on their existing terms and conditions.

"There are 90 staff at Atawhai Assisi and more than 100 at Tamahere. With a combined staff of 200 we are a major employer in Hamilton, and providing jobs for skilled and semi-skilled people is part of our mission field," David says.

"Along with much needed painting and replacing leaking roofs, one of our first priorities at Atawhai Assisi will be to install our modern electronic management systems. We will

also change the management structure to the participatory model that we use at Tamahere."

Tamahere also has an extensive training programme for its staff, and Atawhai Assisi staff will now take part in it as well.

"We have high expectations for our staff, and we give them the training needed to meet those expectations. Our belief is that educated staff provide quality service."

"We have a dedicated education unit that works with WINTEC to train nurses to work in aged care. This will be



Louis Fick (left) and David McGeorge.

replicated at Atawhai Assisi. We provide supported training to all our other employees including caregivers, therapists, cleaners, kitchen hands and drivers."

Atawhai Assisi currently has 40 rest home rooms and a 46-bed hospital, while Tamahere has 43 dementia care and 41 rest home rooms, 108 villas, and 12 rental units.

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For new Wesley College principal it's all about teamwork

By Sophie Parish
Since 2015 Wesley College has improved its academic performance and increased its enrolment as it moves to a new co-ed era.

Former principal Steve Hargraves steered this change, along with the team of dedicated staff and teachers who have helped Maori and Pasifika students improve their test scores. Wesley College's National Certificate of Educational Achievement (NCEA) levels are now well above the national average.

This year Wesley College has welcomed a new principal. Brian Evans brings to the position a wealth of experience and a track record of coaching the Black Ferns women's rugby team to their 2010 Rugby World Cup victory.

Brian's time as principal at Kelston Boys' High School in West Auckland also brought significant improvement in NCEA pass rates. Brian says he does not shy away from a challenge.

"It was difficult coaching the

Black Ferns, because at the time we had minimal time and resources with the team compared to some of the opposition. This changed significantly after we won, but that period meant we had to be extremely focused and clever in our approach.

"Thankfully I had a group of very dedicated athletes who made it work. The team culture was very strong and I had to bring that out on and off the field," Brian says.

After the World Cup campaign Brian moved on to Kelston High. About 20 percent of the students at the Decile 3 school are Maori and 60 percent are of Pasifika descent.

Brian and the teachers at Kelston High helped students achieve grades higher than the national average, and they outperformed New Zealand Europeans in some areas.

"Raising everyone's expectations is a big part of it. We want our students to think that they can and will achieve something. Students actually bought in very



Brian Evans.

quickly and wanted to do their best.

"The staff were fantastic in reflecting what we could achieve by honing our skills and having conversations about what works," says Brian.

Coaching, teaching and leading are all similar, he says.

"The word I never stop using in any context is 'team'. Everything is about being on the same page and driving towards the same

goals. Everyone wants to be successful in their own way.

"My role is to find out what suits everyone without compromising my own beliefs and decisions about what needs to be done for success."

Over the past three years Steve Hargraves restructured Wesley College, moving away from an emphasis on sports to a focus on academics and pathways to a careers and trades.

"It is a great position to be in after what Steve has achieved. There is nothing like runs on the board to create hunger for success," Brian says.

Now we can look at University Entrance results and hone in on the different pathways. We are looking at quality in terms of merit and excellent NCEA passes. You cannot achieve this success without first having a belief that achievement is possible."

Brian enjoys Wesley College's unique culture. He enjoys the chapel every morning and says

starting the day with song, prayer and reflection brings the staff and students together.

Having been a boarder himself, he loves that part of the school's life as well.

"Each day is going to be an exciting challenge being back in a special character school, and continuing to raise the academic performance and faith of the students. I wouldn't mind winning a rugby title too."

Brian is working on his PhD in Maori and Pasifika studies. His thesis focuses on the external influences that support high achievement in the education of male Pasifika secondary students.

"Their cultural capital is immense. Church, family, culture - all these things that Pasifika and Maori students have in their worldview, and I am looking at how that can be harnessed and the effects it has on their learning," he says.

In his spare time Brian enjoys boxing and cycling to keep fit.

NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

A quick guide to using microphones

Many of us never need to get behind the business end of a microphone, but for those who do speak publically it is important to have a basic understanding of how different microphones work.

You can then adapt your speaking technique to suit different microphones in order to deliver your message effectively.

Microphones are components in virtually all audio systems. Thus, you may hear of studio microphones for recording, PA microphones for live sound, boom microphones for film shoots, instrument microphones for guitars or other musical instruments, boundary microphones or boundary effect microphones for theatre work or conference systems, lapel mics for seminars and meetings, and headset microphones for telephone call centres - just to mention a few.

While all microphones perform the same basic function, these different types are adapted to optimise meet different



Peter Lane.

needs in different environments.

That said, all microphones do have one thing in common: they convert a sound wave into an electrical signal in which the voltage and current are proportional to the original sound.

To perform this task microphones use a thin membrane, known as a diaphragm. The diaphragm mimics the

function of the human eardrum.

When sound waves strike a microphone's diaphragm, they cause it to move and this movement can be harnessed to create an electrical signal.

The way a sound system is engineered also affects how a microphone is used. A system designed for voice reinforcement usually uses sensitive microphones and tries to hide the microphones away so they don't distract from the presenter.

A vocal microphone for a rock band vocalist, by contrast, can be of much lower sensitivity but must be held within millimetres of the vocalist's mouth so that

it 'hears' only the voice and not all the other instruments around it.

So, as a speaker (in cooperation with the sound system operator) how do we go about making sure you can be heard and understood? Here are some tips:

1. Learn to recognise - or at least be able to take a good guess - what pick-up pattern the microphone has. If you have the opportunity to research beforehand, do so.

Then adjust your speech style accordingly. Speak firmly to dynamic microphones, but more relaxed and rounded to condenser microphones.

2. While standing normally, move the microphone so you are 'looking down the barrel' of the microphone. If you can't move the mic, move yourself. For guidance in using voice reinforcement systems, a hand-held microphone should be about a handspan from your mouth.

Microphones mounted on a stand-mounted or lectern should be about 15" or 400mm away from your mouth. If you are going to take a microphone off a stand and use it hand-held; remember that if it is set up for voice reinforcement, holding it close to your mouth will make it excessively loud.

3. Ensure your voice is clear and

controlled. The microphone doesn't make the sound for you, it reinforces the sound you make. If the sound you make is muddy, mumbled and unclear, the amplified sound will be, too.

4. Watch that you don't move off orientation to the microphone. It is fine to walk around if you are comfortable doing so as long as the microphone walks with you and stays properly oriented to your mouth.

This is why wireless mics such as lavalier clip-ons have been developed but you still need to take care with them. Some microphones are more tolerant than others, but just turning your head can make a big difference.

You speak to deliver a message. Don't let the technology become a distraction to that message.

Peter Lane is principal consultant at System Design & Communication Services. He has more than 30-years' experience with technology systems. He invites your questions and suggestions for articles.

Submit these to the Touchstone editor or to dct@dct.org.nz. People interested in ways to better use technology can visit the website dct.org.nz.

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Methodist imagine a future with fewer buildings

By David Hill
The Methodist Church is in need of some 20/20 vision. Prescription glasses may not be the answer, but with the year 2020 less than two years away a clear view of the future is needed if struggling congregations are to avoid extinction.



Trevor Hoggard.

To ponder the future of the Church, a subgroup of the Methodist Council of Conference addressed four questions: Why does the church need to change? What is the full extent of the change? What might this look like? And what of the existing church?

The result is a paper 'Methodism - 20/20 and Beyond', which has been prepared for the wider church to offer feedback.

Director of English-speaking ministry for the Methodist Church, Rev Trevor Hoggard

says initially it was not the plan for the group to examine where the church was heading.

"It was a meeting set up by Council of Conference to address the constant shortfall of the Connexional budget in meeting the Church's requirements."

Trevor says part of the financial problem is that resources are not always used efficiently. Roles are often duplicated, as the national church and congregations attempt to maintain existing structures amid declining memberships and new building regulations.

"In a number of places we are disappearing once a parish is no longer viable. The first thing that goes is full-time ordained ministry and then congregations continue on for a while with part-time ministry" Trevor says.

"But after a time that is no

longer tenable and eventually maintaining the church building becomes too hard. The church closes, members of the congregation are dispersed among neighbouring churches, and we sell the buildings."

But it doesn't have to be that way. The 20/20 Vision paper invites the church to remember its past. Methodism began as a renewal movement within the Church of England and founder John Wesley preached out in the community where people gathered.

The early movement had three types of gatherings - class meetings, bands and societies.

Societies were voluntary organisations which sat alongside the local Anglican parish, while class meetings and bands were small groups to support people in their faith journey.

The 20/20 Vision report suggests two areas of change. The first is a renewal of the early Methodist concepts of society and class, where people new to

Christian faith can explore and become disciples.

Trevor says societies could bring together people of any faith or none with the freedom to follow their interests. With the Internet this could be "a virtual gathering of like-minded people".

In the modern world, class meetings or home-based groups can still be a part of the wider Methodist Connexion. They could be resourced via a website and supported by lay preachers or ordained ministers as part of a circuit.

Methodist general secretary Rev David Bush took part in the Vision 20/20 discussions. He says groups could meet in a café, public place or homes.

"You may not have enough people to do an innovative church service, but if you have six or eight people why not meet in someone's home?" David says.

"Rather than being a means to survival, it could be a springboard for something in the

future. Small scale groups are often the springboard for bigger things," Trevor says.

The second proposed area of change suggests simplifying what it means to be a church.

Instead of being bogged down by compliance, some congregations may want to relinquish their buildings so they can better carry out their mission of serving their community.

"Buildings play an important part in church life, so when they no longer allow you to continue that work it's easy to think 'that's the end'," Trevor says. "Whether it's in a building or via a podcast, the gospel will be preached."

Along with Trevor and David, the other members of the 20/20 Vision working group were Rev Tevita Finau, Dr Arapera Ngaha, Rachael Masterton, and Sharon Tito.

A copy of the paper can be found on the Methodist Church of NZ website: methodist.org.nz.

Tongan church stamps out smoking

By Cory Miller

A Tongan Methodist church in Auckland has gone completely smoke-free with a ban on smoking anywhere on its grounds.

The move by the Northcote Tongan congregation is part of the wider church's vision to encourage healthier lifestyles.

The Methodist Church of NZ's Tongan synod, Vahefonua Tonga, has been encouraging its constituents to improve their physical and mental health, and one of its goals is to reduce, if not completely eliminate, smoking among its constituents.

Vahefonua Tonga superintendent Rev Tevita Finau says despite some initial resistance from some of the smokers at the church, the huge majority voted in favour of the ban, which was implemented late last year.

"Only a small minority are smokers. The majority don't smoke. They really understand the consequences of smoking."

Tevita says the move fell under the wider initiative of the Vahefonua mission arm, Siaola, which is pushing to improve the health of Tongan people for future generations.

Siaola has made a commitment to the Methodist Church's 10-year-vision 'Let the Children Live' and to achieve this goal it aims to tackle serious issues such as family violence, youth suicide, education, obesity and smoking.

Tevita says the biggest push for the smoking-ban came from the mothers in the congregation.

"The mothers are very adamant and

strong in promoting healthy lifestyles, not only for health reasons, but also financial reasons.

"It is expensive to buy a packet of cigarettes and so much money goes to buying smokes at the expense of the family meal or lunch for the kids."

Tevita's wife Valeti Finau is a member of the Northcote congregation, and she says the move was a good step towards getting people to stop smoking completely.

"We decided on the ban for the health of our families. We decided it's very important to make sure that we discourage people from smoking and we thought this is a good place to start."

Valeti says discussions towards a complete ban on the church premises began last year, and initially there was

some resistance, but eventually most came around.

"They finally accepted it was a good move and they will work on giving up smoking themselves."

She says it was important for the children of the congregation to have healthy role-models to look up to.

"We want our children to be exposed to a good and healthy lifestyle. We want to raise better, healthier families."

"Some of our congregation's smokers have completely given up cigarettes. That is a wonderful outcome of our total ban."

She is encouraging other congregations to follow suit.

"I want to encourage the rest of the 36 congregations in Vahefonua Tonga to stand up and put the total smoking ban in their church complex to ensure healthier happier families," Valeti says.



A group of environmentalists went on a short hikoi to remind government officials in Canterbury about their concerns for the health of the region's rivers.

Activists keep spotlight on Canterbury rivers

By David Hill

It has been one year since the effort to highlight the plight of Canterbury's rivers 'Walk for the Planet - 7 Rivers, 7 Weeks' was launched, and organisers don't want the message to be forgotten.

'Walk for the Planet - 7 Rivers, 7 Weeks' explored seven Canterbury rivers during March and April last year and their efforts became the focus of feature film Seven Rivers Walking.

The film examined the conditions of the region's rivers and documented local initiatives to improve water quality.

To mark the first anniversary of the project's inception, environmentalists turned their attention on the Christchurch City Council and Environment Canterbury on Thursday, March 1.

A pou (talking stick) that featured in the 7 Rivers, 7 Weeks walks and events last year is still in circulation. Supporters of the movement retrieved it from the Christchurch City Council on March 1 and took it on a short hikoi along the Otakaro Avon River to the Environment Canterbury (ECan) chambers.

Film-maker Kathleen Gallagher says the hikoi is a symbolic way to challenge the two councils to work together to improve the health of the city's rivers and to better manage water quality in Canterbury.

ECan chairperson Steve Lowndes says he accepts the challenge and he notes water and biodiversity are the top priorities in the Council's 2018-2028 long-term plan.

"What a delight it has been to receive

the pou, which is a symbol of the mahi (important work) and we will care for it for the period that we have it in our care. We look forward to receiving the next visitation to return it."

The pou was carved by Maori carver Rua Pickand. ECan sponsored the carving and also helped to pay for the filming of Seven Rivers Walking.

Walk for the Planet founder Rev Mark Gibson says the walking will continue as long as the health of the region's rivers and waterways is at stake.

He invited the councillors to join walkers in circumnavigating the Avon-Heathcote Estuary on Easter Saturday.

Walking and cycle treks of Te Waihora Lake Ellesmere and Wairewa Lake Forsyth are planned for September.

The Methodist Church seed-funded the 7 Rivers, 7 Weeks initiative and remains committed to the cause. Organisers received a message of support received from the Methodist Church's presidential team for last month's hikoi.

Walk for the Planet - 7 Rivers, 7 Weeks was launched at St Mark's Methodist Church in Christchurch and March 1, 2017.

The seven rivers it covered were the Waikirikiri-Selwyn, Rakaia, Orari, Rakahuri-Ashley and Waimakariri, as well as Christchurch's Otakaro-Avon and Opawaho-Heathcote Rivers.

Details of upcoming walks can be found on the Walk for the Planet - 7 Rivers, 7 Weeks page on Facebook.

'Stick with him Stoney'

To the editor,

During an episode of the Simpsons, Bart tells his sister Lisa that only by watching TV violence will she become immune to it.

Bart was not wrong. 'Experts' warn that over exposure to television and video game nasties does make us immune to inhumane violence and cruelty.

This is not a recent problem. In my youth, the rodeo at the Gore A&P Show shone brightly. Those two nights were when the young bloods of eastern Southland and western Otago tried their skill at bareback riding pesky cattle and unbroken horses.

Warmed up first by younger kids riding sheep, we yelled for each rider, secretly wishing

for someone to get a light goring or a kick in the 'safe area'.

The ambulance and medics were not there for a promotional exercise and we often go out wish. It was the Roman arena 1950s style - Gore's Gladiatorial Games. How we loved it.

In 1995 I found it was 'off the programme' at the A&P Show. Was it no longer PC? Had animal rights intervened?

Who knows, but in the 1950s and 1960s we did not care for our fellow creatures in the way God intended. I should have been pleased, yet that night in 1995 I was disappointed.

Like Bart, I had become immune to the sufferings of other beings.

Bill Elderton, Christchurch

Church should not be politicised

To the editor,

I see that Public Issue coordinator Betsan Martin is trying to recruit members of the Church to support her opposition to oil exploration.

This is a political and economic issue, and in our democracy we vote for a government every three years to manage these complex and nationally important issues.

Oil is essential for the survival and success

of our economy. It has absolutely nothing to do with our Christian faith. It is not a public issue that is relevant to the Christian church in New Zealand.

If Betsan wants to push these political issues, she is of course free to do so as an individual, but I am not happy that she tries to involve the Church in political issues.

Craig Rickit, Snells Beach

Network urges lay preachers to act locally

To the editor

I would like to endorse Rosalie Sugrue's excellent summary of the history of the New Zealand Lay Preachers' Association (NZLPA) and formation of the Methodist Lay Preachers' Network.

Because there was no Conference in 2017, the Network missed out on its annual gathering, and over the last few Conferences, services have not been held at local churches on the Sunday where lay preachers could lead a service.

In Christchurch in 2018, we look forward

to this happening again, followed by a lunch together.

As a Network, we encourage lay preachers to meet locally for training, planning and support. We have also expressed our interest to Trinity College for training with local tutors, and we are in conversation with Mission Resourcing, which has affirmed the important roles of parishes and Synods in the accreditation process.

Viv Whimster,

Convenor, Methodist Lay Preachers Network

Durham Street's rebirth lauded

To the editor,

Reading the wonderful story of the rebuilding of the beloved Durham Street Church brought tears to my eyes and deep thankfulness to my heart.

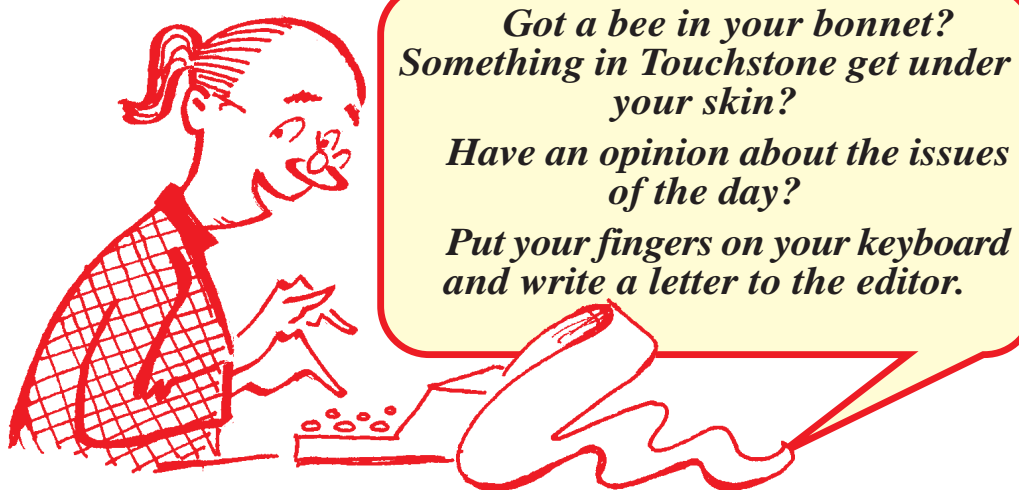
From a one-time resident of the parsonage:

Enid Dawson, Orakei

Correction to Lay Preachers Training letter

The March letter to the editor from John Thornley on home-based lay preacher training stated that oral exams and group study are favoured ways of training to become lay worship leaders.

John has clarified that he is not a fan of 'exams', so his corrected sentence would read: **"Oral discussion and group study are especially supportive for speakers of English as a second language."**



The Ageing Experience By Jan Fogg

Smartphones, robots and being human

I know many of you reading this have mobile phones and use email. Digital technology makes it easier to keep up with children living overseas, see photos of faraway friends and family, and even talk 'face-to-face' through Skype.

New technology has given us the ability to communicate and maintain contact that could not be dreamt of some years back.

Yet, we will also be aware of the concern expressed by some experts about the amount of time young people spend with their screens. In addition to concern for the way the brain develops, there is also concern for what these means of communication do to our humanness.

Communication is not simply exchanging facts or words. When we talk person-to-person, we listen to one another's voice and its tone and volume. We look in one another's eyes, read each other's body language and dress.

Real communication is a culturally complex business, and this complexity is not fully conveyed through a text or an email. Just ask your dog how important the power of voice is when it comes to communicating!

It's also linked to empathy, an important skill which our religious faith urges us to develop. In the Hebrew Scriptures, the Torah or books of the Law include stories that reveal empathy and compassion when justice is sometimes missing.

Jesus' shorthand interpretation of the 10 Commandments was to love God and to love our neighbours. He thus introduced in a clear way the strong association between love and justice.

What about older people? Surely it is better to have some communication

with friends and family rather than none.

A cup of tea with a neighbour seems to have fallen by the wayside. One writer researching all this found that people who receive care from a robot were quick to settle for the feeling of being cared for.

As we know, an important skill amongst caregivers is the ability to offer care and conversation. Good caregivers listen to our stories as they work and they share some of their own story.

Part of being human is to enter the inner world of another person and an important way we do this is through the stories we tell.

Human beings make mistakes, run late, forget things, and have bad days, whereas a robot may be programmed to get things right every time. How much error would we tolerate in order to receive the benefit of connectedness with another human?

After all, perceiving others' errors enables us to accept our own humanness.

So should we be concerned that the best means to create empathy with one another through communication is being lost?

For older people with established relationships, digital communication may offer an additional way to be connected. For our younger ones growing up, is it becoming a substitute?

It is over to us to maintain the art of conversation with friends and family, to be real in relationship and to be active in empathy through the good times and the challenging ones.

It is up to us to stand in their shoes, see the world through their eyes and try to feel what they are feeling so that we can speak about or act on what is troubling them.

FROM THE PRESIDENT AND THE VICE PRESIDENT

As we follow Christ, we discover new life

We have just passed through Easter, the time we hear the familiar stories and meet up again with the central characters of this key event in our Christian year.

Jesus' suffering, death and resurrection are central to our faith, and we often identify with one or more of those who were witnesses to the struggles, despair and unexpected joy that are part of Easter.

As individuals or parishes, perhaps we share bewilderment and grief when the life that we have known comes to an end. Often we are tempted to run away from faith when life doesn't match our expectations.

Sometimes God comes to us unexpectedly in resurrection moments and we know a deep joy.

For Thomas, it is a matter of not accepting a second-hand story but hanging on in faith until the risen Christ appears to him, proclaiming that he shares our human suffering.

For Paul, it is not until he is on the Damascus Road that he experiences Jesus

Christ as the risen Saviour. Before then, he is not willing to accept any story told by the community that follows Jesus.

What is your own Good Friday or Easter story?

We have both heard and been part of Good Friday and Easter stories this month. Viv attended the service at the St Paul's building in London Street, Hamilton as past and present members prayed and sang and walked through the church for a final time.

Meetings of Tauwi Strategy and Stationing and Council of Conference bring their mix of desert stories, of sadness but also of hope. We know that as we meet together, the Spirit of the risen Christ is present to encourage and breathe new life into us.

Prince took part recently in the Conference on World Mission and Evangelism at Arusha, Tanzania. The workshops on transforming discipleship and accounts of empowerment and justice



President
Prince Devandan



Vice President
Viv Whimster

across barriers of race and gender spoke to him of new life.

New life is the true meaning of Easter. Life cannot be new unless and until the old comes to an end. The celebration of Easter is not possible without observing Good Friday, when one part of life ends for Jesus and the community that follows him.

We may despair over what is no longer here - a church building, a community that gathered there, a loved one. Then we remember that every beginning has an end,

an end when we leave behind one part of life and move into the new.

If we are tempted to confine the experience of new life with a risen Christ to a church building, we need to be reminded that the life of resurrection has become a movement not confined to Jerusalem, or Palestine, but one that spread to the ends of the earth.

Now, wherever we encounter the risen Lord, the experience is accompanied by a joyous greeting of 'Hallelujah!'

So, we are challenged to be a vibrant community, giving expression to life with the risen Christ. As we follow where he leads, we will discover new life.

We pray that for us all, in some way, there may be a new experience of resurrection over this Easter season so that to the joyful exclamation "Christ is risen", we can respond from the heart with an "Hallelujah, Christ is risen indeed!"

A Methodist's tribute to Stephen Hawking

By Bill Peddie

The recent death of the astrophysicist and cosmologist Stephen Hawking should invite reflection from many beyond the scientific community.

In 1905 Albert Einstein published his paper on relativity, but when the then president of the Royal Society gave his annual address at the end of that year, he lamented that no significant scientific discoveries had been made in the past 12 months.

In the same way, I suspect, it will be some time before the general public realizes what many have missed in the extraordinary story of the wheelchair-bound genius.

For a man in the clutches of a crippling disability (a rather rare and unpleasant form of motor neurone disease) Stephen Hawking was an extraordinary phenomenon. His power of movement gradually disappeared and along with it his ability to control his computer assisted speech. Eventually only a single cheek muscle was capable of directing the articulation of his sophisticated and at times extremely witty conversation.

Several conservative Christians are on record for castigating Hawking for his atheism and his attacks on the forms of religion that he considered shaped by edict and authoritarianism. It is simply not true, however, that Stephen dissociated himself from what some of us might consider essential religious teaching on concepts like awe, wonder and love.

We encounter his scepticism in comments like this one from 2010: "There is a fundamental difference between religion, which is based on authority, and science, which is based on observation and reason. Science will win, because it works."

After looking at his numerous comments on the topic, I suspect Stephen's main concern was that many religious people did not share his determination that honest observation and testing of hypotheses should be at the centre of shaping belief.

Like Einstein he was quite clear that the workings of the laws of nature did not allow for a God who interfered with nature. Given that many Christians pray as if God can be cajoled into changing outcomes, we can

understand something of his concern.

Stephen inspired many of his friends and family members with his concerns for those around him and his children quoted him as saying: "It would not be much of a universe if it wasn't home to the people you love."

Given his own extraordinary health struggles perhaps it was inevitable he would come to offer support to those with disabilities.



Stephen Hawking

In a May 2011 interview with the New York Times he offered the following: "My advice to other disabled people would be, concentrate on things your disability doesn't prevent you doing well, and don't regret the things it interferes with. Don't be disabled in spirit, as well as physically."

A few days ago I mentioned Stephen's death to a conservative

Christian who responded by wondering what Stephen was now likely to be saying to the God he had claimed not to believe in. While I was reluctant to speculate it did occur to me that one possible reply for Stephen would be to ask such a God if the self-identified true believers usually made a better job of encouraging the disabled.

No doubt the physics fraternity will remember him best for his groundbreaking work on the nature of the big bang and his now confirmed mathematical prediction of the form of radiation coming from black holes.

Stephen's work on the probability of multiple universes is also starting to influence an increasing number of workers in the field and it is likely we will be hearing much on this topic over the next few years.

Much of the reading public will already be familiar with his popular best seller 'A Brief History of Time', which made many of the difficult concepts of the evolving universe accessible to the layman.

Although we can be certain that our understanding of the mysterious universe will continue to evolve, it is always worth remembering that giant intellectual strides are relatively uncommon and when someone with gifts of humanity as well as intellect emerges to mark a new path there is good reason to celebrate.

Bill Peddie is a lay preacher in the Papakura Crossroads Methodist Parish.

What it means to be Methodist... Part III

By Kathryn Walters

The third social principle of Methodism focuses on employment with fairness and dignity.

The Methodist Church says anyone willing and able to work should be able to do so. It advocates for a fair living wage and equal pay for men and women and the right of workers to organise, and against forced labour and exploitation.

What will it take to eradicate slave, child and sweated labour? Part of a solution lies with consumers such as you and I. Do we know where our goods are made? How they are made?

The dirt cheap items we purchase may be dirt cheap because they are made using forced labour. How many of us purchase from brand named stores or major conglomerations knowing that their labour practices are less than ethical?

Australian ABC news did a report on leading clothing retailers and how well they stacked up to scrutiny. You can see the results at ab.co/2xhKvrl.

Like many things in life, it is easier to read about these principles than to live them out. But this is the challenge of our faith.

Principle IV

Methodism's fourth social principle is to look after our most vulnerable people. This principle is inspired by many scriptural verses, including Psalm 82. "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked."

The Methodist Church stands for a reasonable standard of living for those who are not able to work because of age, infirmity or family needs. Children and youth should be nurtured and protected.

We seek to remove the root causes that perpetuate cycles of poverty, unemployment, abuse and the widening gap between rich and poor.

By now we are familiar with the statistics that show more people in New Zealand live in poverty, languish on surgical waiting lists, or struggle to find a safe, affordable place to live.

So how can we live out this principle in a way that could address this? Breakfast clubs, food banks, social

housing and prison ministry, are just some ways that we share our resources with others for the common good.

Educational programmes that equip people for employment, big brother or sister programmes that support isolated families and advocacy services can also help.

Living out this principle also means ensuring that our own behaviours do not contribute to problem. We need to be good employers who pay a living wage. We need to listen to the stories of our vulnerable people with respect and love.

Principle V

Methodism's fifth social principle is simply to live well and with integrity. According to the law book, this means ensuring that all people have the right to quality education, health care, and housing.

It means freedom of conscience, integrity of public life, secrecy of the ballot, access to the courts, and the right of each citizen to participate in political decision making.

How can we do this when our health systems lack resources and more New Zealanders face poverty and inadequate housing? In part this is a political problem but it is also a social problem - our problem.

There is a growing culture of scarcity and fear that there is not enough to go around. Those who own their own home, have health insurance, and can afford tertiary education are afraid this could be taken away.

What would happen if we engendered a culture of generosity? What would our nation look like if everyone shared what they could? Isn't that what gospel living means?

Under this principle we should make our voices heard. Where there is injustice, use our influence to challenge the status-quo. As congregations we can support social housing and prison and hospital chaplaincies.

We can pray and we can challenge ourselves when we find our thoughts turning towards scarcity and fear rather than one of generosity. We can work to build empathy and compassion around mental health and poverty.

Rev Kathryn Walters is superintendent of the Central South Island Synod.

Fire clouds rural church's future

By David Hill

The fate of the former Winchmore Methodist Church in rural Mid-Canterbury is uncertain.

The small church was decommissioned in 2011 and was ready to be sold until a fire struck on January 20.

Brian Reesby, who has been involved with the church for more than 50 years, says the fate of the former church building is in the hands of insurers and a sale is still possible.

"It is a bit of a humbug really. We thought we had all the boxes ticked off and then this happens. The lady who was buying it has asked for a further one month extension so she can consider the insurance implications and the council consent process. She has not forgone her contract, which we thought might happen."

Brian says the church was decommissioned soon after the small congregation celebrated the church's 100th anniversary.

Winchmore District Church, which is located about 8.0 km from Ashburton, was established following a meeting at Winchmore School in March 1911.



Brian's family began a long association with the church when he was about three or four years old when his sister was baptised in the church.

He raised his own family in the church, with his children attending the Sunday school and his grandchildren being christened in the church.

Other families such as the Maginness family and the Browns also had long associations with the church.

Disciples of unity in an unjust world

In March the World Council of Churches held its Conference on World Mission and Evangelism (CWME), which ended with a call to discipleship.

More than 1000 people gathered in Tanzania for the CWME. They came from different Christian traditions across the world, though all are engaged in mission and evangelism and among them was Methodist Church of NZ president Rev Prince Devandan.

The statement outlining the CWME says that despite some glimmers of hope, death-dealing forces are shaking the world order and inflicting suffering on many. This includes the shocking accumulation of wealth due to a global financial system that enriches few and impoverishes many.

This global imperial system has made the financial market one of the idols of our time and has strengthened cultures of domination and discrimination that continue to marginalize and exclude millions, the statement continues.

"Discipleship is both a gift and a calling to be active collaborators with God for the transforming of



The Conference on World Mission and Evangelism called on Christians to transform the world.

the world," the statement reads.

It then lists the many ways in which people might follow a call to transforming discipleship.

Among the calls are to proclaim the good news of Jesus Christ. This is about the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life in word and deed.

We must do this in a violent world, where many are sacrificed to the idols of death and many have not yet heard the gospel.

Another call reads: "We are called to discern the word of God

in a world that communicates many contradictory, false, and confusing messages."

CWME participants described their call to care for God's creation and be in solidarity with nations severely affected by climate change.

"We are called as disciples to belong together in a just and inclusive community. We are on a quest for unity in our ecumenical journey in a world that is based upon marginalization and exclusion."

CWME called for us to break down walls and seek justice with people who are dispossessed and displaced from their lands. This includes migrants, refugees and asylum seekers.

"We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power," the CWME statement concludes. "We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation."

At the CWME plenary, Rt Rev Dhiloraj Canagasabay said that discipleship takes place when we intentionally and sacrificially live every moment of our lives committed to following Jesus.

HONEST TO GOD

By Ian Harris

Icons sacred and secular

Icons, it seems, are busting out all over. Not a week goes by without the addition of a few more specimens to the riotous profusion.

Among those I have noted are the Statue of Liberty, Auckland Harbour Bridge, Taihape's gumboot, the kiwi, the koala bear, pop star Madonna, the Fiscal Responsibility Act, our nuclear-free legislation, pavlova, the Kiwi long drop, southern lakes scenery, Christchurch's tram, the buzzy bee and Jonah Lomu. The Arts Foundation has its Icon Awards to honour 20 distinguished living artists.

In a different context, the computer world is chocker with icons - those little

graphics on the tool bar, for example, and oodles of graphics stored in innumerable web sites.

All this has happened in the past 20 or so years. But there is another, older use of the word which carries a richness that current populist usage can't begin to match.

The Greek word eikon means a likeness, image or representation - hence its application to symbols on the computer. But in the Christian story an icon was much more than a mere picture, more even than a representation of Christ, his mother Mary, the saints and martyrs, a biblical event, or anything else with sacred overtones.

In the Orthodox Christian traditions of Greece, the Balkans and Russia, icons were (and are) considered windows into eternity. They are "the Bible in art and theology in colour".

For hundreds of years they conveyed Christian teaching to people who could not read and for whom there were no books anyway. They could, however, learn by contemplating paintings or mosaics crammed with symbolism and allusion.

Icons are associated especially with the Byzantine empire, the eastern half of the old Roman empire centred on Constantinople. They developed and flourished over 1000 years, till the city fell to the Turks in 1453.

But they were not without controversy. In the 700s pious churchmen charged that icons broke the second of the 10 Commandments, which forbids the making of any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: you shall not bow down to them nor serve them, for that would be to usurp the place of God.

In 726 the Byzantine

emperor was won over to that view, and the authorities embarked on a century of iconoclasm (image-breaking). Icons were daubed with whitewash or destroyed to safeguard the purity of the faith, and mosaics were gouged from the walls.

Defenders of icons countered that since Christ did not just appear but took a real human body, it was quite in order to depict him. Finally in 843 an empress issued a decree

restoring icons to official favour - a decision still celebrated as the Triumph of Orthodoxy.

Supporters insist that they are not worshipped, which would make idols of them, but are

venerated for the way they create a feeling of reverence for the subject portrayed, and so bring people to a sense of the sacred.

Though to the modern eye icons are highly stylised and may seem other-worldly, in one sense they are remarkably secular: one argument for them is that they reveal the spirit-bearing potential of material things.

"Do not insult matter," said one advocate, "for it is not without honour. Nothing is to be despised that God has made."

Protestants who concentrate on getting the words right and the practical outworking of faith in daily life have something to learn from this. Creativity need not be confined to language. The imagination may soar in other ways, and there is always a place for artistic expressions of faith growing out of our secular environment and attuned to it.

Of course veneration of icons for what they convey can easily tip over into superstition about their inherent power. Prostration before them, offering incense, kissing them and attributing miracles, healing and victory in battle to them take icons into a world of mystery and magic, which makes secular people at best sceptical and at worst scornful.

All the more intriguing, then, that in secular New Zealand all sorts and sizes of people, objects and events are suddenly being acclaimed as 'icons' where words such as 'stars', 'champions', 'noteworthy' or 'splendid' would once have been perfectly adequate.

To admire sportspeople and artists of extraordinary talent, or to find outstanding achievements in any field inspiring, is one thing. But let's save 'icon' for those that deserve veneration - for which the test is that they stir a sense of the transcendent.



Ian Harris



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PUBLIC ISSUES NETWORK

By Betsan Martin, Public Issues co-ordinator

Climate justice at world evangelism hui

The World Council of Churches' Conference on World Mission and Evangelism (CWME) in Arusha, Tanzania took delegates into a world of fertile red soils, open markets full of produce and locally made garments, and women carrying bundles of goods on their heads.

Arusha is near Mt Kilimanjaro and for the delegates from Samoa, Fiji, Cook Islands, and Aotearoa-New Zealand there was an obvious link between the melting ice of the mountain and rising seas in the Pacific.

In his plenary session Adi Mariana Waqa from Fiji talked about indigenous values and the impact of global warming on Pacific peoples. This was the only time that climate change and ecological issues were brought to the attention of the CWME plenary.

More pressing was the issue of mission in the context of conflict.

For example, the Syriac Orthodox patriarch Ignatius Aphrem shared his heartbreaking ministry of 'embracing the cross'. He showed CWME delegates Christian churches in Syria destroyed in the war and shared liturgical services he and fellow seminarians held amongst their broken remains.

Workshops at CWME had an African format. They made use of Kiswili term 'warsha' which means dialogue to advance creative thinking. Each 90 minute session gave an opportunity to discuss themes and hear from many different contexts.

Betsan attended a land and water warsha where she heard from people dedicated to solving conflicts over water. A presentation on the Nile highlighted that 11 countries, including Tanzania, share the waters of the Nile. Tensions over transboundary access to water are mounting, especially among

Egypt, Ethiopia and Sudan.

Betsan discussed legislation around the Whanganui River that recognizes the river as an ancestor and legal person. Decisions about the river have to take into account its wellbeing.

New Zealand delegates introduced a talanoa process to give a sense of Pacific culture. Participants from Western countries recognized that our theologies have become intertwined with values that separate humans from nature.

Many of the understandings of people of faith are tied to notions of progress and the system that causes pollution and environmental destruction.

This can be healed with a shift towards relational theology and values, and we, in the Pacific region have the advantage of being in close to the traditions of indigenous societies.

We mentioned that the Pope's encyclical Laudato Si, is written



Fijian delegate Adi Mariana Waqa (left) addressed the CWME plenary session on climate change.

with a sense of kinship for our common home and offers inspirational theology for all peoples of faith.

Biblical studies from African theologians at CWME added to the major emphasis on African music and drama. The most compelling memory for Betsan was the dance of an Indonesian woman, Dr Septemmy Lakawa, depicting a woman crumpled by violence and then recovering her sense of dignity and beauty through this most graceful dance to the music of Lady Gaga's song 'You and I'.

A process of 'harvesting' the contributions of the conference was brought to the closing plenary, with the presentation of an outcome Arusha statement.

There was no mention of climate change in this, but our Warsha appealed to have this included. Finally, mention was made of 'climate ecology'.

While we asked for climate justice to be included in 'moving with the spirit' for the renewed mission of the church we accepted the framing the harvesters gave.

Pitching in for Nelson's refugees

By Brian Kendrick

Over the last 15 years or so, Nelson has changed from a predominantly European community to one of the most culturally diverse urban centres in NZ.

Much of this diversification is due to the work being done by the Red Cross with their Refugee Resettlement Programme.

The cultural scene in Nelson has been enriched by former refugees from Myanmar (both Chin and Kayan people), Nepal, Bhutan and, more recently, Colombia.

While the resettlement programme is heavily dependent of having teams of volunteers who help new families adjust to life in NZ, there is also a constant need for household items. While a good proportion of these come from donations of used items, there is an ongoing need for new pillows, hot water bottles in winter and essential kitchen items such as rice cookers which are rarely donated.



Hills Community Church children helped package up the cleaning supplies that Mapua's Hills Community Church bought for refugee families settling in Nelson. Photo courtesy of the Nelson Leader.

In recent years, St John's in the City Methodist Church has raised funds for these items, which help meet the needs of about 40 families per year.

This generosity of the people of St John's has not gone unnoticed and earlier this year, the congregation of Hills Community Church in nearby Mapua raised funds to assist.

A discussion with the staff at the Red Cross revealed the need for 'cleaning kits'. The Mapua congregation purchased the listed items and its children packed them neatly and attached their own artwork saying 'Welcome to Nelson'.

Very generous pricing discounts given by The Warehouse stretch the donated funds.

20 years being thrifty and welcoming

In 1998 a group at the Kapiti Uniting Parish dreamed of reaching out to the community through a modest recycling shop in the grounds of its Raumati Beach church.

The aim was not only to offer quality second-hand women's and children's clothing but to encourage locals to meet at the shop to browse and have a chat.

Now, in a special thanksgiving service, the Parish has commemorated 20 successful years of 'Thrifty Place'.

Rev Cornelia Grant commended those who had the original vision and the host of volunteers who put in countless hours.

She paid special tribute to the original and current project

coordinators, Lyn Thomas and Jan Gibbs.

Over the years 'Thrifty Place' has expanded into everything from crockery and menswear to garden tools and kitchenware.

"Thrifty Place brings the parish income, but its main purpose is to reach out to the community," Cornelia says.

"It frequently gifts clothing or bedding or furniture or household goods to Kapiti folk who are in difficult circumstances.

"According to our Christian calling we are to proclaim God's love and forgiveness and show compassion and love in our actions by reaching out to the poor, the outcast and the underprivileged in society."



The first 'Thrifty Place' coordinator Lyn Thomas (right) and current coordinator Jan Gibbs cut a commemorative cake, as Rev Cornelia Grant looks on.

Three more schools join Pacific mentoring scheme

By Cory Miller

A decade of success linking Tongan youth with mentors, who guide them on their educational and professional journeys, continues with students from three new Auckland schools jumping aboard the initiative.

The Laulotaha mentoring programme was first established in Wellington in 2008. This year an additional three schools in Papatoetoe, Henderson and Lynfield will provide young students with mentors.



Valeti Finau.

Valeti Finau is one of the key people behind the mentoring programme, and she says there is a desire in the community, and from teachers, to see Pacific students do better at school and improve their pass rates.

"The one-on-one programme creates opportunities to ensure kids are ready to receive information. It makes sure there is no gap in knowledge and the information in the classroom is well received."

She says it gives students from year one to 13 the opportunity to learn at their own pace with someone they can look up to.

"People who are role models are achievers who sit down with a student and talk about various pathways and share their dreams and expectations," Valeti says.

"Exposure to those stories of achievement will help inspire the students to become high achievers themselves."

The latest students to benefit from the programme will be children at Aorere College in Papatoetoe, Waitakere College

and Lynfield College.

Students from the high school will be assigned an appropriate mentor after their needs are assessed through conversations between the school and parents.

Mentors are matched to help students with a subject they may be struggling with and to offer

them guidance on their career path. They come from a range of professions and industries including lawyers, accountants, doctors and tradespeople. The mentors give their time freely to the students twice a month.

Valeti and other members of the Tongan Methodist Women Fellowship of Wellington initiated the Laulotaha with a vision to help Pacific children succeed in education.

They wanted to offer them real-life examples of success and regular support before the students reached a crisis point.

The programme is now driven by the Education Task Group of the Tongan congregation of the Wellington Methodist Parish, but it's not restricted to Methodist congregations alone. Laulotaha programmes are now run in collaboration with other denominations including the Tongan Assemblies of God, Mormons, Catholics and the Church of Tonga.

More than 10 years on from the programme's creation Valeti says it was "wonderful" to see how well it was working.

"It's my personal joy to see the reality of the vision. It's really great to see the children achieving," she says.

The stone is rolled away

John (20:1-31) announces that the God of uncompromising hope has met us in the garden tomb of our daily toil in life.

There God helps us to tend hearts that are broken, restore love that has grown cold, kindle hope that needs to give birth to grace, and find new possibilities and salvation for everyone.

Christ is alive! Alleluia!

God's steadfast love endures forever. This is the hope beyond our wildest dreams and that of Mary Magdalene as she approached Jesus' tomb and found the stone had been rolled away.

On the morning of the first day of the week, the disciples and followers of Jesus were in the thick of their emotional rollercoaster. Mary came prepared to anoint



Motekiai Fakatou

Jesus' body with spices (Mark 16:1), but she found an open empty tomb.

In shock and urgency, Mary sought out Peter and the disciples whom Jesus loved. Her fear has formed and she said, "They have taken my Lord out of the tomb, and we do not know where they have laid him," (John 20:2).

Peter and the other disciples ran to the tomb and they saw the headpiece was still rolled up in the shape of a head, and the graveclothes looking like a cocoon from which Jesus had emerged.

The disciples went home yet they did not understand the scripture, while Mary stood weeping outside the tomb. Through her tears she met the resurrected Jesus, but

she mistook her Lord as the gardener. The truth was revealed not through her blurry eyesight, but when she heard the voice of her Lord calling her name.

The voice of the risen Christ wipes away tears of grief and sorrow. It can awaken any one and us, if we are prepared to listen to the one who calls us by name.

After Mary heard her name, she responded with conviction that her Lord had risen. Then Jesus sent her forth with a message to share that Jesus is risen indeed and will ascend to our Father.

On that evening, the disciples were afraid. They hid behind locked doors, worried that they might be arrested and crucified. Amidst their fear, Jesus appeared.

He greeted them with the words "Peace be with you". Then he showed them his hands and his sides, and the disciples rejoiced when they saw the Lord.

MOTEKIAI FAKATOU REFLECTS ON JOHN

As we have celebrated Easter, we have moved to seek the risen Christ who gives us and the world assurance through the tears of loss, grief, unemployment, family conflict, homelessness, and illness.

Having seen the Christ beyond tears, we are called to live lives of discipleship and to serve and share the Good News with the broken hearted, unloved, marginalised, and abused.

Does our experience dictate the overwhelming promised love of God that came through the risen Christ?

Let us be encouraged and trust that the resurrected Christ has rolled back the stone from the grave and will wipe the tears of grief from our souls so that we proclaim the Easter message: Christ is alive and God's steadfast love endures forever.

Happy birthday Lloyd!

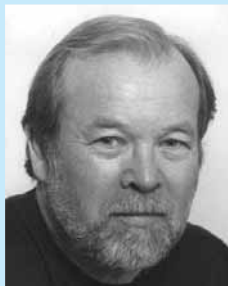
CONNECTIONS

By Jim Stuart

In 1994 I was enjoying another year as ecumenical chaplain and lecturer in Peace Studies at the University of Canterbury. I have always enjoyed teaching and working with students but I must admit it had taken an effort to re-establish the chaplaincy at the University following a significant gap.

After five years, I had developed some good relationships with the students, the teaching staff and the office of the vice-chancellor, particularly during a student occupation in protest about rising fees.

One night I was rung by a Presbyterian minister asking if I would be interested in putting my



Jim Stuart

name forward for the position of senior minister at a prominent Wellington church. St Andrew's on the Terrace was looking for a minister and my name had come up.

Located close to Parliament, St Andrew's was well known for its strong commitment to justice issues and its willingness to speak out. The congregation aimed to be a welcoming community and was increasingly advocating for the rights of gay, lesbian, bisexual and transgender people in and outside the church.

The phone call was unexpected, but I decided to let my name go forward. In the Presbyterian tradition, I was invited to preach, and, to my

surprise, as a Methodist minister I was called to the position.

There were many reasons to go to St Andrew's: its strong emphasis on justice and human rights, its history of political involvement and good theology, and the diversity and commitment of its membership. At the time the congregation was quite small, but one of its members was Lloyd Geering.

I knew Lloyd to be a controversial figure in the wider church, but he was a very faithful member of the congregation. In February, Lloyd celebrated his 100th birthday and I want to take the opportunity of my last Touchstone column to acknowledge his contribution as a very public theologian.

Lloyd is one of New Zealand's most innovative, courageous and challenging

thinkers. He has not been afraid to ask very modern questions of the Christian tradition.

His exploration of religion - first as an Old Testament scholar and then as a theologian - has opened up new pathways for many. Drawing on the deep traditions of theological scholarship, he has shared its insights into some of its fundamental questions: Who are we? Why are we here? Where are we going? How should we live?

Too often the Church has acted as though, these questions can be answered only inside its doors.

While the Church is often uncomfortable with questions and doubt, Lloyd is what my Old Testament professor at Tübingen University in Germany, Ernst Kasemann called a 'wegweiser' or signpost.

Theology is not a secret code only for the church. While people may not go to church, they do have questions about life. These are questions of faith, and, by his example, Lloyd shows why we need to keep asking these questions to help us live better on this planet.

There is another side to Lloyd that I cherish, his compassion and humanity. With his late wife Elaine, he demonstrated the warm hospitality that is at the heart of the Christian faith.

As part of a faith community, they shared their stories and concerns. I could always rely on Lloyd's support and his wisdom in the life of the congregation. He has followed in the best Wesleyan tradition of reaching out to the whole world as his parish.

Happy birthday, Lloyd.

Meanderings around the Central Plateau

By Jenny Chalmers

The road from Taupo to St Stephen's Church in Reporoa is a relatively straight drive. The elevation drops about 200 meters between the two towns. The area is volcanically active, so there is often steam issuing from the ground.

This is good Fonterra country. It has a huge dairy factory and a thermal power plant with a massive concrete cooling tower that harnesses nature for people's use.

From Taupo to Turangi's Church of the Cross, the road is windy but relatively flat. The scenery and views down the lake bring a spontaneous outburst of Joy Cowley's 'Benedicite Aotearoa'. The mountains, the bush, and the lake shore give to our God their thanks and praise.

Both Turangi and Reporoa are Uniting Parishes and as different from each other as the roads from my parish, St Andrew's in Taupo, is to theirs.

Reporoa is a Presbyterian-Anglican parish led by the

Presbyterian co-ordinating partner. The folk are strongly independent and see themselves as a community church.

Folk from Reporoa's worshipping community often lead the services. They have a strong Sunday school and an energetic youth group that meets monthly on Fridays. Its size and energy would make any traditional church leaders jealous.

On Christmas Eve, the church overflowed for a well-prepared and well-performed performance of Christmas carols, but most Sundays I attend, about 15 people are present.

Recently I left my sermon notes in Taupo and made do with an impromptu Bible study. It was well received, though I was puzzled when it ended in a passionate discussion about the Biblical authority of child baptism in my denomination, compared to adult baptism. This Presbyterian-Anglican parish has taken in some Baptist understandings!

At the other end of the lake, the

Turangi people struggle with huge losses in their worshipping community. This is an Anglican-Presbyterian-Methodist parish led by the Anglican co-ordinating partner, and Anglican priests associated with St Andrew's take the majority of the services.

At any service both the chalice and a tray of glasses are consecrated, surely a symbol of both our forebears' understandings and of our current tolerant attitudes toward hospitality.

Some of the Anglican folk in the partnership are keen that correct liturgical and altar practices are followed. Another non Anglican is keen to lay hands and pray for the officiant before the service.

Like many Christians, I often wonder what the future church will be. I am convinced that the Good News will continue - it is too good not to - but I am not sure how or where The Way will lead.

How will the next generation of worshippers gather? And the

generation after that? Will it be in house churches? Will there be denominational gatherings? Or will Christians come together in the style of the Pauline house churches?

Will the chalice matter? Or adult or infant baptism? What will be the important things that we carry into the future and what will we leave behind?

One parishioner at St Andrew's dreams of an interfaith worshipping space where Christians, Muslims and all the other religions come together in one glorious building to celebrate the grandeur of God's creation.

I am with him, and my prayer is that we can overcome the minutiae of difference, to be part of something far greater than we can ever imagine.

Rev Jenny Chalmers is the vicar of St Andrew's Taupo and an Anglican representative on the UCANZ Standing Committee. She is a member of the Wellington Abrahamic Council and the Australian Council of Christians and Jews.



Christchurch Methodist Mission and other church groups are coming up with creative ways to address the problem of homelessness.

If not in my backyard, then where?

Sometimes doing the right thing is not popular. The same people that say something should be done to address an important issue are often the first to say 'Not in my backyard'.

The Christchurch Methodist Mission (CMM) has been working on a number of housing initiatives in Christchurch and Blenheim to provide warm, affordable and secure housing to some of the most vulnerable people in the community despite this opposition.

Since the middle of last year, CMM and the Crossroads Marlborough Trust have been collaborating together as the Ministry of Social Development's preferred emergency housing provider in Blenheim, a place with the highest rate of homelessness per capita in NZ.

Previous to this the Government was spending almost \$100,000 a month to put homeless families and individuals up in motels on emergency grants, some for months at a time. After much opposition from neighbours, consent has finally been given for the Government to purchase the Brydan Motel in Blenheim, which the CMM-Crossroads partnership will manage.

This will enable 17 families to be housed in a modern motel complex where there is plenty of room for the children to play while permanent housing is found for them. A further seven households are being supported in individual houses.

Even though the motel represents an opportunity to make a tangible difference to those without a home, some of the neighbours were concerned that the motel's purchase would bring noise and crime and would lower house prices.

People want a solution to



The Linwood Housing Community provides homes to five struggling families.

homelessness, but often only if it doesn't impact on them. This attitude has posed a significant challenge in Christchurch as well. Businesses in the CBD have wanted the Christchurch City Council to remove rough sleepers from the area because they are not part of the 'new Christchurch' that is emerging from the ruins of the earthquakes.

The Housing First initiative is set to begin in Christchurch before winter and will support 100 of those sleeping rough into housing. It is a model that provides housing to those that have been homeless for at least a year without the requirement of a transition period or to be sober or drug free.

'Housing First' is a model of housing that grew out of the work of Dr Sam Tsemberis, a clinical community psychologist in the USA in the 1990s. It has been widely used in cities across the USA and in Canada and more recently in Hamilton and Auckland where Lifewise is using the Housing First model

to address street homelessness.

The initiative is being directly overseen by CMM (which is also the fund holder), Comcare, Otautahi Community Housing Trust and Emerge Aotearoa with a number of social service organisations, government agencies and people with lived experience of homelessness providing support.

This collaborative response will make a huge difference to those sleeping rough in the city and will bring together the organisations and groups working with those who are homeless.

Instead of simply removing people sleeping rough from the city centre, the Housing First initiative will provide housing, support services, and the tenacity to stick with them through any challenges they face to maintain their tenancy.

The church is called to make a difference to those in need, and housing is a critical issue that needs to be addressed.

In 2015, Linwood Avenue Union Church wanted to do something about the housing crisis in Christchurch. They had some spare land at the back of their church but didn't have the capital to develop it so approached CMM to see what was possible.

The church leased the land to CMM, which bought five relocatable houses from the Kaipoi Temporary Accommodation Village and transported them to Linwood. A year after the church first approached CMM, the Linwood Housing Community was opened and five homeless or families at risk of being homeless moved in.

If offering your own backyard is the most you can do, that is more than enough to make a difference to those in need.



Woodend and Rangiora Methodists gathered outside the earthquake damaged Woodend Methodist Church last month for prayer before restoration work began.

Historic Woodend church to rebound

By David Hill

The historic Woodend Methodist Church is being restored with the community in mind.

Woodend and Rangiora Methodists celebrated with prayer last month, as work finally got under way to restore the 1911 brick building. They want to bring some hope to the local community, more than seven years after the 2010 and 2011 earthquakes.

Rangiora-Woodend Methodist Parish council chairman Brent Garnett says he is thrilled to see work finally under way on the church and hall. It is expected to cost just over \$1 million.

"It is a great achievement for the Woodend community and the Woodend church. It has been a very long process, but right from the outset the restoration was done with the community in mind. Our intention is that the building will be used by the community and not just on Sunday."

Brent says the restored building will have a user-friendly interior with no pews.

The restoration has been made possible thanks to funding from Heritage New Zealand and the Lotteries Commission's Environment and Heritage Fund, which topped up insurance funds. Additional support has come from the Methodist Church's Central

South Island Synod.

Synod superintendent Rev Kathryn Walters and general secretary Rev David Bush ventured north from Christchurch to join the celebrations.

Kathryn says it is an exciting project for Rangiora and Woodend as a parish "and it helps to restore some hope about God in the community. I am looking forward to seeing the work completed."

She says last month's milestone is "another step in the journey" for churches in the district, with Rangiora's Trinity Methodist Church and hall being earthquake-strengthened last year and work recently getting under way to rebuild the Kaiapoi Co-operating Parish's manse.

"For many of our churches there has been a significant amount of discernment and reflection to decide whether to restore a church or to build something new for the church and the community."

Waimakariri mayor David Ayers has family connections with the Woodend Church, and he is excited to see another heritage building in the Waimakariri district restored.

"It's been a long wait for many congregations in the district, particularly for those with heritage buildings. It is important to get the buildings restored for local communities as well," David says.



Help families live better lives

Every child has a right to a good start in life. Everybody has dignity and worth in the sight of God.

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METHODIST
ALLIANCE AOTEAROA
NGA PURAPURA WETERIANA

Te Hahi Weteriana & Ngai Tahu - The 1950s till today

The Christchurch Central Mission was founded in 1939 by Rev Gardner Miller to support people in Christchurch's inner city. Initially the work included marriage guidance and prisoner rehabilitation. This quickly expanded to meals for the homeless, medical, dental and optician services, and work alongside youth.

In 1950 the Mission became part of the Methodist Church and Rev Wilf Falkingham was appointed superintendent. Wilf believed that the church could help address some of the shortcomings of the welfare state, and he established aged care facilities in Christchurch and Picton, counselling services, telephone support, coffee clubs, goodwill stores and Rehua Hostel.

Wilf was interested in youth welfare and in the trade training schemes for young Maori moving from rural to urban areas. He envisioned a higher profile for Maori in the Methodist Church and formed a strong relationship with Rev Wera Couch.

In 1952 Wilf, Wera and Joe Moss set up a hostel for girls in Stanmore Road that was named Rehua. In 1954, the hostel was converted to house young Maori men to learn trades, and the Maori Trade Training scheme was born.

It was the first of its kind in the South Island and was an acknowledgement of the long standing relationship between Te Hahi Weteriana and Ngai Tahu. It was jointly run by the Methodist Central Mission, Ngai Tahu elders, the Department of Maori Affairs and Christchurch



A welcoming hongi for members of the Alliance at Rehua marae's wharenui.



Former Methodist vice president Dr Arapera Ngaha (front right) leads a group of visitors onto Rehua Marae in Christchurch.

Polytechnic.

The Rehua Maori Apprentices Hostel provided young Maori men cheap accommodation in a community base and a Christian atmosphere while they learnt the skills to become tradesmen. Rehua residents frequented the popular coffee club that Wilf helped establish.

In 1957 the hostel moved to Springfield Road and extra

accommodation was built as the number of trainees increased. There were strong relationships between runanga and Te Hahi Weteriana, and the Temuka Methodist Women's Fellowship provided a regular supply of vegetables for the young men at the hostel.

The Mission helped the marae secure ownership of a land title gifted to the Crown by the Mission in 1965 in order to build

Te Koti te Rato, a hostel that accommodated 33 more participants in the Trade Training Scheme. The hostel and trade training scheme closed in 1981 when the government made apprentice training mainstream.

Te Whatu Manawa Maoritanga o Rehua became a base for the Waitaha Cultural Council, the Otautahi Football Club, the Rehua Kohanga Reo (the first in Te Waipounamu), and Rehua Marae Social Services.

Rehua continues to provide a range of regular health services and offers a multi-tribal and multi-cultural marae where people from all backgrounds are welcomed and can find common unity.

The Methodist Mission has a treasured history of partnership with Ngai Tahu. In 1998 the Mission developed Maori social services under the governance of Rehua Marae Trust. A substantial grant was made to Rehua by the Methodist Mission over a three-year period to build the capacity of the marae trust and its social services.

In 2002, three land titles at Rehua held by the Methodist Mission were gifted to the Marae. When Jill Hawkey became Christchurch Methodist Mission executive director, she rekindled the relationship with Rehua and explored the need for supportive housing for kaumatua.

Roz Wilkie and Dr Terry Ryan, both from the Rehua marae, have been appointed by Te Taha Maori, Te Hahi Weteriana to support Jill in the Wesleyan work within the Ngai Tahu community.

The Christchurch Methodist Mission has partnered with Ngai Tahu and the Older Person's

Health team at the Canterbury District Health Board to transform a wing of WesleyCare's Marblewood Hospital to a supported living house for kaumatua.

It operates as a kaupapa Maori service, but is open to people of all cultures. Wesley Whare Tiaki is based on the Maori health model of Te Whare Tapa Wha or the four cornerstones of Maori health - Taha tinana (physical health), Taha wairua (spiritual health), Taha whanau (family health) and Taha hinengaro (mental health).

Wesley Whare Tiaki has eight independent suites, each with their own shower and toilet. A kaiawhina (housekeeper) cooks two meals a day for the residents and supports them to live independently.

Oversight and assistance from personal carers, GPs and community support workers carries on as normal. The kaumatua and kaiawhina report that being together at Wesley Whare Tiaki is positive. The kaumatua support each other as they transition into residential care.

The strong healthy relationship between Ngai Tahu, Te Hahi Weteriana and the Christchurch Methodist Mission continues and our whakapapa have become interwoven over time.

Naku te rourou nau te rourou ka ora ai te iwi. With your basket and my basket the people will live.

(This is the second part of an article that combines material from a forthcoming book by Claire Kaahu White with the work of Dr Terry Ryan.)

Atawhai Assisi joins Methodist family

From Page 1

The villas and apartments are held under 'occupy rights agreements' (ORA), under which the occupants own the units and pay a management fee to Tamahere.

Tamahere collects the management fee when the villa is sold on behalf of occupants when they move on to other accommodation or pass away.

Louis says that under the government's current funding regime ORAs are vital because they provide financial stability and the income needed to maintain and develop retirement complexes.

"It is not financially viable to run only a rest home and hospital. The ORAs subsidise our residential care.

"We use a social investment model in which we share the capital gains with our ORA holders. This means we earn a reasonable profit without stooping to the more exploitative private sector model," Louis says.

"We have plans in place to build more ORA villas and apartments at both Tamahere and Atawhai Assisi. Once our full development is in place, we will have the resources to build more social housing rental units, which is where the real need is."

Assisi has seven hectares of land, and Louis says the plan is to build 50-70 retirement villas and 20-30 apartments. This will be done in stages over several years, but the resource consent process is already underway.

An ambitious building programme is set to start at Tamahere as well. Construction will begin this year for a 24-bed hospital and 52 apartments in two stages. And next year Tamahere will add another 20 two- and three-bedroom retirement villas.

David says Tamahere runs a community day care programme for older people who live in their own homes. A bus picks them up and brings them to the Tamahere village where they socialise, have a meal and play bowls or take part in other activities.

A similar programme is planned for Atawhai Assisi.

Louis and David say joining Tamahere and Atawhai Assisi will create a bigger business with economics of scale and more buying power.

More than that, however, it is an opportunity to create two Christian retirement villages that reinforce each other and make people and community their primary concern.



Plans are being developed to add retirement villas and apartments to Atawhai Assisi.

Hamilton Methodists farewell their 'mother church'

By Paul Titus

When Methodist vice president Viv Whimster spoke at the final service of celebration for St Paul's Methodist Church in central Hamilton, she used the metaphor of the cicada, which sheds its skin as it begins the next stage of its life.

Viv said St Paul's church has been a place of worship, fellowship and mission. Leaving it brings a sense of loss and resignation, but it also means the congregation is free to move on and continue in its new life.

The St Paul's church building will soon be relocated, and the Hamilton Methodist Parish has not yet resolved what the future of the prime land on the edge of the city will be.

Its ambitious concept envisions establishing a community centre, worship space and base for mission outreach in combination with commercial ventures that will make it financially secure.

The final service of St Paul's Church took place on March 17th. Current and past parishioners and ministers who had served the central Hamilton parish gathered in the church for a brief service.

They then moved to the auditorium in the neighbouring Methodist Mission centre for lunch and a time of reflection and remembrance. People who had been baptised and married in the London Street church over many decades came forward to share their memories.

Originally built in 1906 by Hamilton's Primitive Methodist congregation, St Paul's was enlarged and became the centre of Methodism in the city after New Zealand's Wesleyans and Primitives merged in 1913.

In the wake of Christchurch earthquakes in 2011 engineers



Ray Mudford addresses the people gathered for the final service of St Paul's Methodist Church.



Rev Metuisela Tafuna (right) invited all those who had been baptised in St Paul's to say a few words.

found the wooden building to be less than 33 percent of the current code for seismic strength, so it was closed.

Two congregations - one English-speaking and the other Tongan - had worshipped at St Paul's, and they then amalgamated

with the other church in the parish, Melville Methodist.

Parish steward Ray Mudford says the Parish went through a period of discernment to decide what should happen with the church and its land. It decided that the historic building did not fit the

aims of the contemporary church.

"It was not about money, but about how the site could best be used for mission in Hamilton," Ray says.

"The land is on the edge of the CBD. It is the ideal place for activities that focus on people because it is away from the noise of the central city but within walking distance of it.

"We engaged a town planner and the proposals they have come up with are several multi-storey buildings that will create a centre for Methodist services and activities in the city in combination with residential apartments."

The site where St Paul's sits is one of three adjacent Methodist properties with frontages on London, Victoria and Harwood Streets.

Ray says under the working plans for the section on which St Paul's now stands the concept is for a Methodist Centre with a

flexible gathering space that can be used as a large chapel or divided into smaller meeting rooms.

It could also have offices for Parish and Synod administration as well as a parsonage, with commercial residential apartments on upper storeys.

The Parish's plans also call for the Methodist Mission's current premises to be replaced with a new facility that has a food bank, training kitchen and classrooms, rooms where medical and other services could be provided and short-term housing for people in need.

A parking building with residential apartments above it is planned for the third section.

"We were fortunate that when we sought resource consent to remove the old St Paul's Church building, we were not required to have our final plans for the site in place," Ray says.

"We took our story to the media and we received a number of enquiries from all around the northern North Island about it. All of them walked away because of the cost of transporting the building.

"Fortunately, we were approached by a developer who also has the capacity to relocate buildings. We have sold the church to the company Te Kohwai Estate Ltd for \$1, and they will bear the cost of shifting it.

"In April they will move it to the town of Te Kohwai, which is northwest of Hamilton, where it will become a café. The cost of moving it will be about \$300,000 and it will require a further significant investment to outfit it."

During their reflections on the closing of their church, a number of parishioners said it is fitting that their much loved building will have a future as a place that offers hospitality and refreshment.

Church becomes New Brighton's 'village house'

By David Hill

After seven years in the 'wilderness', New Brighton Union Church has a brand new village house.

Speaking at the official opening on Saturday, January 27, Rev Mark Gibson described the journey since the February 2011, earthquake and invited the New Brighton community to continue to walk alongside the parish.

The new complex has a chapel, op shop, hospitality area and office space. It replaces the 1911 red brick church that was demolished following the earthquakes.

Mark says since the earthquakes, the parish consulted with the community a number of times.

"We organised a community event in July 2011, a month after the building was condemned, where we invited people to discuss the future of the site and the types of facilities we could build that would benefit the community."

The strong message from the community was that 'a sacred space' that would be iconic to New Brighton and a hospitality space for small community events were needed.

Thanks to a generous bequest from a long-serving parish member, who passed away following the earthquakes, the new chapel has a stained glass window that celebrates New Brighton and its connection with the coastal environment.

Mark says the new multi-purpose



New Brighton Union Church has been rebuilt as a chapel and community centre.

chapel with digital projector and screen can be used for educational and celebratory events, like seminars, weddings and concerts as well as "new styles of being church".

"We are keen for the chapel to facilitate a conversation for a 'centre of peace and dialogue', as a place that brings people and groups together to explore their differences and common ground.

"For example, it could be a place where a group of environmentalists meets with dairy farmers."

Village house manager Lynda Burdekin says she has already had enquiries from the community about making use of the

new facility. In February Lynda organised an open day to solicit more ideas from the community.

"It is about getting the place used for the community and everything is community-based so we need people to use it," she says.

Meetings are to be held with New Brighton's Anglicans, Catholics and Grace Vineyard Church to explore how best the new village house can complement activities already being offered.

Weekly barbecues and community lunches and fortnightly coffee and muffin mornings are already planned to make use of the hospitality area.

Purple Door Boutique Opportunity Shop manager Nita Wall says the new shop has already received positive feedback from the community.

"We are very happy to have a new facility and plenty of good stock."

The new shop has wheelchair access and a heat pump for air conditioning in summer and heating in winter. It is a more pleasant place to work in than the old op shop, which served the parish for many years, Nita says.

Christchurch Methodist Mission executive director Jill Hawkey helped the parish develop its mission in 2013, in her previous role as the Methodist Church's earthquake strategy co-ordinator. She was pleased to be at the opening to see the initial vision come to fruition.

"Their values included hospitality and inclusiveness, and one of the objectives was to be a place of welcome in the local community," Jill says.

Earlier Jill was in New Brighton to sign a memorandum of understanding between the Mission and the parish, which will see three mission staff based in the village house. Tim Corry will work on the Wellbeing New Brighton initiative, and Tineke Tuiletufuga and Tracey Gibbs are working with schools in south and east Christchurch.



Nearly 500,000 people have been affected by devastating earthquakes in Papua New Guinea.

After quake, PNG in need

Christian World Service is appealing for people of Papua New Guinea after the magnitude 7.5 earthquake that hit the Highlands region on 26 February.

The United Nations estimates 465,000 people have been affected by the disaster and aftershocks. The death toll sits at 125, and houses, church buildings and major infrastructure have been damaged or destroyed.

Rivers were blocked by landslides. The rugged terrain has made assessment challenging. Worst affected are the provinces of Hela and the Southern Highlands.

CWS has been exploring the best way to respond with other members of the ACT Alliance (Action by Churches Together) and New Zealanders who have worked in the region. Funds raised in the PNG

Earthquake Appeal will help with shelter, medicine and other needs.

"CWS is grateful for the tremendous response after Cyclone Gita hit Tonga. Now we are asking again for donations to help people in Papua New Guinea following the earthquake," says CWS national director Pauline McKay.

CWS will receive a New Zealand government grant to assist the Tonga Community Development Trust in restoring gardens and repairing rainwater harvesting systems after the cyclone.

As the Tongan saying goes, 'Koe pale 'oe ngaue lelei koe toe ngaue 'oku lahi ange' ('The reward for good work is more work').

Donations for the PNG Earthquake Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or on line at cws.org.nz.



Small gardens are a source of food for refugees who face ration cuts because of funding shortfalls.

UN aims to end hunger

When Kareem and his family arrived in Jordan's Za'atari camp for Syrian refugees three years ago, they started a garden. A mother fleeing the hunger and war received land, tools and plants from the Maridi Service Agency in South Sudan.

Growing some of their own food means these families have more to eat and Christian World Service has always seen food as fundamental to its development work.

Record numbers of people are displaced by conflict or threatened by climate change and natural disaster, so to achieve the second Sustainable Development Goal - to end hunger - will require considerable resources.

This goal would end all malnutrition by making sure everyone has safe, nutritious and sufficient food. Ending hunger is one of 17 goals that form the United Nations 2030 Agenda for Sustainable Development. It is a major challenge, but the right to food is one of the most basic human rights.

Home gardens are one way displaced people or poor rural families can improve their health and income. Many CWS partners make gardening a core part of their programmes.

They draw on the knowledge of local experts to lower costly inputs. Compost, mulching, organic pest control, water management, saving seeds and multi-cropping are ways to combine traditional practices with the latest science.

This assistance helps people stay on their land or resettle when displaced. It can help indebted farmers stay afloat.

"Ending hunger would be a game changer. If people receive decent wages or can grow adequate food, they can feed their families. With better nutrition, families are healthier and able to attend school," says CWS national director Pauline McKay.

Hunger is on the rise and without sustained action now, this goal could fall by the wayside. Resolving some of the world's most bitter conflicts could end hunger in places from Afghanistan to Yemen.

After more than a decade of decline, the UN reported the number of hungry people reached 815 million in 2016. This is up from 777 million in 2015. Some 489 million of these people live in countries suffering from intense levels of conflict.

There are more challenges ahead. In March, the World Bank warned that more than 140 million people will leave their countries in Africa, Latin America and South Asia by 2050 because of climate change. Climate change causes water shortages, crop failures, and storm surges.

You can support CWS partners working to end hunger by making a donation to the Summer Appeal, CWS, PO Box 22652, Christchurch 8061 or www.cws.org.nz.

1.3 million children in South Sudan are facing starvation



ACT Alliance/ Paul Jeffery

**Please donate
to the South Sudan Appeal**

www.cws.org.nz



CWS welcomes new Methodist to its board

Last month Tara Tautari took up the Methodist position on the Christian World Service Board formerly held by President Prince Devanandan.

Tara says she is very aware of CWS's powerful legacy and its role in the church.

CWS is a vital instrument for the churches in terms of their witness and service. What fascinates me is that many people have supported CWS for years. It is one of the few organisations in the church where people started in one place and have journeyed with them," she says.

Tara is the CWS Parish Advocate in her own church, so she knows how CWS is supported by dedicated staff and people in the churches.

"We are being called to show our unique difference among many agencies. The integrity of the work stands alone. CWS is not navel gazing but seeking to pave a way not just for itself but for the churches. How does CWS see its own role in leading the way forward?" Tara asks.

In welcoming Tara to her position, CWS National Director Pauline McKay says Tara brings a broad knowledge and

understanding of the ecumenical family and its theology to the Board. Her strategic skills will be useful as CWS seeks to strengthen its support from a new generation.

Tara says the late Te Rua Winiata encouraged her to apply first for an internship with Bishop Eugenio Poma of the Aymara people in Bolivia as he established the indigenous peoples' programme at the World Council of Churches (WCC).

She did not hesitate when he later urged her to apply for an executive position in the WCC's Education and Ecumenical Formation Team. Tara returned to Geneva to coordinate the WCC's Global Scholarships programme, the lay formation training programme, and then as special advisor to the general secretary.

Tara will serve on the CWS Board for a three-year term. The Board meets six times a year and with the Supporters' Council at its annual meeting.

Tara now works in a senior Parliamentary support position in the Whangarei office of MPs Winston Peters and Shane Jones.



Tara Tautari.

Modest leader on and off the court

By Filo Tu-Faleupolu

There are only a few things in this world that matter: God, family and volleyball. Well - for John Ioane Sali that is.

John hails from the mighty Hawkes Bay, where he attends the Hastings Methodist Church. He is also a great contributor to the volleyball community at Hastings Boys' High School.

In a country where rugby union and netball are your dominant sports, it is a very interesting sight when faced with an athlete looking to focus and specialize in a third-tier sport like volleyball.

So why volleyball? John says, "Volleyball is family, it is culture, and it is competition."

Recently, John was named as a part of the New Zealand North Island Squad for those in the 2001/2002 age group. It is an outstanding selection given that John has only been a part of the sport for less than five years.

When asked about his selection, John was very humble in acknowledging that the competition was very tough. The support of his local school, which won the 2018 regional championships in Hawkes Bay, was a definite boost.

"I actually went into trials thinking this is cool, but I knew that deep down I probably wasn't good enough," he says.

But when the results were announced at

the end of February, John and his family were ecstatic.

As captain of Hastings Boys' High School volleyball team, John stands proudly behind the school motto 'Akina', which dates back to the day when Hastings High School was for boys and girls. The then principal wanted a motto which was uniquely Kiwi and dissimilar to the Latin mottos which most schools were opting for.

In consultation with Maori elders, Akina was chosen. It comes from the days of the great Maori war canoes, when the phrase was used as an incantation.

It means to strive hard or 'go for it' or to make a supreme effort. In addition to this, Canon Wi Huata stresses its holistic approach, referring to hinengaro (mind), tinana (body) and wairua (soul). Akina means to advance or go forward in all these aspects of learning and life.

Playing as a setter, John is in one of the less prominent positions in volleyball. Setters can be almost unnoticeable. They do not often stand out in the action of the game or score big points. According to Cortina Volleyball, however, a setter is vital in the game because they are involved in almost every play, they can negate a bad pass, they establish the offensive rhythm, and they make great leaders.

In his book Aggressive Volleyball, Pete Waite writes "The setter is the main cog on the wheel of the team. If he or she does not



Hasting's John Ioane Sali is a member of the NZ Volleyball's North Island youth squad.

play aggressively, the team will not operate smoothly."

John will gather with more than 100 athletes from around the country in Wellington for the annual Age Group Performance Camp, where he will fight for a spot as the number one setter for the North

Island. He will also compete in an international competition in August hosted by New Zealand.

We wish John all the best in his future endeavours, and look forward to his leadership both on and off the court.

Kidz Korna! WELCOME TO KIDZ KORNA APRIL 2018!

Welcome to this month's Kidz Korna. By the time you read this, Lent, Palm Sunday and Easter Sunday will all be over.

I know that most of you will have had special celebrations during this time and it would be great to hear from you so we could share these with other children.

In the meantime the children at St John's Methodist in Hamilton East share what they have been doing.

'I am the light of the world'

The kidz at St John's Methodist in Hamilton East have been thinking about Jesus' words "I am the light of the world". What does that mean?

He is our light and when things are going wrong. His light can show us the right way. He can help us. It's like having a torch that lights up a dark place so we can see where we are going.



Kidz at Hamilton East have explored what it means that Jesus is Light of the World.

Easter Word Search

Can you find all these words in the puzzle?

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

ANGEL, CROSS,
ETERNAL,
FRIDAY, HILL,
JESUS, LOVE,
LIFE, NAILS,
PRAISE, REJOICE,
RISEN, SAVE,
SAVIOUR,
SOLDIERS,
STONE, SUNDAY,
TOMB

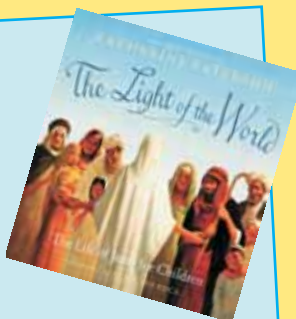
For your Bookshelf

The Light of the World - The Life of Jesus for Children

By Katherine Paterson with illustrations by Francois Roca

2008, Arthur A Devine Books, 48 pages

This is a beautifully illustrated book written in simple, expressive language. It tells the story of the life of Jesus, beginning with his birth and goes on to recount many stories of his life. One thing that really impressed me was that none of the illustrations shows Jesus' face. The children reading the book are able to put their own interpretation on what they imagine Jesus was like. Written for the four to eight year age group it is also suitable for older children.



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 dlennox02@gmail.com or to tituschch@gmail.com

Love Live Forgive - Insights from Artists

'Love Live Forgive' is a collection of 104 contributions from visionary musicians and other artists.

Artists is a broad term, and those included in this book are film makers, composers, poets, writers, painters, singers, instrumentalists, handcrafters, actors, dancers, designers, photographers, producers and others who apply creative imagination to their tasks.

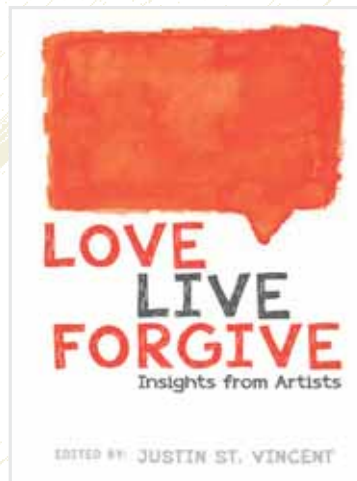
The editor states that in sharing their experience, inspiration and stories the chosen artists contribute to a deeper understanding of the relationship between artistry and values.

The interviews are assembled under five headings: 1. Artistry. 2. Love and forgiveness. 3. Compassion and healing. 4. Transformation. 5. Unity.

Each section begins with an introduction to the theme and some questions to consider in advance. Questions are also posed at the end of each section to prompt readers to think about how the shared insights might apply in their own lives.

The book is attractively presented with colour photographs of each contributor. The length of the interviews is restricted to either a one- or two-page spread. For each contributor there is a key quotation in a larger font than the main text.

Although the artists are not all musicians they focus predominately on how music stirs the mind and emotions. In the first section on artistry, a composer says that "music is what feelings sound like". This is explored further under the heading of 'Love and



forgiveness' where a singer-songwriter expresses the conviction that the source of music is human emotion in response to different circumstances.

Love is one of the most

common themes in song, and there is a general recognition among contributors that genuine love must be ready to forgive. One of the artists observes that refusing to forgive is like drinking poison and expecting someone else to die. The more that music opens our hearts, the greater the capacity for love and forgiveness.

The focus then shifts to 'Compassion and healing'. This is summed up by an artist who says that art and music create ability to discern what is bothering us and to soften the edges to make room for grace. When this happens, healing occurs.

This leads to a discussion of how life may be restricted by narrow negative emotion and transformed by a positive outlook. A pianist shares the belief that music can release the transforming

*By Justin St Vincent (editor)
2014, Xtreme Music, 204 pages
Reviewer: John Meredith*

power of healing love.

The final section deals with unity and emphasises that music can heal the heart and bring people together. This is why music is often a significant feature of occasions of grieving and public celebration. Music can transcend boundaries and bridge differences. People may be at odds yet find they can still sing together.

In any sample of 100 writers, some will think more clearly and be better at expressing their views than others. In time, however, I found there was so much overlap and repetition that I stopped expecting to discover any new or surprising insights.

I was also disappointed that the focus was so much on music which, as was recognised at the beginning, is only one form of art.

Reformation Myths - Five Centuries of Misconceptions and (Some) Misfortunes

Was the medieval European Catholic Church a cot case of corrupt popes, corrupted doctrine, corrupting indulgences, and folk superstition?

Did the Reformation free individual conscience, modern science, nation states, and industrial capitalism from the evil clutches of a stultifying, oppressive, supranational Church? Five-hundred years on, what should we make of Martin Luther?

Depending on the strength of your preconceptions, this book may challenge your entire Reformation world view. A distinguished professor of the social sciences and co-director of the Institute for Studies of Religion at Baylor University, Texas, Professor Stark is evidently both a highly regarded sociologist and church historian for his 'best-selling' books 'The Rise of Christianity' and 'Bearing False Witness' (although I had hitherto not heard of him or them).

Making full use of statistics and sociological methodology, he takes targeted aim at and debunks

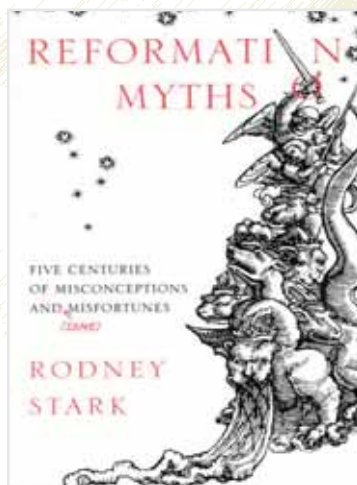
certain long-established, scholarly historical myths about the Reformation.

He argues there was not one but three Reformations - Lutheran, Calvinist and English. Here I think Stark overlooks the influence in England of the Swiss reformer Zwingli, as well as the Anabaptists and Puritans.

The Reformation's national churches did not usher in an age of pious church attendance. Formal church attendance in medieval times was low, unruly and inattentive. Especially in Lutheran German states it remained so. In Sweden royal troops imposed church attendance.

Nor was the Reformation led by devout Christian monarchs who created limited, constitutional, Protestant states. Rather, England's Henry VIII, Sweden's Charles XI, and others, cynically chose sides out of self-interest, according to the degree to which they were indebted to loans from Catholic bishops, monasteries and banks.

It was the Protestant James I who dreamed up 'the divine right



of kings'. Protestant nation states, freed from the restraining influence of a supranational Christendom, created absolutist and oppressive monarchical regimes and monopolistic state churches, and warred among themselves.

I don't entirely agree. My understanding is that English formal church-going was relatively high throughout medieval times (which Stark claims were not nearly as 'Dark' as conventional scholarship portrays).

But he correctly highlights the high degree of folk mysticism and magic in both Protestant and Catholic populations. Catholic France and Spain were just as oppressive and militaristic.

Stark's study of significant post-Reformation era scientists also shows Catholicism was not so anti-science. There were as many Catholic as Protestant scientific 'giants'.

Half of the book is devoted to debunking Max Weber's influential works on the 'Protestant ethic' and the rise of industrial capitalism. Here Stark is on his strongest ground.

Citing several respected sources, including RH Tawney, he clearly demonstrates that capitalism first arose in northern Italy's independent city republics and was controlled by Catholic-run banks established by wealthy monastic estates.

For me, Stark's most surprising finding is that the Reformation was actually quite good for the Catholic Church.

With supporting statistical

evidence, he argues that where state-imposed tithes made clerical positions mere sinecures, Protestant state churches were as lazy, inefficient, and oppressively monopolistic as their Catholic counterparts. But faced with Protestant competition the Catholic Church underwent its own 'Counter Reformation' and revitalization.

I thoroughly recommend this small, informative, easy read to scholars and lay persons committed to an honest appraisal of the Reformation. There are many aspects of the Reformation that are worth revisiting.

Not the least, after 2017's celebrations, all Protestants might reflect on the significance of the link between Luther's anti-Semitism and its appropriation by Nazis to justify the Holocaust, Protestant individualism's tendency to schism, and the role nationalistic states have played in increasing warfare.

*By Rodney Stark
2017, SPCK, 194 pages
Reviewer: Gary Clover*

A World of Three Zeroes - The New Economics of Zero Poverty, Zero Unemployment, and Zero Carbon Emissions

Muhammad Yunus is widely known for his work in micro-finance. A Bangladeshi Muslim, he pioneered microcredit as a way to give poor women small sums of capital to develop family businesses.

Grameen Bank, which he established in his homeland in 1976, has grown to empower millions of families to escape grinding poverty. In 2006 Yunus and Grameen Bank were awarded the Nobel Peace Prize.

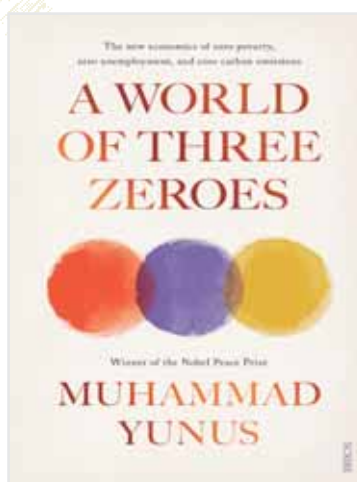
As an economist, Yunus has taken what Latin American theologians would call a 'preferential option for the poor'. In recent years, he has turned his

attention to examining the nature of capitalism.

He has some interesting and illuminating things to say about its underlying philosophy. His critique of capitalism focuses on the way in which the system understands the human person.

Yunus claims that capitalism has seen the human person as primarily selfish and it is this motivation that capitalism recognises. Such an approach promotes greed and indifference toward others.

"The neo-classical theory of economics is based on the belief that a human being is basically a personal-gain-seeking being." In



some expressions of capitalism selfishness is regarded as the

highest virtue!

This way of understanding the human person, Yunus believes, leaves out other dimensions of human experience. Human beings are not one-dimensional but are made up of many qualities.

"Real people are sometimes selfish, but just as often they are caring, trusting and selfless." They can work for their own self-interest and for wider societal well-being.

A World of Three Zeroes is an inspiring book by one who has his feet firmly on the ground. He wants to re-write economics text-books to take into account this more balanced approach to human nature. His proposal is to harness

the entrepreneurial abilities we all have with our selfless tendencies toward resolving issues of social and environmental justice.

A social business enterprise is one that is freed from the pressure of making a profit and dedicated to solving human problems. From a rich experience of working in this field, Yunus demonstrates that it is possible to address deeply-embedded levels of poverty, unemployment and environmental degradation by appealing to the best in investors.

This book is filled with stories about social business that exist effectively alongside business for profit.

*By Muhammad Yunus
2017, Scribe Publications, 266 pages
Reviewer: Terry Wall*

FROM THE ARCHIVES

By Jane Thomsen, Presbyterian Research Centre

Tigers and 'toughs' - Mission family life in China

What was it like to be a missionary family living in China in the first half of the 20th century?

Recently the Presbyterian Archives received a wonderful collection of material from the descendants of Dr John Kirk, who was chief doctor of the Canton Villages Mission for many years, and his wife Nora.

This rich collection of photographs and documents vividly brings to life the world of the Canton Villages Mission and illustrates the daily lives of a missionary family.

Many of the documents and photographs reveal details about hospital administration and the medical life of a mission doctor. There are hospital plans for the hospital in Kong Tsuen, a surgical operations log and (in some cases rather gory) photographs.

Family life is a focus of the collection. The day-to-day lives of the three Kirk children (daughter Dorothy and sons Jim and Johnnie) have similarities to



Dorothy, Jim and Johnnie Kirk at Fan Ling golf course in Hong Kong

their peers in New Zealand. They went swimming and received school certificates, played sports

and went on family holidays. Dorothy attended Chefoo School, a British school funded

by the China Inland Mission, and seems to have been a very able student. She did, however, voice regrets that they had an entirely Western education and didn't learn anything about Chinese culture.

Family stories, artefacts and photos illustrate that "life was adventurous and at times very frightening" (from Dorothy Kirk 'Memories').

Dorothy also wrote that "there was much unrest in China at that time, due to the overthrow of the Emperor and the resulting feuds between warlords with their own private armies".

Nora Kirk created a large Red Cross canvas flag which was flown over the hospital during this time and it is one of the artefacts in our collection. We also have a photograph of a small bag of bent bullets, some of which had been removed from wounded bandits by Dr Kirk and others the boys removed from the staircase of the family home.

If burgled by "toughs" in the middle of the night, the advice

was to put your trousers on (so as not to be at a disadvantage) and throw any valuables out the window!

The photo included with this article is of Dorothy, Jim and Johnnie at Fan Ling golf course in Hong Kong. Johnnie's miserable face was because he had heard there were tigers in the hills nearby and was convinced they would all be attacked and eaten. Perhaps having an older brother contributed to this situation...?

There are many other stories of fortitude, fun and hardship to be found within the Kirk family collection. Please contact pcanzarchives@prcknox.org.nz if you would like more information.

We are extremely grateful to the descendants of Dr John and Nora Kirk for entrusting us with the care of this wonderful collection.

Unsung Methodists

WALTER LAWRY BULLER • 1838-1906

By Donald Phillipps

RESPONDING TO THE 'HOME CALL'

The phrase, the 'Home Call' was once frequently used to refer to the death of a believing Christian. This was appropriate enough, but 'home' had an ambiguity about it in Aotearoa New Zealand.

At that time, it also referred to England, the place of origin of so many New Zealanders. Many of those who set out for the other side of the world did so with the firm resolve to return 'home' when they had made their mark or their money. Even for the New Zealand-born Pakeha, there remained an instinct for where they felt they really belonged.

One such was Walter Lawry Buller, born at the Wesleyan mission at Pakanae, Hokianga, to Jane Tonkin Martin and her husband, James Buller.

James had emigrated to Australia from Cornwall, and was accepted as missionary at the Mangungu mission in 1836. He served briefly at Pakanae and he was at Tangiteroria, Kaipara for another 15 years.

Subsequently, he ministered to European congregations in Wellington, Christchurch, Auckland and Thames. He was president of the Australasian Wesleyan Conference in 1864.

Walter Buller was the second of 10 children. He grew up at Tangiteroria and was educated at Wesley College in Auckland. After the family moved to Wellington in 1855, Walter was made native interpreter in the Magistrate's Court, but his obvious abilities led to his appointment as resident magistrate in the Manawatu.



Walter Buller.

There he assisted Isaac Featherston's land purchases for the Wellington Provincial Government. He married Charlotte Mair at Whangarei in 1862, and they had four children.

As a boy Walter had a passion for natural history, especially ornithology - collecting and describing specimens. When only 19 he was admitted as a fellow of the Linnean Society of London.

His Essay on the Ornithology of New Zealand established him as an authority on the subject, and by 1871 he had assembled the materials for a comprehensive treatise.

To negotiate its publication he went to London. While there, he read law at the Inner Temple and was called to the Bar in 1874. He had received a doctorate in natural history from the University of Tubingen in 1871.



An illustration of the stitchbird (hihi) by JG Keulemans from Buller's History of the Birds of New Zealand.

His book, 'A History of the Birds of New Zealand', published in 1873, won him wide acclaim and earned him the CMG in 1875. An enlarged edition, published in 1888, has become a New Zealand classic. Its coloured plates are still standard images for New Zealand birds.

On his return to New Zealand in 1874 Buller practised as a barrister, specialising in Native Land Court business. His legal practice was so lucrative that in 1886 he retired and returned to London as commissioner for the Colonial and Indian Exhibition, for which he was promoted to KCMG.

From his pen came a torrent of papers in the Transactions of the New Zealand Institute.

Becoming a fellow of the Royal Society of London was, in some ways, the crown of

his scientific career. Buller completely dominated New Zealand ornithology, while remaining a gentleman naturalist rather than a professional scientist.

He held the prevailing view that the native plants and birds as well as the people of New Zealand would inevitably be displaced by the more vigorous European immigrants. It was he who wrote those now irrelevant words, "Our plain duty as good compassionate colonists is to smooth down their dying pillow."

He also pleaded for statutory protection of birds and the creation of sanctuaries at Resolution and Little Barrier islands.

Buller built a country home at Lake Papa-i-Tonga, Horowhenua, and was drawn professionally into the tangled dispute over the Muaupoko tribal estate in that district. This was a drawn-out legal battle that Buller won, but which cost Muaupoko and Te Keepa dearly.

At the conclusion of the legal proceedings Walter left for England, where, as his biographer says, "he was, finally, quite the London gentleman". He died at Fleet, Hampshire, England, on 19 July 1906.

Despite his New Zealand birth, or perhaps because of it, the success Walter Buller had striven for and won was at 'home' in England.

Such ambivalence remains a dilemma for countless New Zealanders today for whom Aotearoa is not their place of birth. I am not sure that we have that choice any longer.

Maraes and churches link to remember the fallen

By Hilaire Campbell

Fallen soldiers from the small community of Whangaroa in Northland will be remembered on ANZAC Day with a dawn service at Otangaroa Marae.

This is a recent community initiative whereby different marae volunteer to take turns hosting services alongside the civic service led by the RSA.

A major feature of the services is that they combine both military and religious elements. A committee involving church and community has been central to facilitating this.

Kaeo-Kerikeri Union Parish presbyter Rev Dr Robyn McPhail says the first dawn service was held at Karangahape Marae in 2015 to mark the centenary of the Gallipoli landing.

"It was an amazing experience. We had the biggest turnout across the range of Maori and Pakeha in our community, with no one group dominating. This put everyone on an equal footing."

Robyn says that the marae dawn service is in addition to and not instead of the RSA daytime service, which takes place every year at the Whangaroa Memorial Hall in Kaeo.

"That service continues and we make sure that the RSA feel well supported in providing this civic service for the community."

Whangaroa community ANZAC services are ecumenical in nature with



Since 2015 different marae have hosted ecumenical dawn services on ANZAC Day.

ministers from various Christian denominations working together to organize events and plan church services. Robyn says the Parish clearly has a presence in these services.

"We are right in the thick of it because our ethos is being involved in the community."

That involvement is reinforced by the fact that the Kaeo church building, which is also a memorial to the first Wesley Mission, was built on land made available by Maori.

Denominations involved in ANZAC services have mostly been Christian. They include Ratana, Anglican, Catholic, and Union (Methodist-Presbyterian) Churches, with Baha'i participating in the opening

centennial celebrations in 2015.

"Most Maori connect to some church. And in the end it is not where you go, but where you feel you belong," says Robyn.

The services are all public and everyone is welcome.

The special commemorations, within which the marae initiative arose, began in 2015 when 33 pennants were unfurled with powhiri and ecumenical blessing in the Kaeo Union Church. The pennants were for soldiers who died in World War I.

Four of these died on the same day at Passchendaele, and two of the four were brothers. Another family lost three brothers.

Last year pennants were unfurled for 30 army, navy and air force personnel who died in World War II. "These are large numbers

for a small rural community," says Robyn.

Many of the family members of those who died live outside the district, but they remain in close contact. Whenever there is something to come home for they do.

Centenary events will culminate in November with the Armistice Day commemoration; there will be a church service followed by formalities in solemn remembrance, and then a street party.

Many young people went to war from Whangaroa and didn't come back, and the Whangaroa Armed Services Commemoration Committee wants to make sure they are not forgotten. Their stories are shared on ANZAC Day and there are old soldiers who have stories of their own.

The Whangaroa Armed Services commemorate more recent conflicts in Malaysia, Korea, Vietnam, East Timor and Afghanistan as well as peace keeping and observer missions.

What is more, says Robyn, many of the local people are involved in the efforts to establish commemorations of the Land Wars within this country, beginning with the events at Waitangi and Kororareka very recently.

Robyn imagines that the dawn service tradition will continue.

"In 10 years' time there will be a service at marae number 14 then the cycle will start all over again. We are lucky because we have the opportunity to mix and socialise in such beautiful locations."

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

Matagaluega Uesele, Ekalesia Metotisi Niu Sila, Hastings Tala mai laufanua o Fualaau-'aina 24 Mati, 2018

Lo'u agaga e, faamanu atu ia ia Ieova, o mea uma foi o I totonu ia te au faamanu atu I lona suafa Paia. Lo'u agaga e, faamanu atu ia ia Ieova, 'aia foi nei galo se mea e tasi o ana meaalofo.

Ole agaga lea ole matagaluega I Hesitini, aua e talitonu oloo manuia matua ole Sinoti Samoa, faapea le tatou aiga Sinoti Samoa, mai lava mauga tetele seia oo I ona I'u, aemaise le aufaigaluega galulue ale Atua.

Viia le Atua aua o lea ua punitia vaieli o mala ae ua pupuna vaiola ole alofa male agalelei ole tatou Atua manumalo. O lea ua tatou 'oa'oa ai nei I faleseu ae sao i ma'o malie.

Oloo manuia foi le matagaluega I Hesitini, mai lava I mauga tetele seia oo I se ua aupito itiiti, oloo ua manuia foi le Taitai itumalo tainane le tasi matagaluega, le susuga ia Iakopo Faafuata male faletua ia Rosa male nofoalo.

Ae o nai tala mai laufanua laugatasi o Hawkes Bay, aua so outou silafia.

1. Poloketi ole Wesley Community Hall Fou

E pei ona silafia oloo tapenapena pea le matagaluega mole galuega e pei ona taua I luga. Ole masina o Fepuali na faamanuia ina ai le apalai ile Eastern and Central Community Trust ale matou matagaluega mo sina seleni aua le matou polokeki mo se hall fou ona ua penisiona le hall oloo iai nei. E \$150,000.00 le grant sa maua mai.

Viia le Atua agalelei. Ole aso 14 o Mati, 2018 na submit ai le matou application ile Lottery Board mo se isi fesoasoani, a faamanuiaina ile seleni oloo

fesiligia ua faamata e amataina le matou galuega ile faaiuga o lenei tausaga pea tusa male finagalo ale Atua. Ole aofaiga o seleni ua maua mai grants e \$550,000 Oloo galulue foi le matagaluega e saili tupe mo lea lava fa'amoemoe.

E momoli le agaga faafetai ile susuga ile fofoga ole Sinoti Samoa mole tusi lagolago sa tapenaina mo le matou apalai ile Lottery Board.

Ole Waitangi Day Celebration faapea foi le International Cultural Day festival, sa faafiafia ai le matou aufaipese, ma o seleni sa maua mai I nei galuega oloo faaopopo/faaputupu mole Wesley Community Hall Project.

2. Alo ma Fanau I Aoga Inivesite/Aoga maualuga

O lenei tausaga e toa 5 alo ma fanau ale matagaluega ua ulufale atu e aoga I univesite, ma isi aoga maualuga, e toa 2 Ueligitone, 1 Palmerston North, 1. Waikato ma Napier. O loo faaauaia foi a'oa'oga a nisi o fanau ale matagaluega oloo iai pea I univesite. E toa 5 alo ole matagaluega sa faamanuia ina ile sikolasipi ale Punavai Ole Gagana Samoa Trust I lenei tausaga, ole tamaitai o Sieni Fa'afuata male alii o Tanielu Pio, e \$3,000.00 ale student, ua tausaga 3 Tanielu, ao Sieni ua tausaga lua ile Univesite I Vitoria.

3. Nisi o fanau sa faau'uina mai univesite/Kolisi Leoleo:

• Sali Paulo; degree; ole Bachelor of Arts, in Education and Pacific Studies ia



Olive Tanielu.

Tesema, mai le Victoria University, ole alo o Namulauulu ma Kueni Paulo.

• O Uilisona Tanielu fa'auina mai le Royal New Zealand Police College, Ueligitone ia Tesema 2017, ma ua avea ma leoleo ole malo, olo'o station nei I Napier.

• Ole aso 21 ole masina

nei sa faauuina ai le tamaitai o Selesa Skelton ile Bachelor of Nursing I Palmerston North. Ole alo ole susuga Auvae ma Ula Skelton. Ia 'aia lava nei ia tei tatou, a ia foi lava le viiga ile Atua aua o la ua manuia ai taumafai o fanau. Faafetai foi I talosaga ma le tapuaiga ale aufaigaluega male matagaluega fa'apea le Sinoti Samoa.

4. A'oga Fa'ataitai ale Punavai ole Gagana Samoa

Ole masina o Fepuali sa faia ai le Retreat ale Board of Trustees ale Aoga faataitai ale Punavai ole Gagana Samoa, I Cape South I Waimarama, HB.

Ole faamoemoe ina ia toe tapu'e ma faasusu aa ole laau ina ia mafai ona faalauteleina le malamalama male filifiliga aemaise oni metotia fou e faaauau ai le auaunaga.

Ose nofoaga toa filemu male felesi ole savili aemaise olona siosiomaga I atu mauga lanu lauava, ole swimming pool, massage, gym, sauna ma isi facilities e talafeagai lelei ma le fa'amoemoe ole retreat.

5. Ia Tesema 2017 sa faia ai le fa'auuga

o tamaiti fa'auuga ole Univesite aoga Faataitai ale Punavai ole Gagana Samoa. O lenei a'oga oloo I lalo ole faamalu ole matagaluega I Hesitini. O se taimi muamua foi lea ua faia ai se faauuga, ma sa faia ile hall ale matagaluega Uesele. Sa molimauina le matagofie o lea aso, ole pau lea ole taimi ua fa'alogo ma usitai ai nei tamaiti ina ua sauni e sau le solo I luma, ma o latou gowns!

Manaia foi le lagolago ale Board, aemaise ole faatauaia e matua, grandparents aemaise foi o le matagaluega male community i lea faamoemoe ole fanau. Ile au faauu oloo iai le Maori, ma tamaiti Samoa/ Maori male Samoa/kuki Ailani.

Ole faafetai male faamalo ile staff uma I ona tulaga faalupea I le latou galuega fita aua le tapenaina o alo ma fanau oloo iai ile aoga ale Punavai ole Gagana Samoa.

Ole fa'amoemoe autu ole nei A'oga "Ia Fafauina Ta'ita'i ole Lumana'I" (To Grow Future Leaders).

Ole tamaitai la o Evangelene Poutoa sa ia mauaina le Trophy mole tamaititi olo'o atagia ai uiga poo amioga fa'ataitai.

Ia o nai tala na o nisi o galuega oloo feagai ma tutupu I lalo o blueberry o Hawkes Bay I lenei vaiata ole tausaga. Ia maualuga lava le viiga ole Atua I soo se mea tatou te auauna ai e ala I lana Ekalesia.

Ia manuia lava evaevaga ole tau mafanafana o loo totoe ile alofa ole Atua.

By Olive A Tanielu



Au kila vakacava ni vosa (tiko) vei au / keda na Kalou? How do I know God is speaking to me? Taumada

Oqo e dua na nona taro e dua na cauravou ena bogi ni neitou vuli Vola Tabu e Hamilton. E taro dina ka taro ni gauna oqo. Sa nodra taro talega na luveda kei keda ena dua na gauna vou ena vanua ko Aotearoa. A qai tarogi lesu tale vua na cauravou se sala cava e nanuma ni dau vosa kina vei keda na Kalou.

A qai sauma, 'Through signs'. (Ena i vakadinadina / se i vakatakilakila eso). E donu talega na nona i sau ni taro ni da raica na i Vola Tabu.

Sa qai tomani na kena vakamacalataki na sala eso eda vakabauta ni sa dau vosa kina vei keda na Kalou. E vosa vei keda na Kalou ena Nona vakaraitaki Koya ena vuravura kei na vanua eda bula kina. "Ena i vakatekivu sa bulia na lomalagi kei na vuravura na Kalou" (Vakatekivu 1:1).

1. E vosa tiko na Kalou vei keda ena vuravura ka a bulia

E vosa vei keda na Kalou ena Nona kaya na vosa ni veibuli, ena kena buli na ka e kaya. E vosa talega vei keda na Kalou ena Nona kunea ni sa vinaka na ka e bulia kei na Nona vakatokayacataka na ka e bulia:

"sa qai kaya na Kalou (vosa ni veibuli), Me rarama mai: a sa rarama mai" (sa buli na ka e kacivi me buli): 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 i matai ni siga.

1.1. Vula vaka-Viti

O ira na noda qase era qai mai vakamacalataki (*making sense out of*) na Nona veibuli na Kalou ena nodra raica, sarava ka vakataroga me ra vulica na veika era vosataka ka cakava tiko na veika buli ena veisiga kei na veibogi ni veisiga, ni veimacawa, ni veivula kei na veiyabaki.

Era sa qai vakatoka na veivula (vaka-Viti) ena rarama ni nodra sarava, raica, vulica ka vakataroga na ka era 'vosataka' tiko mai vei keda na veika buli e tu wavoliti ira.

Na vula saka ko Maji kei na Epereli eda sa donuya, era sa vakatoka me: Vula i uca – (Maji-Me vakacaca).

E tunumaka tu na vanua, tau vakalevu na uca, gauna ni dobui kei na waluvu. E dau yacana tale ga na vula i botabota, ni bota kina na uvi, tikau, tivoli. Wagunu lelevu ni taucoko na vula, gauna ni vakaba kuka kei na kucokucoraki (butu mana).

Vula i gasau (via veidonui kei na Epereli)

E tau tiko ga na uca, dua na uca bi na wai ni duruka. E vanua, sa keli na uvi, vakabibi na uvi balavu. Matua e so na mataqali uto, dreu na moli, bau kina na molikana. Cucula na vuata, kainaki ni cula na gasau. Matua na dilo, gauna ni veidilo. Veitauvi na cika.

Era vuka na dilio mera lesu tale i nodra vanua. Lala na kai ni waidranu. Mai wai, sa daba na mana, matua na qari kei na kuka. Drava tiko na waitui, levu ga na salala kei na tugadra (yatule).

Ia, eda sa vakadinadinataka ni sa



The New Plymouth Fijian Methodist Fellowship

veiveisau vakalevu na i tuvaki kei na draki ni vuravura eda bula tiko kina.

Eda sa rogoca e so na kena i vakamacala ni veiveisau qo e vu mai na ka e vakatokai tiko na 'Climate Change'. Na veiveisau ni draki talega qo, sa vaka me veicalati kina eso na ka era a dau raica taumada na qase me vaka era a dau kunea ena veivula vaka-Viti ka sa tukuni toka e cake.

2. E vosa tiko na Kalou ena nodra Lako-siviti na Jiu mai Ijipita

Ena i Vola Tabu Makawa, na vula e rua oqo e rau vula bibi vei ira na Jiu. Vakabibi ena nodra dau vakananuma na soqoni ni Lako-sivia (Passover). Na Lako-sivia sa dua tale na sala ni Nona vosa vakabibi, ka vakaukauwa na Kalou ki vua na tui kei Ijipita, ni sa oti e 430 na yabaki ni nodra tiko vakabobula.

E vosa vei ira na lewe ni vanua ko Ijipita kei na vanua – na qele, ena wai, maliwa lala, manumanu, tovo kei na vakabauta vaka-Ijipita. Me sa sereki ira na Nona tamata na Isireli me ra sa lako ki na vanua e a yalataki vei Eparaama na tamadra.

Eda sa kila ka sa lewe tale tu ga ni noda vakabauta na Lotu va-Karisito na noda dau solevutaka ka vakananuma na Lako-sivia vou (New Passover) ena Nona a mai mate na Lami tawa cala ni Kalou, sa i Jisu na Karisito, na Luve ni Kalou vakataki Koya.

3. Sa i soqoni ni Nona vosa tiko vei keda na Kalou ena bula nei Jisu na Luvena

Sa i Koya qo na i 'soqoni' ni Nona Vosa na Kalou vei keda. Me sa lako sara ga mai na na Kalou vakataki Koya ena

bula nei Jisu na Luvena me mai vosa ka 'vosa bula' (incarnation) ena keda maliwa. Oqo saka na i tukutuku ka a qai vakadeitaka na i Apositolo ko Joni ena nona i vola Joni 1: 1-14 "E Nai vakatekivu sa bula ko koya na Vosa, a rau sa tiko vata kei na Kalou ko koya na Vosa, a sa Kalou ko koya na Vosa. E nai vakatekivu erau sa tiko vata ko koya oqo kei na Kalou, Sa cakava na ka kecega ko koya; a sa sega e dua na ka sa caka, me sega ni cakava ko koya. Sa tu vei koya na bula; ia na rarama ni tamata na bula. A sa cilava na butobuto na rarama; ia na butobuto sa sega ni kunea.

"Sa dua na tamata sa talai mai vua na Kalou, a yacana ko Joni. ⁷O koya oqo sa lako mai me dautukutuku, me tukuni koya na Rarama, me ra vakabauta na tamata kecega e na vukuna. ⁸Sa sega ni rarama ko ya ko koya, ia sa nonai tavi me tukuna ga na Rarama.

"Sai koya ga oqo na Rarama dina, sa lako mai ki vuravura ka vakararamataki ira na tamata kecega. Sa tiko e vuravura ko koya, a sai koya ka caka kina ko vuravura, ia ka sega ni kilai koya ko ira na kai vuravura.

"Sa lako mai ko koya kivei ira na kai nona, ka sega ni vakabauti koya ko ira na kai nona. Ia ko ira kecega sa vakabauti koya, sa solia vei ira ko koya me ra yaco rawa me ra luve ni Kalou, vei ira sa vakabauta na yacana: era sa vakasucumi, e sega e na vukudra na qase, se na sucu vakayago, se na veitalia ni tamata, mai vua ga na Kalou.

"A sa yaco me tamata ko koya na Vosa, ka tiko vata kei keda, (ia keitou a raica na nonai ukuuku, ni sa vaka nai

ukuuku ni Le dua bauga sa vakatuburi maivei Tamana,) sa sinai e na loloma kei na dina."

4. Eda kila vakacava ni sa vosa tiko vei keda na Kalou?

Sa vosa saka tiko(ga) na Kalou kivei keda ena Nona i bulibuli, ena vuravura kei na lomalagi ka a bulia.

Sa vosa tiko(ga) na Kalou kivei keda ena Nona cakacaka ni veisereki vakayalo (spiritually), vakalawa (legally), vakapolitiki / vakamatanitu (politically / change in governments), vaka kaukauwa vaka i yau (economically). Na sala kece oqo, era cakacakataki ga kina na veisereki levu ni Kalou ka a sa vakayacora, ka na dau vakayacora tikoga me vaka na Nona lewa kei na Nona i naki va-Kalou.

Ena Siga Vakaraubuka na i ka 30 ni siga ni vula ko Maji eda na vakananuma tale kina na Nona a mai vosa ki vuravura na Kalou, ni lomani keda ka sega ni vinakata e dua me rusa (Joni 3:16-17), ni a mai mate na luvena ko Jisu ena kauveilatai mai Kalivari.

Ia, ena Siga Tabu na i matai ni siga ni Epereli, eda sa na solevutaka ka vakavinavinakataka kina na Kalou ni sa vakatura cake tale na Luvena me sa i sevu ni tucake tale mai na i bulubulu – me sa tucake tale mai na mate.

Eda kila vakacava ni sa vosa tiko vei keda na Kalou? Sa vosa tiko(ga) vei keda na Kalou ena veisiga kei na veibogi.

Ia, sa lesu tale mai vei keda na taro, 'Eda sa rogoca tiko li ka cakava na ka e sa vosa tiko mai kina vei keda na Kalou?

Poupou'i Kolisi Tohitapu Trinity Foaki Pale Fakalangilangi To'utupu Tonga Trinity Theological College Supported Tongan Youth Excellence Awards

By Falakesi Filiiai

Na'e kau atu 'a e kau faiaiko mo e fanau ako 'o e Trinity Theological College ki hono poupou'i 'a e foaki pale fakalangilangi 'a e to'utupu Tonga 'oku 'iloa ko e Tongan Youth Excellence Awards 'a ia na'e fakahoko he ngaahi uike si'i na'e toki maluu atu, ko e fakamatala ia 'a Rebecca McGinty mei he Tongan Youth Trust.

Na'e fakafuofua ki he kakai 'e toko 400 na'a nau lava ange 'o mamata mo poupou ki he katoanga ni.

Na'e pehe foki 'e Rebecca na'e fakamafana 'a e kau ange 'a e kolisi

Trinity ki hono poupou'i 'o e to'utupu Tonga. Ko e timi foki na'e lava ange ki he katoanga ni na'e taki ai 'a e tokoni palesiteni fili, Nicola Grundy.

Na'e 'i ai 'a e toe mafana makehe ko hono taki 'e Te Aroha 'a e 'whakataui' pe ko hono talitali 'o e fakafongonga pule'anga ko Anahila Kanongata'a Suisuiki pea mo e kau fakaafe. Na'e siponisa foki 'e Trinity 'a e kulupu 'o e pisinisi (business category) pea na'e foaki ia 'e he tokoni palesiteni fili, Nicola Grundy, ko e lau ia 'a Rebecca McGinty 'a ia na'a ne fakalele 'a e polokalama.

Na'e fe'unga mo e fanau to'utupu 'e

toko 36 na'e fakalangilangi'i 'i he ta'u ni 'i he ngaahi 'elia hange ko e (i) Ako/Education (ii) Sipoti/Sport (iii) Pisinisi/Business (iv) Taki mo e ngaue komuniti/Youth & community leadership (v) Aati mo e hiva/Art & Music.

Na'e me'a foki 'i he kau fakaafe 'a e minista 'o e kakai e Pacific (Ministry of Pacific People), Hon Aupito Su'a William Sio, sea 'o e Poate Fakakolo 'a Otahuhu mo Mangere, Mauga Lydia Sosene. Pea pehe ki he kau taki lotu pea mo e kau fakafongonga mei he komuniti Tonga mo e ngaahi matu'a tauhi fanau tokolahi.

Na'e 'oatu foki 'a e fakamalo

ma'olunga mei he Tongan Youth Trust ki he puleako, Dr. Nasili Vaka'uta, pea pehe kia Nicola Grundy pea mo e kolisi Trinity koe'uhi ko 'enau poupou ma'ae fanau.

Na'e pehe foki 'e he pule 'o e To'utupu Tonga Trust, 'Ikilifi Pope 'oku ne fakamu'e 'e fai e ngaue vaofi 'aupito 'a e Talasiti pea mo e kolisi Trinity 'o tautautefito ki hono langa hake 'a e fanau to'utupu.

Ko e katoanga ko 'eni 'oku fai fakata'u ia pea 'oku fakafuofua 'e a'u ki he fanau 'e tokko 50 'e fakalangilangi'i 'i he ta'u kaha'uu 'a ia ko e foaki pale ia 'o e 2018.



Ko e timi 'a e Tongan Youth Trust na'a nau fakalele 'a e Tongan Youth Excellence Awards 2017.



Ko Nicola Grundy mei Trinity College 'oku ne foaki 'a e fakalangilangi kia Frankie Lolohea mei he kulupu 'o e pisinisi (business category).



Ko Nicola Grundy, Te Aroha, Anahila Suisuiki (MP), 'Eseta Finau pea mo e fanau ako mei he kolisi Trinity.



Ko e minisita kakai e Pasifiki, Hon. Aupito Su'a William Sio, Mauga Lydia Sosene, Sea 'o e Mangere-Otahuhu Local Board pea mo e kau fakafe ki he Tongan Youth Excellence Awards.



Ko Nicola Grundy, tokoni palesiteni fili pea mo Dave Faleafa na'e fakalangilangi'i 'i he kalasi 'o e.



Ko Mosese Lisiate Fifita (MA Architecture), Alisi Hausia (Civil Engineering), Dr. Ester Hausia-Fonua, Lehopoame Hausia, (Civil Engineering), 'Dr. Temaleti Hausia-Ahoafi (poaki). Ko kinautolu ia na'e fakalangilangi'i he mala'e 'o e Ako kalasi lalahi (senior education).



Rev Misilei Misilei mo hono hoa, Villami Fifita mo e hoa pea mo e ni'ihii 'o e kau ako mei Trinity College.



Ko e fanau eni na'e kau he fakalangilangi 'o e ako (education) he kalasi iiki (junior) 'a ia na'a nau lava mei he kolisi ki he 'univesiti 'o 'Okalani. Rachel Falekaono (Marcellin High School), Latai Mokaluini Pope (Onehunga High), Tevita Uilou (Dux, St. Paul High 2017), Siu Ngaluafu (Onehunga High).



Ko e konga eni 'o e to'utupu na'a nau omi mei he ngaahi siasi kehekehe 'o tokoni ki he foaki pale langilangi 'a e to'utupu Tonga.

FAKALOTOFALÉ'IA

Toetu'u ko e 'ēpoki fo'ou

Easter is a whole new beginning

Potu Folofola: 1 Kolinito/1 Corinthian 15:13-14

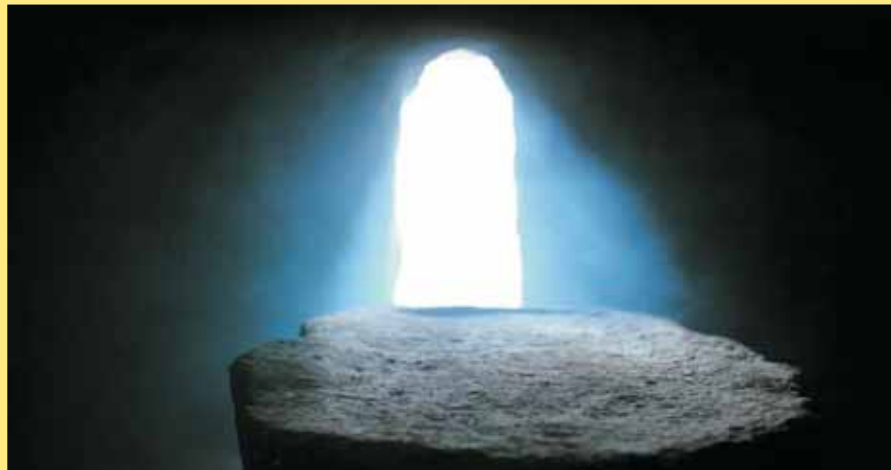
"He kapau 'oku 'ikai ha toetu'u mei he mate, pea ta 'oku 'ikai toetu'u 'a Kalaisi: Pea kapau 'oku 'ikai toetu'u 'a Kalaisi, pea 'oku ta'e'aonga 'emau malanga, pea ta'e'aonga mo ho'omou tui foki.

If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is worthless, and so is your faith.

Ko e talanoa malie 'o e ' Pekia & Toetu'u, 'oku lalanga mei ai 'a e tui fakakalisitané. Ko e tefito'i fakakaukau ko e hifo 'a e 'Otua 'o 'ai kakano 'ia Sisu Kalaisi 'o hange ko ia 'oku tau anga maheni mo iá.

Ka 'oku ou tokanga ki he talanoa malie 'oku fai 'e Paula 'i he'ene ngaahi 'ipiselí. Hange ko ia 'oku mou mea'í na'e hiki 'e Paula 'a 'ene ngaahi 'ipiselí 'oku te'eki tohi 'a e ngaahi kosipelí ia, 'o kau ai foki 'ene tohi ko eni ki he kainga lotu 'o Kolinitó ó hange ko e veesi ko 'ení.

'I hano toe lau, 'analaiso pea mo siofi'i ofi ange 'a e ngaahi talanoa mo e ngaahi potu folofola ni 'oku ha mahino ai 'a e fakakaukau ko 'ení: (i) na'e 'i ai 'a e mafai pe ivi malohi faufaua (enormous power) na'a ne hanga 'o fakaiva pe ofongi 'a e kau akoó hili 'a e 'toetu'u' pea hanga 'e he mafai ko iá 'o liliu (transformed) 'a e mo'ui 'a e kau akoo; (ii) 'i he ta'u ' 50 ki mu'a 'i he fo'i liliu mo'ui ko iá



(transforming experience) na'e 'iloa ia ko e fakatolonga pe fakafo'ou 'e he pekia 'aho 'e tolu 'a Sisu 'a e mo'ui 'a mamanií.

'I he lea fakalea 'e tahaá, na'e toe fakaake 'e he talanoa 'o e pekia 'a e mo'ui 'a mamanií.

'I he fakakaukau ko iá 'oku ou faka'amu ke tau vakai ange ki he mahu'inga 'o e talanoa 'o e 'Pekia mo e Toetu'u' ki he 'etau mo'ui pea mo e 'ataakai 'o e 'aho ni.

'Oku hanga 'e he talanoa 'o e pekia mo e toetu'u' 'o fakafo'ou pea fakaiva kinautolu ke tau fakahoko 'a e ngaahi ngaue lelei 'e tokoni ki he mo'ui 'a hotau kaunga fonongaá pea mo e sosaietií.

Tuku ke u faka'osi'aki 'a e ki'i talanoa ko 'ení: 'Oku ou tui 'oku kei laumalie mai 'a e talanoa 'o Tohotangí, 'a e 'api 'o e Siasi Ueasiliana 'i Vainí 'a ia 'oku 'iloa he

taimi ni ko Mahina'eá.

'Oku pehe ko e 'uhinga 'o Tohotangí ko e feta'o na'e nofo he 'api ni nai. Pea ko 'ene mo'ui ko e fetuku mai 'a e kakaí 'o fakapongi 'o ne toki ma'u me'atokoni mei ai. Na'e 'i ai hono 'ofefine na'e fa'a 'alu tokua 'o fanongo ki he talanoa 'o Sisu 'i he kau misinale na'a nau nofo ofi mai fe'unga hake mo e faama 'ahi'ahi 'a e pule'angá.

Na'a ne ako ai ko Sisu ko 'ene tefito'i ngaue ko e fakamo'ui 'o a'u ai pe ki he 'ene pekia pe mate kae hao pe mo'ui hono ngaahi kaungame'aá.

Na'e fakaafe'i mai 'e he 'ofefine 'o e feta'oó 'a hono ki'i kaunga fefine ke na mohe 'i honau 'apií. Na'e hanga 'e he feta'oó 'o 'oange 'a e ki'i kahoá ki hono 'ofefiné ke ne tui ki mu'a pea na toki o 'o mohe. Ka kimu'a ke na moheé na'e hanga

'e hono 'ofefiné 'o vete ange 'a e ki'i kahoá ke tui 'e hono ki'i kaungame'aá.

Mahalo pe naá ne 'ilo 'a e me'a 'e hokoó. 'I he tu'a'apo na'e ha'u 'a e feta'oó 'o fafa pe 'a e kahoá, 'i he 'ene ma'uú na'a ne 'ilo leva ko hono 'ofefiné ia. Na'a ne hiki leva 'a e ki'i ta'ahine ko e 'e tahá 'o 'ave 'o tamate'i pea fufu'i ke toki ma'u me'atokoni mei ai.

Ka 'i he pongipongi hakeé na'a ne toki 'ilo ai ta na'a ne fakapoongi pe 'e ia 'a hono 'ofefiné kae hao 'a e ki'i ta'ahine keheé ia. Taa ko e 'uhinga ia na'e vete ange ai 'a e kahoá 'e hono 'ofefine 'o fakatui 'i hono kaungame'aá.

Kapau ko e fakakaukau eni 'o e Pekia & Toetu'u ko e fakafo'ou mo fakamo'ui ta 'e lau monu'ia ha fa'ahinga ha'ofanga pe 'o hange ko e siasi, famili, komunitii pe sosaieti 'oku tau kau ki ai koe'uhí he te tau fakamo'ui kinautolu mo fakafo'ou 'enau mo'uii 'o hange ko ia na'a ku lave ki ai 'i 'olungaa.

'I he fakakaukau ko iaa kou faka'osi'aki 'a e to'utupu pea mo e foaki pale fakalangilangi (Tongan Youth Excellence Awards) 'a e Tongan Youth Trust. Ko 'etau poupu'i 'a e ako 'o 'etau fanau ko e konga ia 'etau feinga ke nau mo'ui pe ko e fakamo'ui kinautolu 'i he 'uhinga ko e ako lelei 'e lava ai ke nau ma'u ha nau kaha'u lelei 'OFA KE MOU MA'U HA PEKIA & TOETU'U KELESI'IA MO FONU TAPUEKINA.

Makamaile Konifelenisi 2017 Potungaue 'a Fafine Vahefonua Tonga

Vahefonua Tonga Women Fellowship's 2017 conference is a milestone

By Tiulipe Pope

Na'e hoko 'a e konifelenisi 2018 'a e Potungaue 'a Fafiné ko e makamaile ki he langa ngaue 'a e Vahefonua Tonga o Aotearoa. Ko e visone ko 'eni na'e fakatoka pea mei he kamata'anga 'o e Potungaue 'a Fafiné, kae hange ko e laú na'e fai pe 'a e visone mo e langa ngaue pea fakafeta'i ko e a'u mai ki he ta'u ni kuo lava 'o fakahoko 'a e visone ko iá.

Na'e fakafuofua ki he toko 100 tupu 'o e kau memipa mei he fai'angalotu kehekehe na'a nau lava mai ki he konifelenisi ni.

Ko e taha e ngaahi taumu'a 'o e konifelenisi ke fakataukei'i 'a e kau memipa 'o e potungaue 'a fafine 'a e Vahefonua Tongaá 'i he ngaue fakakakai fefine 'a e Siasi 'i he 'ataki 'o Nu'u Silá ni. Pea 'ikai ko ia pe ka ke lalanga 'a e ngaue fakataha 'a e kau memipa pea mo e kau taki 'o e Potungaue 'a Fafine 'o e Vahefonua Tongá. Na'e hoko foki 'a e konifelenisi ko e fakataha lahi pe ia 'a e kakai fefiné 'a ia he'ikai ke nau toe fakataha 'i he Vahefonuá ka ko e lipooti pe 'a e ngaahi tu'utu'uni kuo 'osi fakahoko 'i he konifelenisií.

Na'e taa'imalie foki 'a e Potungaue 'a Fafine koe'uhí ko e me'a mai

palesiteni filii, Setaita Kinahoi-Veikune 'o fakahoko 'a e malanga fakaavaá.

'I he ngaahi polokalamaá na'e fakaafe'i mai 'a e kau taukei he ngaue fakakakai fefineé ke nau fakahoko 'a e tokoni ki he hou'eiki memipaá.

Na'e lava mai foki pea mo e kau palesiteni malolo 'o e potungaue 'a fafine 'o hange ko Viena Moala, 'Evaline Ha'ahanga, Siu Tukutau pea pehee foki kia Setaita Kinahoi Veikune 'o fakakoloa 'a e feohi'anga ni.

Na'e toe fakamafana foki ki he konifelenisi ni ko e me'a mai 'a e komiti 'o e Potungaue 'a Fafine fakalukufua 'a e Siasi Metotisií ke fakataukei'i mo poupu mai ki he langa ngaué ni. Na'e taki mai ai 'a e palesiteni pea pehe ki he kau memipa hono kotoa.

Ko e taha 'o e ngaahi koloa'iaá ko e fakahoko fakataha 'a e konifelenisií pea mo e fili 'o Siniva Vaitohi ki he lakanga palesitenií.

'Oku fakahisitolia foki eni he ko e fili ko eni 'o Siniva ko e fuofua palesiteni Tonga ia ki he potungaue 'a fafine 'a e Siasi Metotisi 'a Nu'u Sila ni, Pea na'e fakahoko ai pe foki mo hono fili 'e he palesiteni filii, Siniva Vaitohi 'ene komiti ngaueé.



Ko e kau fefine ena mei he Vahenga Ngaue Saione he konifelenisi 'a e Potungaue 'a Fafine 'a e Vahefonua Tonga o Aotearoa



Ko Siniva Moli (taupotu ki to'omata'u) mo e kau fefine 'o e Vahefonua. Mei to'ohema: 'Oloka Tanginoa (Dominion), 'Akosita Fálala (Loto fale'ia), Tiulipe Pope (Saione) mo Siniva Vaitohi.