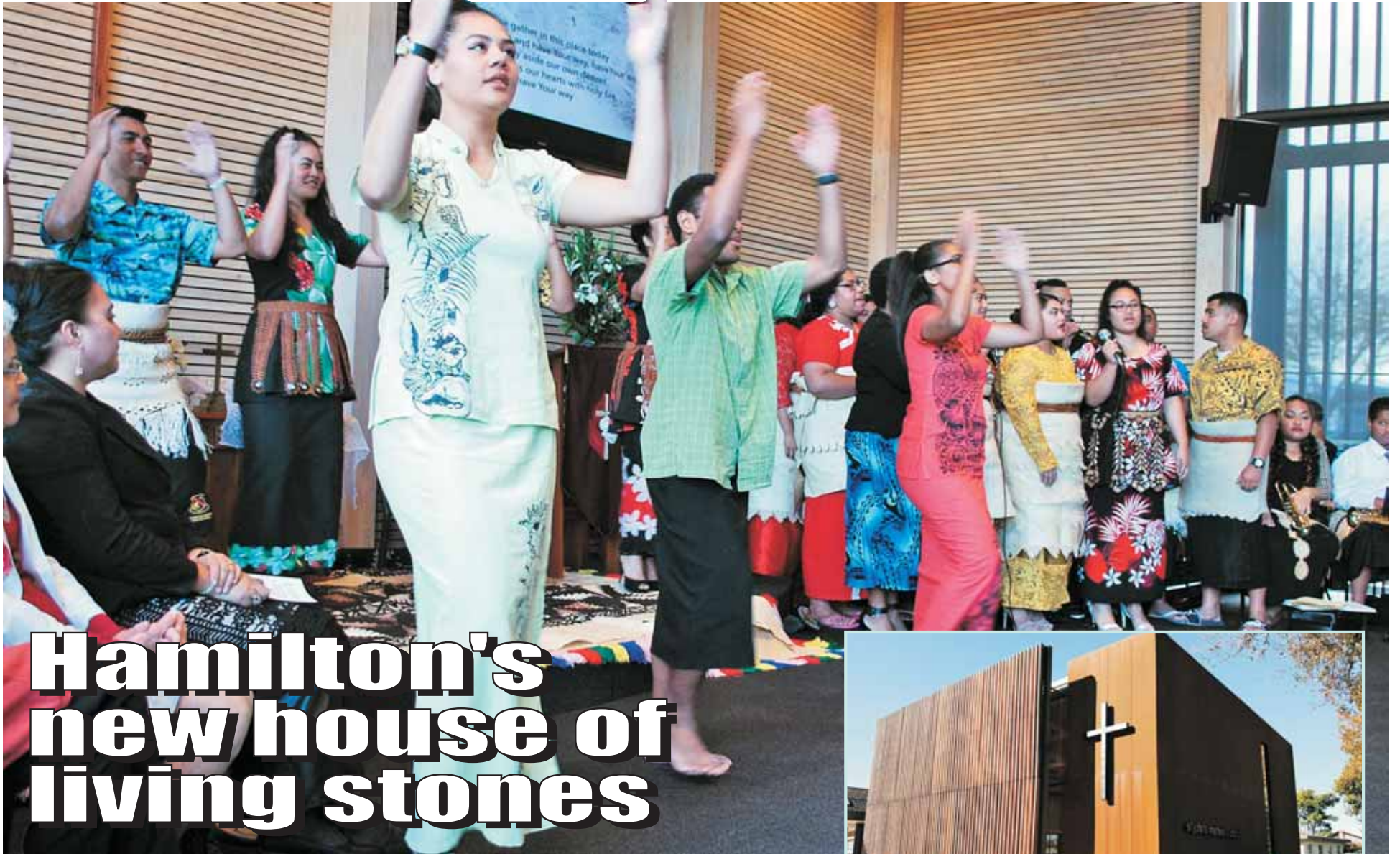


TOUCHSTONE

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



Hamilton's new house of living stones

The Hamilton East Methodist Parish's youth group performed at the opening ceremony.

The dedication of the new St John's Church on May 20th was a chance for Hamilton East Methodist Parish to open the doors of its award-winning building to the wider church community, offer generous Pacific-style hospitality, and ponder its past and its future.

The original St John's church building on the corner of Grey and Wellington Streets was opened in 1910. Shortly after its centenary and in the wake of the Canterbury earthquakes, engineers found that the building

was only 17 percent of today's building code.

The Parish then had to decide whether to strengthen their much loved church or build a new one.

Parish treasurer John Parker says even when it was clear that a new building was the best option, the decision was not an easy one because some members of the parish had worshipped in the old church their whole lives and there was some community opposition to demolishing the historic landmark.

"We held an architectural competition for the design of the new church. We selected a bold plan by MOAA Architects because, having made the break with the past, we wanted something that would be

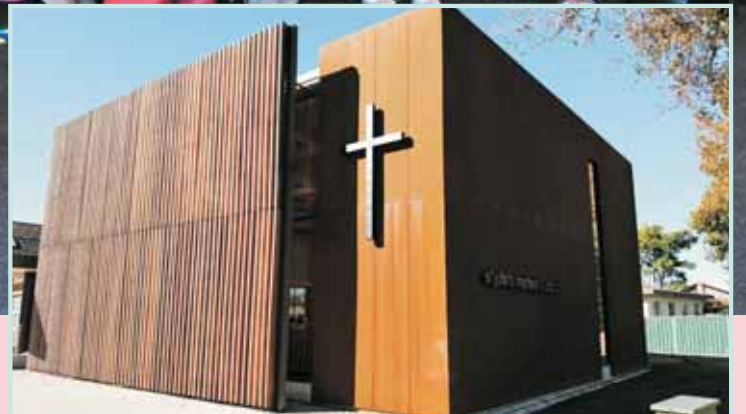
contemporary and community-facing and would reflect our multi-cultural nature," John says.

Hamilton East Methodist Parish has two churches, St John's and Wesley Hamilton, and they are home to four Methodist congregations, two English speaking, one Tongan and one Fijian.

St John's and Wesley are also home to some long-serving families. The chair of the Property Committee, Neville Jack, is the grandson of George Jack, who once owned the land on which the church now stands.

Neville says all congregations that make up the Parish are thrilled with the new worship space.

"The church features Corten



The award winning church has been dubbed the House that Neville Jack built.

exterior cladding, which is steel that is allowed to rust naturally. It has two large 6.0m high x 10.5m wide windows plus another 6.0m x 0.9m wide window.

"The north-facing window is shaded by vertical hardwood louvres, which make a strong exterior statement," Neville says.

The interior of the church is shaped by timber columns and beams, while the space between the beams is filled either with the glass windows or horizontal larch battens. The worship space can be closed off with sliding doors or opened to the entry foyer,

which in turn connects to the existing hall.

MOAA Architects won the Waikato-Bay of Plenty Architecture award for the best public building for the new church's design.

The cost of the new building was about \$1 million. Neville says \$350,000 came from savings, \$400,000 came from the Hamilton Methodist Trust, and \$100,000 came from the Tidd Foundation. The balance was raised through fund-raising and from rental income from the Parish's pensioner flats.

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Manurewa church hosts homeless 'sleep over'

By Sophie Parish
People living outside with few possessions have a growing presence on the streets of South Auckland.

Many of the 'freedom sleepers' sleep on blankets in the Manurewa Township and some bed down near Manurewa Methodist Church.

To bring awareness to this issue in April the Manurewa Local Board and the Manurewa Methodist Church joined together to spend a night sleeping outside to experience what people face when living on the street and understand the life situations that lead to homelessness.

Manurewa Methodist presbyter Rev 'Alifeleti (Vai) Ngahe says homelessness is a complicated issue and it is important to raise awareness.

"Almost 100 people showed up to the overnight event including homeless, volunteers and members of our congregation who wanted to experience a night outside and talk to some of the homeless people who live on our streets."

The overnight event was held in the church parking area and Manurewa Local Board deputy chairperson Rangī Mclean said his



Rev Vai Ngahe with other 'freedom sleepers' at Manurewa Methodist Church.

back was sore after a night sleeping on the ground.

"It is sore for a reason, to experience what I call freedom sleepers go through. The fact that the pastor and parishioner Robin Ziegler allowed us to carry this out enhances the notion of whānau looking after whānau," Rangī says.

Parishioner Robin Ziegler is 83 and says he stopped by in the evening to help set up for the night, but later decided to join the sleepers outside.

"In the night people emerged from the dark like shadowy figures. We had about 80 homeless people who gathered for a chat, a hot

drink, and some food. Some even slept," Robin says.

A homeless pregnant woman and her partner came to the overnight event. Volunteers told them how to get to WINZ to see about housing for themselves and their new baby, who is due in two months.

Debbie Munroe is well known in the Manurewa community. Debbie began to work with the homeless four years ago. She says the movement has grown and now calls itself United We Stand, Waka of Caring.

"We rely on local businesses and people who can donate food or food vouchers to help the homeless in the community. We do not accept financial donations," she says.

Debbie would like to have access to a commercial kitchen so she can provide enough food to feed the growing numbers of homeless people in Manurewa. She also wants to teach people how to cook.

She says there are complex reasons why people face homelessness - a lack of housing, money woes, mental health issues and even addiction.

Synthetic cannabis use is a major problem. Unlike natural cannabis people can have severe reactions to the ingredients including convulsions, losing touch with reality and even death. Rangī and Debbie say the issue should be addressed by the Local Council and leaders in the community.

As morning came many of the homeless people dispersed into the township and volunteers put away chairs, pots and pans.

Rangī says it was a great experience. "It was the spirit of the moment that we all shared. I now have a better understanding of what freedom sleepers experience in Manurewa, and I will be able to talk with a passion and share this understanding."

The Manurewa Local Board voted in April to grant the Manurewa Methodist Parish \$5,000 to support its work for the homeless.

On June 24th there will be another community sleep out night. All are welcome. For more information contact Vai at presbyter@manurewa.methodist.org.nz.

Beckenham Methodist's rebuild a labour of love

The 'Master Chef' scone competition that Central South Island District superintendent Rev Kathryn Walters presented as part of her reflection was not typical of services held to mark the opening of church buildings.

It did suit the celebration for the re-opening of Beckenham Methodist Church, however, because the three teams of adults and children who mixed the scone dough reflected the strong youthful element in the Beckenham congregation.

It also allowed Kathryn to make some points about the importance of participation, both in our faith communities and in our wider communities.

"Churches don't flourish if they are isolated. They flourish if they are full members of the community and allow themselves to be supported by the community," Kathryn told the group that gathered on May 21st for the

official opening of another church renovated after the Christchurch earthquakes.

Over the past six years the Beckenham Methodist congregation successfully negotiated its way through a number of steps to arrive at its new building. First its old quake-damaged hall was demolished, a new hall was built in its place, and then for a period of time it worshipped in the new hall while the adjacent church was strengthened.

The cost of the project was \$1.3 million dollars and most of the funds (\$1.1 million) came from the Central South Island's Strategic Development Fund, which was created with the insurance payment that the Methodist Connexion negotiated after the earthquakes.

Chair of the Parish Property Committee John Dunlop says without the funding from the Strategic Development Fund the

congregation could only have afforded to build a big tin shed.

"With the funding we were able to build the best tin shed in the world. It is largely metal construction but it is quite attractive, and it is designed to stand up to some wear and tear."

This is necessary because the Beckenham church is home to a company of Boys' Brigade and a company of Girls' Brigade, two youth groups, a children's music group and a children's Sunday school.

John says the hall has a gymnasium that will eventually have a stage, mounted basketball hoops and a traversing wall.

"It also has two meeting rooms and a craft room so that we will be able to hold different activities at the same time. As part of the rebuild we have futur-proofed the kitchen and made it more multifunctional. It now has openings into the courtyard, the church lounge, and the hall."

To strengthen the church a steel ring beam has been installed at the base of the roof and it ties into vertical steel beams at the corners of the roofline. The glass wall separating the church from the foyer has been replaced with glass bi-fold doors. When they are opened it expands the worship space for large events such as funerals and weddings.

John says some members of the congregation have a lot of knowledge about the building and skills in the building trades. This enabled them to save money by doing some of the work themselves.

Parish treasurer Darren Webster says the Beckenham church was established as a Sunday school for the Sydenham Methodist Church in the 1920s. The original building was the hall that was demolished after the quakes, and the existing



Scone making ---- Rev Kathryn Walters (left) keeps an eye on the scone mixing competition.

church was added on in 1966.

"Some members of the congregation went to Sunday school here before the church was built. Others joined in the early 1970s when the Sydenham Church closed," Darren says.

"We have a number of families with three generations worshipping together, and almost 20 under-10s. We have a young adults group and our own Youth Ignite youth group, and a district youth service is held monthly here too. Our weekly Loopy Tunes music sessions are also very well attended by pre-schoolers from the community."

Darren says the congregation holds a monthly Dads' Breakfast for fathers and young kids. The cooked breakfast is offered free of charge thanks to funding from the congregation and grants, and it attracts dads from the community as well as the church.

Beckenham Methodist presbyter Rev Mele Molitika arrived in the Parish in 2014, when the redevelopment was already underway.

Mele is impressed with the congregation's patience, hope and faith, which have enabled them to work through a difficult time.

"It was not easy, particularly for the older people, but they came together, worked hard and endured. Some people put a lot of effort into the building, others quietly supported in the background."

"Now that we are settled in the new building it has made a huge difference. People of this congregation work very well together, and the young families and children have a lot of passion. They love this place. It is their second home and their heart is here," Mele says.



PAC Distribution
Group

Share your dream or story

Grant requests close on 30 June 2017

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

Wendy Keir wendyk@methodist.org.nz

Churches help transfer national taonga

By John Roberts

Early on Saturday 22nd April three historical taonga were on the move in Wellington. They were the Declaration of Independence of the United Tribes of New Zealand (1835), the Treaty of Waitangi (1840), and the Women's Suffrage Petition (1893).

The documents had been carefully packed in specially made crates, and just after 4.00 a.m. they were carried out of the National Archives building in Mulgrave Street to the sound of traditional Maori chants and karakia.

They were then loaded onto a truck and taken along Aitken Street accompanied by a solemn procession to the National Library building. Tight security surrounded the move.

On arrival at the National Library karanga greeted the



The historic documents travel from the National Archives to the National Library.

documents and the people who had gathered to welcome them to their new home.

The ceremonies began with a prayer shared by representatives of the three churches that were established in Te Taitokerau-

Northland at the time of the signing of the Treaty: Anglican, Methodist and Roman Catholic. They each had a presence at the first signing of the Treaty at Waitangi on 6 February 1840.

The Ratana Church also

participated in the karakia, joining the other churches in prayers that emphasised the significance of the three taonga for the future of our nation.

At the conclusion of formalities, a Ratana band led all 500 people who had gathered in the national Library in a procession to the nearby Pipitea Marae for breakfast. Our route took us through Kate Sheppard Place, named in remembrance of the leader of the national women's suffrage movement. We paused there to sing 'Bread and Roses', the women's anthem.

Methodist Church of NZ president Rev Prince Devanandan asked me, as a past president, to represent the church at the event. Te Taha Maori was represented by past vice-president Dr Arapera Ngaha and a group from South Taranaki.

Members of the Tauwi side

of our church also attended. I was part of the team that prepared the karakia for this event, and Arapera and I shared in the Weteriana sections of the service.

This highly significant event proceeded with dignity and authority, and was deeply moving. There was warm affirmation from the Weteriana whanau members present. In a text Arapera wrote: "This is one Presidential team task that I am proud to have been part of and will count as a privilege."

Since their relocation these three taonga have become part of a new permanent exhibition in the National Library. The vision of the exhibition is 'Talking about our past to create a better future'.

It is interactive in nature and seeks to tell the stories of our nation's founding documents for new generations.

Scientists and theologians unite!

A group of New Zealand scientists and theologians are uniting to show science and faith can go hand in hand.

The new organisation, New Zealand Christians in Science/Te Kahui Whakapono ki Nga Kaiputaiao o Te Motu (NZCIS), is co-directed by Dr Graeme Finlay, senior lecturer in scientific pathology at the University of Auckland medical school.

Graeme says that religion and science are often portrayed as locked in conflict, but the reality is quite different.

"Science requires a particular worldview to flourish. People will do science only if they assume that the material world is of value, that natural processes are consistent and can be described in rational terms, and that the human mind is geared to make sense of it all. These assumptions have theological roots."

Faith is a common thread for many of New Zealand's prominent scientists, Graeme says.

The mission of NZCIS is to support and inform scientists and science students who are Christians on New Zealand university campuses or in industry. It will also reach out to theologians and people of faith who

are interested in the issues that science raises.

NZCIS's advisory board includes members of the Royal Society of New Zealand, the nation's most senior science body.

Theologian Dr Nicola Hoggard Creegan will co-direct the organisation with Graeme, and is also the NZCIS development officer. She says the organisation will try to break down perceived barriers between science and faith by hosting discussions on university campuses.

"NZCIS aims to provide a broad space that is open to the kind of dialogue which does not collapse the different disciplines and practices, but rather allows honest discussion and imaginative interaction."

NZCIS was spearheaded by a young PhD student, Jake Martin, who is now at Cambridge University. Jake wrote the grant application that was awarded US\$200,000 by the Templeton World Charity Foundation.

The grant funds a development worker, nationwide seminars, two conferences and resources for churches and student discussion groups over three years.

So far this year there have been launch events in Auckland University's Maclaurin

Chapel, and in Dunedin. Smaller meetings have taken place at Victoria University and in Christchurch and the Waikato.

In Auckland NZCIS is hosting student discussions, and is planning a Winter Lecture series in August, featuring physicist Dr Jeff Tallon, psychiatrist Dr Helen Bichan, historian Dr Ruth Barton and Graeme Finlay.

On September 22nd and 23rd NZCIS will hold a national conference called 'God of Wonder: Science Talks to Theology' in Auckland. Professor Christopher Southgate of Exeter University will be its keynote Speaker.

On October 7th NZCIS along with the A Rocha and the Otago Centre for Public Issues will host a day seminar at St John's Church in Wellington called 'Beyond Blame: Christianity and the Future of Creation' to mark 50 years since Lynn White published his rebuke of Christian faith in the journal 'Science'.

All these events and more can be found on the NZCIS webpage and Facebook page. Science students, scientists, and theologians interested in science are encouraged to join and attend NZCIS events in their region.



NZ Christians in Science founder Jake Martin.

Churches push PM to ensure housing for all

Church leaders have met with Prime Minister Bill English and Government ministers to ask for more action in the areas of immigration, housing and social investment.

Their views are influenced by the experience of their church congregations and church-based social agencies in most New Zealand communities.

The church leaders told the Prime Minister, an insufficient supply of safe and affordable housing in New Zealand is contributing to a level of poverty that is fracturing the well-being of people and communities and hindering the educational progress of our children.

They said the most important thing the Government could do to lift New Zealanders out of poverty and boost the nation's collective health and prosperity is to ensure everyone has access to affordable housing.

The church leaders thanked Government for providing increased support for homeless people, but asked for more urgent attention to permanently address people's long-term housing needs.

Because sustainable communities can only occur where there is housing security, the leaders presented a comprehensive strategy on all aspects of housing. They urged ministers to implement a broader strategy that would cover ownership, rentals, and social and emergency housing.

The church leaders also addressed the pilot

community refugee sponsorship programme announced last year.

Churches have supported welcoming more refugees from Syria and will help that effort through actions such as setting up homes and providing other forms of support. They see room for a stronger partnership to assist refugee families living in New Zealand.

Discussions between the church leaders and government ministers also addressed the current social investment approach toward social policy. While churches support the idea of social investment, the leaders raised questions about the narrowness of this approach.

They argued a more successful social investment approach would identify how to get the right help to the people who needed it, when they needed it, and when they were motivated for change.

A paper prepared by the church leaders proposed a more coordinated system to support such an approach.

The church leaders who met with the Prime Minister included Anglican Archbishop Philip Anglican, Baptist Daniel Palmer, Catholic Cardinal John Dew, Methodist president Rev Prince Devanandan, Presbyterian moderator Rt Rev Richard Dawson, and Salvation Army Commissioner Andrew Westrupp. Church social policy advisors also attended the meeting.



METHODIST CHURCH OF NEW ZEALAND

Lectionary 2017/2018

Orders for the new Lectionary are due by Monday 19 June 2017.

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

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary

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

People of Manchester are in our prayers

To the President and youth leaders of the Methodist Church in Britain.

It is with deep sadness we note the news about the manmade disaster in Manchester. While the so-called war on terrorism has its impact on lives in some other parts of the world, it is the innocent civilians who pay the price with the loss of their lives in the countries that are involved in such operations.

This is the dreadfulness of terrorism that we have to live with. I wonder whether the churches must take a stand to facilitate peaceful means to resolve conflicts.

Our hearts are pounding with grief as we hear the stories of death and injuries with parents longing to see their children. We uphold the

Methodist Church and the people of Manchester in our prayers as they come to terms with this painful disaster.

May the Spirit of God comfort the families of the victims. May the Spirit of God give strength and courage to support them. May the people involved in the emergency relief operations be given the spirit of love to care for the injured.

In situations like this, words are not sufficient to express the grief and pain. We assure you that we, the people called Methodists in Aotearoa New Zealand, stand with you in thoughts and prayers.

**Rev Prince Devanandan, President,
Methodist Church of New Zealand**

Methodist Church's alternative facts

To the editor,

In an article on the selection of the Methodist presidential team in the May edition of Touchstone, the general secretary of the Methodist Church put forward a number of what can only be called 'alternative facts'.

One of these in particular ought to give the Church cause for grave concern. He states in the article that, "...no authority stands above Conference, and it is not bound by previous decisions of Conference. Conference was fully in its rights to make the decision to hold the new selection process in the year that it does not meet".

As is clear from the extracts from the Lawbook (see below) that is hardly accurate. But what was his motive in so doing?

A general secretary, perhaps more than anyone else, ought to be aware of what the rules and regulations state. If there are new rules and regulations, why are they not on the Methodist Church website? If these new rules exist have they been processed in the way they should be because they most certainly affect the rights and privileges mentioned in the law?

There are a number of ways in which the constitution of the church constrains all Conferences, including Conference 2016. These are also explicitly stated in the rules and regulations.

The Auckland Synod Nominations Committee has now called for nominations. Perhaps it did so because it was emboldened by the presentation of the 'alternative facts' article? Not a sound move, however, in such circumstances.

All this may cause the ordinary person to consider how often the Alternative Facts strategy is now being used.

On the Methodist Church of NZ website the 2013 Lawbook states that "...no change shall be made affecting what the President, acting on the advice of the President's Legal Adviser, deems to affect constitutional matters or the rights and

privileges of the Ministry or Laity, unless such changes shall have been previously submitted by the Conference to the Districts and Regions, and confirmed at the next succeeding Conference by a resolution passed by a consensus decision of not less than fifty-five per cent of the votes of the members present and voting."

David Bell, Waiake, Auckland

The General Secretary responds: In early May the Methodist Church of NZ President instructed Rev Bell to wait till I returned from a meeting in Tonga to answer questions he had raised. This instruction was not followed and letters and on-line posts have been widely circulated under the heading 'Alternative Facts'.

It is a very serious charge to claim that the General Secretary is misleading the church. If Rev Bell had been at Conference in 2016 he would have been aware that the 'rights and privileges of the ministry and laity' clause was pointed out to Conference members at the time the matter of the President and Vice President selection was being discussed.

Not one of the more than 250 people present asked for the clause to be invoked. The process is that the President must rule on the advice of the Legal Adviser to invoke the clause. However any member of Conference can ask that Conference consider invoking the clause.

Conference members were well aware of the clause as it had been invoked with respect to the two-year Conference in 2015, and the second affirmation as required under this clause had taken place at Conference 2016 just two days before.

My comment in the May Touchstone was in the context of a discussion about the procedures agreed by Conference, in full session, to enable the appointment of a President and Vice President elect in 2017, not an explanation of the role or all the procedures of the Conference.

These are the facts. No amount of innuendo will change them.

Proposal to eliminate 'Praise Be'

To the editor,

We understand that the 'Praise Be' programme (TV1, 8:00a.m. Sundays) may be cut in the current restructuring being carried out by Television NZ.

It will be a great loss if this unique programme does not have a continuing place in national television. It includes significant participation by many thousands of New Zealanders, from church and community.

If Touchstone readers wish to make their concerns known to TVNZ, they can either mail a letter or send an email.

The subject matter is 'Praise Be'.

The name of the chief executive should be given at the start of the email or in the letterhead

at the top of the letter:

The key contact person is Kevin Kenrick, Chief Executive Officer, Television New Zealand.

Email contact can be made through the contacts tab on the TVNZ website: tvnz.co.nz.

Postal contact: Television New Zealand PO Box 3819, Auckland 1140.

Individuals and local church/community groups should make their own submissions, stating why the cessation of 'Praise Be' will be a serious loss to the cultural and spiritual life of Aotearoa New Zealand. Individual stories will have a stronger impact than sending in copies of a standard submission.

**Gillian and John Thornley,
Palmerston North**



And to Mavis, God had given the spiritual gift of retailing pre-loved haute couture.

The Ageing Experience By Jan Fogg

Dementia, living and dying - Part II

Last month I shared a little of my experience from the journey I walked with a loved one dying from dementia. I told how hard I found it and that I was not sure how he felt even though I believed I should be.

Some months after Alan died I began to think about how I could be of some help or support to others affected by dementia (although for more than a year I could not bring myself to return to the resthome in which he spent the final nine months of his life).

Since then I read the book 'Still Alice'. It is a wonderful book about a professor who is diagnosed with early onset Alzheimer's at age 50 and yearns to have a group where she can share what is happening for her with others who are similarly affected.

It is a powerful story and, although a novel, based on direct experience. When I read it I thought, 'Yes, that's what is needed'. It seemed to me to be just the kind of thing that Alan would have benefited from. It might have helped him find more support and meaning in what was happening to him.

Today I and several volunteers run a group for people with a diagnosis of dementia who want to share their thoughts and experience with others.

Dementia is no different from many other disease states. It really helps to know you are not the only one on the planet affected in this way. It can be very supportive to be accepted and to share with others.

Often, however, it is difficult for the person to acknowledge they have this disease. Denial is a very common response, not only for the person, but also for families and caregivers.

The aim of our group is to find ways to enhance the quality of life for people diagnosed with dementia. We try to understand the world of the person with dementia and communicate with them in order to tap into his or her 'inner core of being'.

What is the inner core of our being? This is really about having a broad view of what 'spirituality' is and understanding through whom or in what we find our deepest meanings in life.

In our group we are exploring ways that might make it possible to continue to feed the inner core of those with dementia.

At its heart, this group simply provides a comfortable, accepting place where someone else understands how it is to be constantly struggling to find ordinary words, and where no-one minds if you tell your story numerous times.

It is not a difficult group to set up and run. Anyone can do it if they have an underlying knowledge of dementia and how it might affect someone. I would really like to think that others might set up such a group in their local communities to offer people on the margins a welcoming place.

How about it, might you be such a person?

FROM THE PRESIDENT AND THE VICE PRESIDENT

May all be one so the world may believe

Greetings to all Touchstone readers as we move from Easter to the long season of Pentecost.

What comes to mind when we celebrate the coming of God's Spirit to those first followers of Jesus? Is it empowerment for service and mission?

Or the life-long work of God's Spirit in people's lives that brings to fruit the qualities which make us more like Jesus? Or the way in which people who were divided by language and culture were able to work together to bring nearer God's shalom on earth?

Any or all of these can be true.

Attending worship in a Catholic cathedral, sharing theology and food with other Pacific leaders, and hearing the life journeys of women of different faith traditions are all examples of God's Spirit uniting people from diverse backgrounds that Viv has experienced recently.

As some of these same people have observed, however, sometimes it is just as difficult to get on with those close to us - people from our own cultural group, denomination or family.

It can be challenging and humbling to acknowledge that no one of us can see the whole picture or hold the full truth. Rather

we need each other to reflect God's love and life fully.

As we all engage in one way or another to celebrate the 500 years after Reformation, the challenge before us is how can we use this opportunity to come together to establish Christian unity amidst all the diverse ecclesial traditions.

One thing that keeps entering Prince's thoughts is how we are polarised by the division that we did not cause, but inherited from those who introduced the religion to us.

The need to unite now, five centuries after reformation is echoing all over the



President
Prince Devandan



Vice President
Viv Whimster

world. Our missional activities cannot be effective in our Christian care unless we are united to address the common issues.

It is our prayer that the Spirit of God will continue to be active among us, leading us to live out Jesus' prayer that we may all be one so the world may believe, helping us to work together to bring closer God's realm of justice and wholeness.

Entering and leaving our locked rooms

To the editor

Jim Stuart's 'Church as an Instrument of Change' and Adrian Skelton's 'Dialogue an Antidote to Division' in April's Touchstone were both inspirational.

Jim reminds us that social justice is not an accidental byproduct of faith. The doing supports the being.

This has been true whether in the collection for widows in the early Church or Wesley's insistence on a balance between personal holiness and social responsibility. The church can be seen as a place of serving rather than just escaping, ruling or entertaining.

Adrian writes about the need to maintain the dialogue for Christian unity in a divided world. Christ and our neighbors are not limited to culturally and theologically like-minded friends, as on Facebook.

The church has long moved away from the centre of the market square to the margins. Now the market square itself is moving online. No group or culture is immune.

Full pews, but with minds and energy locked into iPhones and social media addictions are little better than empty ones.

The risk I see in reacting to these challenges is disengagement. People might withdraw entirely into exclusive upper rooms of comfortable confirmation while the downstairs door is firmly locked.

The miracle of Easter is not just in the Risen Christ breaking into such locked rooms (physical or virtual), but in breaking us out of them.

Richard Small, Lower Hutt

The fault with perfection

To the editor,

Your correspondent AK Nielson expresses his concerns about people who do not experience their gender or sexuality in terms which are akin to his own experience holding positions of leadership in the Church. In doing so he says, 'I sincerely hope and pray that I am wrong'.

Let's just assume that Mr Nielson is wrong. Consider what that might mean.

It would allow common knowledge in the disciplines of biology and genetics to be accepted as factual. This could allow us to regard the differences among human beings as a treasure house of experiences that is available as a learning resource for us all. Each one of us could contribute our God-given uniqueness for the benefit of all.

Wow! What potential that would hold for the building of the Kingdom and what a challenge for each of us to show what we really mean by tolerance, compassion and loving our neighbour as ourselves.

Another thing that would change is that we would be more aware of the truth that each and every one of us is a combination of both male and female (Gen 5:2). This applies to both our gender and our sexuality.

Most of us are predominantly male or predominantly female,

but there is no clear dividing line and each of us will have our own unique mix. What an amazingly rich resource of God-given life experience this could give us.

The more we can utilise the life experiences of those who are different from ourselves, the richer we become and the more deeply human. Surely that must enable us to become more Christlike in our ability to love one another as He has loved us. For me, this is the highest objective and a great challenge.

Then, perhaps we would see the concept of perfection as the only position from which advancement is automatically degradation.

Perhaps the concept 'perfect' is faulty and loaded with prejudice and self-righteousness. This notion of perfection is extremely hurtful to those many mothers who give birth to children with abnormalities, especially when it is put forth by those who profess allegiance to Christ.

It might not be so bad to be wrong because it makes way for growth and understanding of our fellow humans. It gives them a right to worship and preach God and lead us in our churches. Where I worship I am enriched by one who does not mimic my life experience.

Brian Kendrick, Nelson

Reading the Bible selectively not the point

To the editor,

AK Nielson's letter, 'Reason versus God's plan' in your May 2017 edition is a good example of selecting parts of the Bible to support one's own opinions.

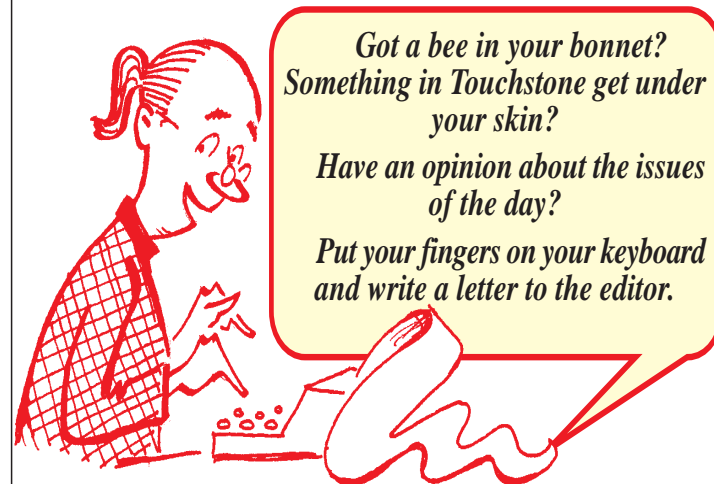
It is possible to support many things in this way, including death for blasphemers (Leviticus 24:16), ethnic cleansing (Numbers 31:17-18), ritual mutilation (Gen 17: 10), looting (Joshua 11: 14), biological warfare (Deut 28: 22), death for adulterers and incest (Lev 20:10-11), and death for Wiccans (Exodus 22:18).

There are many other quotations that support these and other equally abhorrent practices. There are also intellectual gymnastics which can be used to prove they and AK Nielson's references should be both supported and ignored.

We must, however, remember that the Bible is a reflection of the times in which it was written and also, that it offers advice we could all follow to make the world a better place, especially the New Testament.

Surely we should do our best to follow the example of Jesus and lead lives of love and compassion rather than be bound by carefully selected parts of the Bible.

John Northcott, Warkworth



The Future of The Uniting Church In Australia

By Keith Suter

The Uniting Church in Australia turns 40 in June. I was in at the beginning of its creation having to help organize the inaugural procession. It has not been an entirely successful 40 years.

Three years ago I was awarded a PhD from the University of Sydney for a thesis on the future of the Uniting Church. The technique I used for the thesis was scenario planning, whereby four possible 'futures' are devised. They are not predictions; they are speculations on how the Uniting Church could evolve.

The PhD has been largely ignored within official Uniting Church circles. I wrote it in the hope that it would encourage debate about the future of the Uniting Church but this has not happened.

On the contrary, official Uniting Church publications provide an optimistic spin to gloss over the Uniting Church's congregational decline. The PhD jars with that official perception of the future.

Here are four ways that the Uniting Church could evolve.

First, the 'Word and Deed' scenario is based on an Australian society with a high

level of Christian Spirituality and a high level of government expenditure for church welfare.

This would see a Uniting Church become an organization with a small number of large parishes that provide both spiritual activities and social welfare (virtually a set of regional missions). This Uniting Church could evolve through the amalgamation and consolidation of many existing small congregations which would get government contracts for welfare work.

The second 'Secular Welfare' scenario is based on a low level of Christian spirituality and a high level of government expenditure for church welfare.

This would see the Uniting Church let congregations fade away and instead focus on providing social welfare and education (albeit derived from a Christian tradition). Much of the work of the existing Uniting Church is already focussed on social welfare and education. These fields are growing, while congregations are in decline.

The third 'Return to the Early Church' scenario is based on a high level of Christian spirituality and a low level of government expenditure for church welfare. (Current

surveys show a great public interest in Jesus but a low regard for churches themselves).

The Uniting Church could reinvent itself along the lines of the first three centuries of the Christian church, when the church was marginal within the Roman Empire. The number of Christians was small but the members were enthusiastic. This scenario taps into the emerging church movement and sees a Uniting Church that is tired of the corporate ethos that underpins much government-financed social welfare work. It recognizes (as did the early Christians) that it is competing in a market place of many faiths.

Finally the 'Recessional' scenario sees an Australian society with a low level of Christian spirituality and a low level of government expenditure for church welfare.

This would mean that the Uniting Church should be wound up and its assets dispersed.

The flourishing parts (such as the regional missions and Uniting Church schools and colleges) should be individually incorporated and have separate institutional existences.

The risk is that under this scenario the

Uniting Church would ignore the warnings and could just wither away, thereby frittering away its resources. It should therefore devise an exit strategy for a coherent wind up so that the remaining resources are used in ways that reflect Christian stewardship (such as assisting the rapidly expanding churches in the Global South).

These scenarios have been too controversial for most Uniting Church officials so they have ignored them.

On current trends it looks like the second scenario is coming into play. Congregations are declining but the welfare and educational work continues to expand and government shows no sign of reducing it.

The question then becomes how this welfare work can retain a Uniting Church ethos? Over time that work is more likely to resemble a secular government department rather than a church body.

These are some of the larger issues that are being ignored in the lead up to the Uniting Church's 40th anniversary.

For more see the website churchfutures.com.au or email keith.suter@bigpond.com.

Parish helps Madeleine celebrate 110th birthday

On Sunday, 7th May the Upper Hutt Uniting Parish (UHUP) celebrated both Faka Me and the 110th birthday of Madeleine Anderson. Madeleine is the oldest living New Zealander.

Rev Suresh Chandra says she is a treasured member of the parish.

"It is a great privilege to have her with us. The children performed some special items for her during the Faka Me to make her birthday a memorable occasion in her life and in the life of our parish."

Madeleine McKenzie Orlowski was born in Dunedin on 4th May 1907 and she has lived in Upper Hutt since 1948. She was the oldest of four sisters but the three younger ones have all passed away. She lived through the two World Wars.

She married Harry Anderson on 6th September 1941, which she remembers very well. They had three children, a son Brian, who died in a cycle accident at a very young age, daughter Heather List, and foster-son Graeme, who died in a car accident at the age of 20 years.

"Well, I am rather surprised to have lived to be 110 years old, but here I am feeling not so bad at all," Madeleine says.

Suresh says she is very strong in her Christian faith and a very supportive member of UHUP.

"Madeleine is a living testimony of her faith in Jesus Christ and just about everyone admires her for it. Her faith is the strength that has helped her to be so resilient."

When she is unable to attend church, Suresh and his wife Kamla visit her at her home to give Holy Communion. She lives on her own, well-supported and surrounded by her good neighbours.

Madeleine's daughter Heather is married to Robin



Upper Hutt Uniting Parish helped make Madeleine Anderson's 110th birthday a special occasion

List, and they have four grown up children of their own.

Heather says "Madeleine has always been everyone's mother, which is just as well, because her friends get younger and younger as she outlives all the older ones. She has never been short of friends and her days are full with visits, phone calls and outings, including church and parties.

"Her eyesight and her balance are a bit poor so she has to use a walker but otherwise her health is not too bad.

"She has no explanation for her great age, but she says that there are still things that God has for her to do. She is a loving person that evokes a loving response from the people around her. The loving environment around her keeps her well," Heather says.

Manchester bombing throws up questions

By Bill Peddie

It is hardly surprising that there was widespread condemnation after a 22-year old suicide bomber exploded a bomb in the midst of a crowd of innocent young people and children in Manchester.

Such events occur more and more frequently, and frustrated community leaders and politicians are struggling to find ways to maintain safety and order.

For Christians, I suggest there is an additional issue.

Sunday by Sunday we are reminded from our pulpits that Jesus taught that love and forgiveness for our enemies is the answer, yet the violence seems to grow. History teaches that whenever terrorists try to extend their areas of control, offended nations respond with a total military response.

At present ISIS is particularly active in Syria and Iraq. As their warriors move into cities and towns they are shelled and bombed by a loose coalition of allies currently led by the US.

But here is the catch: whether it is an ISIS-type force or a military dictator, the more extreme the military intervention, the more terrorism increases. For example, when George W Bush sent his invading force into Iraq the statistics showed a three-fold increase in world-wide Islamic terrorism.

We should not assume all the faults are on the other side. UN figures for civilians killed in Syria during April attributed more deaths to the US-led coalition's bombing of cities and towns than to either ISIS or the combined Government and Russian bombing raids.

Do we even need to say that civilian families are civilian families in any city, and children killed or maimed are mourned just as keenly in Syria as in Manchester?

We now learn that the suicide bomber is thought to have come from a Libyan family and that he had been in the Middle East where he visited Libya and Syria.

If he had seen the bombed civilian areas in Syria, is it surprising that he returned to Manchester seeking vengeance?

The part of Manchester where he lived is described as a disadvantaged area, so presumably there was little reason for him to feel he owed anything to the community. Many in our community feel that giving any quarter to a potential terrorist is unworkable in the real world. If we agree that this is the case, can we also be honest and say that this means that we are not able to accept Jesus' injunctions to forgive our enemies and love our neighbours?

In the Methodist Church we like to call ourselves inclusive. A small question: Would a young frustrated and disillusioned dissident know that in our Methodist Church community that he had friends?

HONEST TO GOD

By Ian Harris

Feminist reading of the Bible

If all else fails, goes the adage, read the instructions.

American biblical scholar Phyllis Tribble has parallel advice for those who see the Bible as sanctifying male superiority and domination, or conversely those who dismiss it as so steeped in patriarchy as to be hopelessly out of touch with modern life.

"Read it," Phyllis says. "But read it with the fresh eyes that feminist scholars are bringing to the text."

When certain passages are interpreted in that light, assumptions about male and female roles that have coloured the life of church and society for centuries are suddenly seen to be untenable.

Instead of reinforcing them, the Bible judges them as wanting, or worse. It really is a revolutionary book.

Phyllis is a scholar of Hebrew and one-time professor of biblical studies at Union Theological Seminary in New York. She has a particular interest in women in the Bible, and challenges the way men have used it to bolster their social and spiritual dominance.

Her response is to show that even in a society as patriarchal as ancient Israel there is "another way of seeing". As an example, she cites female imagery for God, which tempers the prevalent use of male images and the centuries of sexism it has sustained.

In Psalm 22, for example, God is pictured as a midwife who brought the people of Israel into being: "You are the one who took me from the womb; you kept me safe upon my mother's breasts." Bibles used in Protestant churches make the midwife male (which in Jewish culture they were not) by translating this as "You are he who took me from the womb".

More strikingly, tucked away in a song of Moses, who led the tribes of Israel to freedom from slavery in Egypt about 1300BC, is the reproach to his wayward followers: "You forgot the God who gave you birth."

Phyllis says this completely misses the point of the Hebrew word, which is used exclusively of a woman writhing in labour pains. The (Catholic) Jerusalem Bible is right out of the ballpark with its version: "You are unmindful of the God who fathered you."

The Hebrew word for womb is *recham* - but the plural *rechamin* means 'compassion',

the pre-eminent quality which the Israelites associated with God. This link is quite lost in translation, but feminist scholars are bringing it out of the shadows.

It is silly, of course, to ascribe either maleness or femaleness to God. It is even sillier to make God exclusively male or exclusively female. Whether God is conceived in traditional terms or as a human construct, attributing sexuality to the concept is bound to distort the reality.

The problem, though, is a real one. Images of relationship are intrinsic to expressions of faith, and it is hard to go beyond the closest and most

powerful human relationships to convey them.

In today's world the critical thing is to break with tradition by ensuring that the emphasis does not fall solely on the male half of humanity and therefore, in Phyllis' words, to "get beyond the male idolatry that has long infested faith".

Another helpful cue is the way Phyllis and others delve into some of the seemingly incidental references to women in the Bible and revalue them upward.

She gives the example from the book of Exodus of the two subversive women slaves in Egypt who ignore the pharaoh's order to kill every male Hebrew child. Called to account, they make up a story that Hebrew women are so vigorous that the babies are born before the midwives can get to them. So the pharaoh orders that the baby boys must be thrown into the Nile instead.

Moses' mother defies him as long as she dares, and then at three months floats the baby off among the reeds in a wicker basket daubed with pitch. Who should find him there but the pharaoh's daughter! She recognises him as a Hebrew child - but instead of doing her father's bidding, she conspires with Moses' sister not only to keep him alive, but to place him back with his mother till she could adopt him herself.

Phyllis comments: "The daughter of pharaoh aligns herself with the daughters of Israel. Filial allegiance is broken, class lines are crossed, racial and political differences are transcended. The women who are ignored by theologians are the first to challenge oppressive structures. From the human side, the liberation faith that began with Moses originates as a feminist act."



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PUBLIC ISSUES NETWORK

By Betsan Martin

Oceans under threat - What we can do

With the first ever United Nations conference on oceans coming up in June a Public Issues discussion of the topic is timely.

We can credit the Pacific Island States for getting oceans onto the agenda of the UN through sustained advocacy over recent decades.

Public Issues coordinator Rev Dr Betsan Martin was recently in Suva where she met with communications secretary for the Methodist Church in Fiji Rev James Bhagwan. James says churches should not leave the topic up to secular groups.

He says stewardship of creation is the second article in the mission statement of the Methodist Church in Fiji and that creation is groaning in the face of our exploitation of sea and land.

"Pacific people are very focused on stopping plastic waste in the oceans and the church is running a campaign to stop plastic bags. People in the Pacific Islands know how much fish are affected by plastic. It causes death and suffocation,



Betsan Martin and James Bhagwan.

and it is now a fact that all fish ingest microplastics so they are in our food chain."

James wants NZ churches to work in solidarity with the Methodist Church in Fiji to stop plastic bags and waste.

James applauds the UN's Sustainable Development Goals because they resonate with many aspects of the Kingdom of God. They are about ending poverty, education

for all, health, access to renewable energy, safe homes, and where nations negotiate as equals. Fresh water and oceans are included in the Goals.

It is important to see that all dimensions of life are connected and interdependent. Oceans are alive. They are integral to life on earth.

The Oceans regulate the planet's oxygen and water cycles and support biological diversity. Fish feed more than three billion people, and provide 20 percent of animal protein for human nutrition. Algae in the ocean produce half of the oxygen that humans breathe.

Since 1970, more than 90 percent of the CO2 released into the atmosphere has been absorbed by the oceans. The effect of this on ocean currents, coral reefs, fish and sea levels is not known.

But in 2010, 67 percent of fish stocks were overfished. Migratory fish, sharks, turtles and marine mammals are declining.

New Zealand and the Pacific nations are slowly waking up to the critical effects

changes to the oceans will have on our future.

There is a suggestion that New Zealand should buy all its climate carbon offsets from Pacific countries. Public Issues does not applaud NZ's over-reliance on buying carbon credits but this would be a good way to invest in the Pacific region.

The UN Convention of the Law of the Sea would help slow down pollution and protect the marine environment. Negotiations are now focused on sustainable use of marine areas beyond national jurisdiction. How to develop and share the benefits of oceans for future generations is a huge challenge for oceans' governance.

This month we are invited to make a pledge for the oceans. Go to the UN's Ocean Conference website (oceanconference.un.org) and hit the Voluntary Commitments tab.

Nelson Interfaith Council in sight

By Brian Kendrick

Recently, as a result of a news article in our local paper featuring work being done by the Wellington branch of the Interfaith Council of NZ, members of Nelson's Church of Jesus Christ of Latterday Saints felt inspired to establish a local branch.

Apparently, our region is one of a very few in NZ where there is no local Interfaith Council.

As a result of the move by the Mormons, a meeting was held in their premises attended by 20 members of other faiths or denominations. These included the Nelson Cathedral, Nelson Anglican Maori Church, St John's in the City Methodist Church and

the Baha'i movement.

We were addressed by a Mormon member of the Wellington Branch of the Interfaith Council with a PowerPoint presentation on the aims and objectives of the Council. The presentation also outlined how to build and maintain our own branch.

The members of the Baha'i movement offered to take up the challenge to host the next meeting.

For us at St John's in the City, this concept is welcomed as we have already held some very successful interfaith meetings and we hope the pointers we offered were helpful. It was also a great opportunity to promote our next interfaith gathering to be held early July.



Members of Nelson's religious community met to discuss setting up an Interfaith Council.

Interfaith group explores common ground

By Cory Miller

In today's turbulent times fear of others can create a deep divide, but a recent interfaith event in Hamilton has served as a timely reminder of the commonalities that can bridge this gap.

On Saturday May 13, Hamilton East Methodist Church hosted an interfaith resource day, which brought a diverse range of people together to discuss their faiths.

Waikato University Religious Studies lecturer Dr Todd Nachowitz gave a keynote address to quantify religious diversity in New Zealand.

As well as Todd's talk, the event featured a panel of people from varying faiths, including Judaism, Islam, Baha'i, Hinduism, Sikhism, and Buddhism as well as different Christian denominations.

This was followed by a workshop on how different prayers and liturgies can be incorporated into worship.

In his talk Todd showed how New Zealand had gone from being a largely Christian population (92.9 per cent) in 1906 to one where they made up less than half (45.1 per cent) at the last census in 2013.

After Christians, secularity now comprises the largest single category of respondents (38.6 per cent). Other belief systems make up a small minority of our



Todd Nachowitz says we should educate ourselves about our neighbours of different faiths.

population.

Todd also works at a recently established Religious Diversity Centre, and he says religious diversity will continue to increase along with the rise of secularity.

He says because of these changes there is an acute need to better educate ourselves about the diversity around us.

"The more diverse society is, the greater the need for education about diversity."

Todd says it is important to encourage people to visit other places of worship, organise interfaith events, make a greater effort to learn about other beliefs and cultures, and work with political leaders on peace and diversity issues.

He believes greater understanding and engagement with people of different beliefs can help mitigate discrimination in New Zealand.

"Because we have become so diverse there is a need to educate host populations about who these people are. Media focus on things that are different, whereas if you study other belief and traditions you realise they are similar in so many ways."

One of the organisers of the interfaith event Ngaire Southern says the event was interesting and gave a good insight into other faith perspectives.

"I think it is absolutely essential for us

to know our neighbours. If we believe God is the source of all life, of all humanity, then we are all brothers and sisters," Ngaire says.

Superintendent of the Waikato-Wairiki Synod Rev Dr Susan Thompson says during times when people instil fear of the 'other' it is important to get to know others.

"We are living in a time where there are forces at work that would have us be afraid of our neighbours. For me, one way to resist that fearfulness is to get to know and have a greater understanding of neighbours, particularly of different faiths and different cultures."

Susan says the church is addressing this through various interfaith councils set up around the country.

In the Waikato these initiatives include a week of prayer for world peace in October that will unite congregations of various faiths, interfaith tree-planting, training days for church leaders, an interfaith choir, an interfaith panel for Islam Awareness week, as well as regular events and meetings organised by the Interfaith Council.

Susan would like to see more church people take up these opportunities. She says different religions and belief systems have a lot of common ground.

"The things we have in common are always much stronger than the things that divide us. There is definitely a common call for peace, compassion, and unity. Some of the language is different but the themes are very much the same."

CHURCH ORGAN FOR SALE



The Riha Organ which has been used for a number of years by the Opawa Community Church is complete with foot pedals, twin base speakers and seat.

It has been unused since the 2011 earthquakes so it will benefit from a comprehensive clean.

Any offer considered.

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Climate change by God's Spirit

As I sat down to write this reflection, there on the evening news was Cyclone Donna, the strongest May cyclone ever to hit the Southern Hemisphere.

According to Vanuatu's Department of Meteorology the wind gusts close to the centre were estimated to be 300 km per hour.

Historically, it is a rare phenomenon for such a strong cyclone to occur outside the hurricane season in the Southern Hemisphere, hence the experts pointed to climate change.

As we celebrate Pentecost on the first Sunday of June, we remember Jesus' disciples, a band of faithful individuals gathered in one room waiting for "the promise" of God (Acts 1:4).

During this time, other Jews were gathered in Jerusalem to commemorate the Hebrew observance of Shavuot or the Feast of Weeks, which is also called Pentecost. Initially this was a celebration

of harvest. Pentecost literally means 50th day after the Sabbath of Passover week.

The lives of these faithful individuals had been shattered by fear after Jesus' crucifixion. Their responses were denial, betrayal and abandonment. Then the presence of the Holy Spirit in their lives inspired them to courageously proclaim the Good News.

The writer of Acts struggles to offer an adequate description of the unfamiliar events that happened to the disciples on this day. They describe the Pentecost's phenomena as "like the rush of a violent wind" and "divided tongues, as of fire."

Tongues symbolise speech and communication of the gospel. Fire symbolises God's purifying presence, which burns away undesirable elements of our lives and sets our hearts aflame to ignite the lives of others.

The coming of the Holy Spirit changed the lives of so many of those who gathered

to celebrate the Jewish festival of Pentecost on that day. They were amazed to hear Galileans speaking a multitude of languages proclaiming the good news of God.

Paul was persecuting the Lord's disciples in Jerusalem and on his way to Damascus he continued to find and persecute them, yet he was dramatically stopped in his tracks. Instead of persecuting he was empowered by the Holy Spirit to proclaim God's goodness.

The coming of the Holy Spirit changed the whole life dynamic of individuals as well as the Church. They experienced a quality of life that was beyond their own natural capacity. The ministry and mission of Jesus were made universal.

Just as meteorologists were astounded by the occurrence of the powerful Cyclone Donna, so too were the people gathered at Jerusalem. They were amazed and perplexed as they heard the wonders of

MOTEKIAI FAKATOU REFLECTS ON ACTS

God declared in various languages. They asked one another, what does this mean?

Then Peter explained to all his hearers that the coming of the Holy Spirit was the action of God because it was prophesied by the prophets. It was not a random event.

His words related to both their traditions and their recent experiences, for the crucified Jesus they had known was empowered by God who offers the Holy Spirit.

The diverse gifts of God's Spirit can change the climate of all lives and make each person and each part of creation unique. From this diversity, the Spirit weaves communities and creation into a common life enriched by God's presence.

Do we sense the abundance and liveliness of God's Spirit in us and others? As we journey into the future, have we considered what gifts the Spirit is giving to us, our faith community and the church?

REFORMING THE CHURCH

CONNECTIONS

By Jim Stuart

What is the Christian church? What forms its life and being in the world? What is its core message? What is its primary purpose?

These questions constituted the driving forces behind the Reformation, a major turning point in the history of Christianity.

According to Martin Luther and his followers, the Church of his day had become an institution concentrating on accumulating wealth and wielding power. Therefore, the church had silenced the power of the gospel.

In Luther's view, the church had become corrupt. It benefited small groups of men who manipulated the Christian faith for their own ends. Luther was not alone in this position but he quickly became its leading spokesman after posting his 95 theses on the door of the Wittenberg Church in 1517.

The Pope and his army of bishops



Jim Stuart

sought to exercise their considerable economic, political and religious power to further their interests and legitimate their role as world leaders.

They regularly excommunicated their political adversaries and imposed sanctions and interdicts on countries or

principalities which stood in their way. They denied the people the services of the church such as access to the sacraments when it suited them.

Ordinary people became fearful for their salvation and wasted their money and skills, in Luther's view, on indulgences. Driven by fear, poor people became poorer "in order to escape the horrible and devastating torture of purgatory".

Luther argued indulgences were nothing more than pieces of paper that could be bought, directly challenging the church's authority. Fortunately for Luther,

Frederick the Wise guaranteed his protection, but this meant he was confined to the city of Wittenburg.

At the core of Luther's teaching was the understanding that justification is by faith (in other words salvation), and is a gift of God and not something dispensed by the church. He came to this conclusion by reading Scripture and from his understanding of the ministry of Jesus. Faith comes to us by grace.

Luther maintained that the reformation he sought was a reformation of a church determined to wield its economic and political power. For Luther, the church existed to proclaim the gospel of grace to the world.

Central to this mandate are the five solae or guiding principles of his theology: by Scripture alone, by faith alone, by grace alone, through Christ alone, and glory to God alone. The church could not sell salvation in order to fund the Pope's army.

The church looks a lot different today. It no longer wields the power and influence

it once did, though arguably it maintains considerable resources. The danger is perhaps the opposite - a church that is shutting itself off from the world and focusing its energy on internal matters.

Looking back to Luther, we are reminded of the power of the Word. He took on the powerful and used his considerable influence to argue for education for children and services for the poor. Not everything he said was right. He attacked Jews with great vehemence and condemned peasant farmers rising up against oppression.

The church in Luther's view was to be a "living word" in the world, speaking out for what brings life and hope to the world. More than ever we need to spend time together as a church reflecting how we might move out from the familiar forms of church and discover new ways to love our neighbour and the God who gives us life in the public spaces outside the four walls of the church.

LINES ON THE MAP

Rev Adrian Skelton, UCANZ Executive Officer.

'Viceroy's House' deserves to be a popular film with its clever interlacing of the political and the personal. It depicts the manoeuvres toward the Partition of India together with a love story portraying its human tragedy.

No more spoilers in case you are yet to see it, but I want to pick up the political theme of 'partition' and consider our separated churches.

In 1947, India was partitioned according to majority Muslim and majority non-Muslim regions. The human cost of a line on the map was some 14 million refugees and around 1 million deaths caused by rioting and other violence.

The line was drawn because some politicians viewed religion as the prime identity, and some shamelessly desired the destabilising effect of division.

Your particular Christian identity may well have been determined by family or ancestry: Irish Catholics, Scottish Presbyterians, or Scandinavian Lutherans. But imagine if a line on the map in New Zealand had suddenly separated you from your wider family and friends.



The movie 'Viceroy's House' examines the partition of India.

The ecumenical movement in New Zealand 50 years ago tried to overcome the divisions of the wider Church family because the gospels and creeds proclaim unity.

In fact, there were diverse groups in the Church from earliest times: one

says, 'I belong to Paul', and another, 'I belong to Apollos'. Paul was determined to heal these rifts.

Whether we believe the Churches are human or divine institutions, they continue to exhibit partial loyalties and a tendency to define themselves

by difference. This is sad, for at the same time we have come to appreciate the gifts that one part of the Church can offer to others - whether it is well-crafted liturgy, powerful preaching, icons, meditation practice, or attention to social action.

This appreciation must be fostered in the ecumenical space we enjoy, for there are those (within the Churches) who would prefer to draw the lines between us more sharply.

Just as lines on the map have damaged generations growing up amid prejudice - in Ireland, in India, in Palestine, and in Germany - so too can there be subtle damage in our continuing estrangement as Christians. Let us guard against further division and the drawing of artificial lines.

"And let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future - all belong to you, and you belong to Christ, and Christ belongs to God." (1 Corinthians 3.21-23).

Bottle Top Café brimming with fun and fellowship

By Margaret Whiting
When the Co-Operating Parish of St Clare Dinsdale in Hamilton recently carried out research on its community it found that relatively few people living or working in the area knew of the existence of the parish or where its complex is located.

The St Clare congregation is aging, as is a large percentage of the people now living in the Dinsdale area of Hamilton west.

By meeting and listening to people's stories parish minister Rev Tania Shackleton and a small team collected evidence that a significant number of folk were struggling with loneliness, financial problems or health issues - and in a number of cases all three.

They decided that the congregation's outreach into the community needed to become a ministry to the lonely, isolated and frail. To do this they wanted St Clare's Centre to become a welcoming place, where people could drop in, find a listening ear, get a feed, establish friendships, and experience the love of God with no strings attached.

Tania was new to the parish but she had a vision and the gifts to make this happen. Then it was up to us, the members of the parish, to move out of our comfort zones to listen to the Spirit and trust God to guide our journey.

The parish received a start-up grant from the Presbyterian Church's Press Go fund and the parishioners began to gather thousands of milk bottle tops from family, friends, neighbours and eateries.

On Saturday 12th November 2016 we started our new adventure with a Community BBQ. The event included an announcement that St Clare was



Offering a space to do crafts is one way the St Clare Dinsdale congregation is reaching out to the community.

to become a distribution centre for Kaivolution, a community group that stops edible food from being thrown away and gives it those in need.

At the same time Bottle Top Cafe was born. On Friday afternoons the people of St Clare's offer their community hospitality, conversation and the opportunity to create art.

Bottle Top Cafe has become a hub of lively conversation and laughter while people wait for parish volunteers to distribute the food from Kaivolution. Everyone has plenty to take home.

To celebrate the creativity of our Friday folk we held Bottle Top exhibition and high tea on 24th March. This was a fun afternoon and our new friends were blown away by the special nature of the occasion and the encouraging and positive comments of the more than 60 visitors who joined us.

The exhibition produced significant results. Friday folk have now chosen to start making mosaic creations. They also made crosses for Palm Sunday. Genuine friendships are being formed with other guests and church members.

People who attend the Friday gathering are starting to take ownership of it. They have invited their friends to come along, they help set up and pack

away, and they share produce from their gardens to supplement the food from Kaivolution.

Folk are also popping in to the centre for a chat on other days. On occasions some have joined us for Sunday worship and three now attend regularly.

An exciting buzz is evident on Sunday mornings as regular church members are learning and discerning what it means to be God's people in this community.

We have started the Interactive Group Activities Programme (IGA) on Wednesday mornings. It is run by Jenny Harold and helpers and several Friday folk have also joined this group (and vice versa).

In just four months the parish has embraced Tania's vision of St Clare's becoming a welcoming haven for all and it is becoming a reality.

This is only the beginning. We aim to find the funding to increase Tania's ministry to a full-time position and employ an office administrator so our social justice and community outreach can grow and develop as people's needs become known.

This is an exciting challenge and where the Spirit will lead us still is to be revealed. Thanks be to God.

Reaching new people in the 21st century world

By David Hill
A British Methodist minister took the opportunity to catch up with an old friend and share mission ideas during a visit to New Zealand last month.

Rev David Jebb trained with Methodist Church of NZ president Rev Prince Devanandan at a Sri Lankan theological college.

David moved to London with his family in 1991 and he is now the superintendent of the Methodist Church in Britain's Romford circuit, in the northeast outskirts of the city.

While in New Zealand, David spoke to the Auckland Synod about ministry and mission.

He says the Romford district has a population of 1.2 million and is served by 12 Methodist worship centres. David oversees a ministry team of six ordained ministers and six lay people.

In 2004 the Methodist Church of Great Britain entered a period of prayer and discernment which identified four areas of mission to engage with the wider community and in particular young people.

These areas of mission were prayer and worship, learning, mission, and discipleship, and the church used them to map a



Rev David Jebb says it is important for the church to embrace change and focus its efforts on doing more for young people.

way forward.

"We call it Mission 2020. By 2020 we need to reach out to people in those four key areas."

The challenge facing the church was underscored by a 2014 church census that found there are 200,000 of the Methodist Church in Britain members, well down from the 640,000 members in 1982.

"We have woken up and realised that we can't go on like this. We have very few younger people in our parishes today, so we are focusing on younger people under 40.

"We have got to look at new ways of being a church. Like John Wesley, you need to go where people need you most and that is usually outside the four walls of the church."

Romford is one of the

districts that have taken up the challenge.

David says one of its 12 congregations shrunk to just seven people, so the local congregation wanted to sell the church. But the circuit leaders saw an opportunity to retain the building, employ two lay workers and use the building for outreach.

The outreach includes after-school tuition in English, maths and science, an Internet cafe teaching computer skills to older people and a mid-week drop in centre with coffee, lunch and conversation.

"We try to help people with whatever they are going through. We offer a place for young parents to go after they drop their kids at school. It is a more creative way to spend their time."

British society has changed a lot in the last 25 years or so, but the church has been slow to embrace that change, David says.

When he first arrived in London he went to a supermarket and found it was stocking its shelves to cater for new migrant customers.

"Changing demographics are an opportunity. The supermarket noticed this 25 years ago, but the church is still catching up."



The annual November Food Drive organised by PNMSS.

Hard questions from a Methodist Mission

By Jill White, Palmerston North Methodist Social Services

Why do we exist? This is a question that social service agencies need to ask every so often to ensure we offer meaningful services.

The Board and management of Palmerston North Methodist Social Services (PNMSS) recently looked hard at this question. As we grappled with funding issues we were reminded of the Old Testament word 'anawim' and we reiterated that we exist for the anawim.

This is not a word found in all dictionaries but the Catholic News Agency website states: "The anawim of the Old Testament were the poor of every sort: the vulnerable, the marginalized, and socio-economically oppressed, those of lowly status without earthly power. The Hebrew word anawim (inwetan) means those who are bowed down."

This is the part of society to which John Wesley's mission in the 18th century gave a sense of value and hope. Aotearoa-New Zealand in the 21st century has too many who are poor, vulnerable and oppressed.

This is where PNMSS focuses its services: food to the hungry, social work to help the oppressed find pathways to gain strength and ability to manage their lives, counselling for the bowed down so they can face life with confidence and hope, family education programmes to give support to parents and children so they can work through family disruption or manage anger and loss.

PNMSS struggles to find resources, but we know that the struggle is important for those who are bowed down and endure every day. The term 'bowed down' speaks

graphically of those who carry a heavy burden, without getting help to ease the load.

One thing that would help would be the Methodist Church of New Zealand speaking out every week, without fear or favour, for the socio-economically oppressed, the homeless, the vulnerable, the bowed down.

It is disturbing to hear that as the division between the well-off and the poor increases, the well-off get hard hearted, more reluctant to share, and less caring of those not like themselves.

This is devastating for society. Before it is too late we, as a nation, must have a hard look at ourselves. It is time for those with power and influence to listen to the voices of the oppressed and to ask:

Why on earth have we let the state housing system be undermined?

Why on earth have we let the mental health services decay?

Why on earth have we ever let children in state care have less than the best care?

Why do we have such a high suicide rate?

The questions are many, as they were in the Old Testament times, in John Wesley's time, and now in our own time of plenty and poverty. Fortunately we also have voices of reason, concern and caring that are calling to us to listen and find answers.

We at PNMSS, along with many other social service agencies, are privileged to be involved in working through the problems with those who come to our door.

We must also ask questions and issue challenges to the Government, the leaders of our churches, and business people.



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If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 1468 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/social_services

Op shops fill a need in churches and communities

By Hilaire Campbell

Why are op shops so popular with New Zealand churches?

They are hard work and they can bring big security and rubbish problems. It can be hard to attract new volunteers to run an op shop and competition from other shops can be fierce.

Nevertheless, thanks to the dedication of staff and human need, op shops are not only surviving but thriving.

The first op shops opened in New Zealand during the early 1970s, and some volunteers have worked in them since day one.

Along with inexpensive clothing and other items, they provide pastoral support and community outreach. And, of course, op shops provide money not only to the churches that have them but also to community causes and overseas missions.

They protect the environment through recycling and they are part of the glue that holds communities together.

An increasing immigrant population, especially in the North Island, has boosted demand for op shops and the op shops themselves have become more multi-cultural affairs. The need for them is growing, exacerbated by homelessness and the housing crisis.

Op shops are becoming more necessary and Methodist Church of NZ vice president Viv Whimster says some are very sophisticated. Their image is changing, so much so that she suggests doing something different like getting professional input to manage op shops, especially those that are doing well.

Op shops can improve people's quality of life. That is

no small task and it is thanks to the church volunteers, who are called upon to be social workers, accountants, mentors and friends.

Viv says op shops are an open door for the community. "People in need can be directed to social services, and tea and coffee can aid that."

Central South Island Synod Superintendent Rev Kathryn Walters says op shops are a great idea and provide wonderful service but they need careful management.

"They are an excellent way to engage the wider community in a low key and non-threatening way. They provide an opportunity to strengthen fellowship as members of the congregation work side by side and get to know each other better."

Auckland area superintendent Dilys Davies says that the social value of op shops can't be over stated. Some people come to church through the contacts they make at an op shop but "it's not about bums on seats".

"It is about outreach. Op shops are a subtle way of doing that. With copyright and health and safety regulations, they might also be the only way a lot of parishes keep going."

Dilys is not worried about who will to replace op shops' older staff. People moving to New Zealand from other cultures are keen to help, and she points out the young also get old.

Op shops involve many people both as staff and customers and there is a very real place for them, Viv believes. Because they are such a strong point of contact for people, she suggests churches could look at ways to enhance these opportunities.

If op shops aren't managed well there can be trouble between members. Kathryn is aware of some op shops struggling to find the free labour they need to function. Today they operate in a much more competitive environment because there are more second hand clothing stores and cheap clothing is available from large department stores.

"If you are from a certain culture op shops put you in touch with the past," Viv says. "Maybe they are also a sober reminder of our mortality and that we need to keep hold of what is important and let go of what is not."



Op shops provide churches around New Zealand a way to raise money and provide pastoral care to their communities.



Ellesmere Co-operating Parish raises money for local and overseas mission through its op shop.

Ellesmere's 'Shed' does its bit for mission

Kathy Steele has always had a heart for mission and she's proud of her church's support for overseas missions.

Twice a year Ellesmere Co-operating Parish donates \$1000 from the proceeds of its Mission Shed op shop to the Kapangan Filipino Church and, through Christian Action, to the Qinghai Children's Home in China.

The Shed was established in 2014 at St David's Church in Leeston when one of its members felt called to mission work.

The Shed is open two to three hours several days a week and although Leeston is relatively isolated anyone and everyone comes on sale day.

Backed by a large team of church members, the Shed is run by three women who Kathy says have to operate in a very confined space.

The tight quarters make it necessary to wave red flags on the roadside and hang clothing on fences and trees. The Shed's 'upcycled' quality clothing is priced at \$5 for adults and \$1 for baby clothes. The public is very generous with donations.

At the recent Leeston fete the Shed made \$168 for its Mission projects. "That was quite exceptional for us," says Kathy.

The church's pastor founded the Kapangan Filipino Church and it is also connected through its Filipino Fellowship group.

Qinghai Children's Home supports more than 2000 disabled and abandoned children and has immense need of funding, Kathy says. The Qinghai home is one of eight orphanages supported by Christian Action.

"We also support many needy local people who wouldn't otherwise cross our doorway. But now that op shops are a craze anyone can come. People are concerned about the environment and recycling and we support that by taking our surplus to the Women's Refuge."

Kathy says that despite being desperate for more space, the Shed has been able to contribute in a small but satisfying way.

The Barn's door is open to all

Eighty-three year old Josie Pike is proud of Trinity Methodist Church's op shop.

"It was one of the first in Pakuranga. We call it The Barn because it is all that is left of a poultry farm on our church property. It is where five ladies sort goods left at the church - everything from teaspoons to crockery and microwaves.

"We started The Barn 30 years ago when we took over the Auckland City Mission's clothing bin on our property. Before that we ran a stall at the Otara flea market but you had to be up at the crack of dawn.

"The Barn has been used by youth groups and Scouts, and when I came in 1965 it was a creche. It has had many faces," Josie says.

"On sale day there are 12 of us. Everything depends on the weather but we have only had to cancel three times in 30 years.

"Anything valuable we sell on Trade Me or to antique shops. We price as best we can, \$1.00 for a blouse or shirt and \$5.00 for something very nice. Our average take is \$800, it used to be \$1000 but now we have got competition.

"Because we do outreach we give to refugees and the Health Camp. Books are donated but don't sell well so we give them to Rotary. We like to spread the goods around."

Josie says household linen is the most popular item The Barn sells. Nice baby clothes go to Kidz First Hospital



Trinity Pakuranga's op shop is called The Barn because it was once a poultry farm.

in Manukau and the ladies wash and knit as well.

"The same customers keep coming but they have also changed a lot in 50 years. They used to be mostly Polynesian but now more of our customers are Asian. Our congregation is mostly older so we are just hanging on."

The only downside Josie can think of is people dumping unsellable goods. The upside is the camaraderie and being able to help people. Josie's husband died two years ago and she says it can get lonely.

Greymouth op shop chalks up 40 years

Greymouth Uniting Church's op shop opened in the CBD in 1977. Doubts were expressed about its viability but manager Rona Wright says it has been a great success.

"People say we are very friendly and we are proud of that."

The op shop serves the community in a multitude of ways, with 10 percent of its annual profit going to local organizations.

Customers come to socialize but that goes both ways, Rona says. Staff come from all denominations or none, usually with a recommendation.

"We are known for our knitting and we make blankets for the shop. We also send them through Operation Cover-up to a Russian orphanage. One year I knitted 16 blankets using polar fleece and flannelette sheets from our shop."

In the 1970s the shop helped families after the Strongman mine disaster, and it supplied Christchurch schools with slippers after the earthquakes.

"Men buy work gear and we donate rags to garages and the undertaker. We get house lots which take some sorting and we can be inundated with glasses and beautiful crystal. One customer calls us his personal boutique," Rona says.

"Unfortunately we also get rubbish but the council lets us dump the first four tonnes free. We all work cheerfully and have lots of fun.

"Many people live for the shop. They say it's



Rona Wright in front of Greymouth Uniting's op shop.

their baby. We get some weird and wonderful requests. One chap living under a bridge asks for a morning cuppa."

Rona says the op shop runs four teams and in this day and age they need two staff on at once. They never display sharp objects like knives.

On a busy day, especially after the summer changeover the shop makes \$500. It does well on benefit and pension day and is known as the cheapest in the South Island.

"Our highlight is when travellers on the Kiwi Experience bus come for fancy dress items for parties at their Lake Mahinapua Hotel.

"The shop opens five days a week. We love our work but we're all getting older. It bothers me what will happen.

"We're very grateful to all who contribute goods and help in the shop. October is our 40th anniversary and we're planning a big social event for all our helpers."

Melville's Bargain Bin offers clothes and hospitality

Melville Methodist Church in Hamilton started its Bargain Bin in 1988. Present convener Dorrie Hosking says she was one of the original staff members.

Dorrie has seen many changes, especially with the availability of staff since many women have had to return to the workforce.

"When the shop first opened it occupied the lower 'Friendship Room' in the church complex. It was frustrating work because stock had to be set up and put away at the end of each sale day.

"In 1991 an onsite prefab classroom became vacant so the Bargain Bin found a permanent resting place - what excitement! We were fortunate to get surplus stock from Te Puke Methodist Op Shop."

As the Bargain Bin flourished it opened an extra day a week. Stock was passing out the door more quickly, to the extent that it no longer needed help from Te Puke.

Dorrie says they get a cross section of customers - young, old and from different cultures. Some come from Raglan and Kawhia.

"One customer brings a family member to Waikato Hospital for oncology treatment so while she waits she comes to the shop to buy and have a cuppa."

In 2001 a hospitality room was attached to the Bargain Bin. It is a warm friendly room where mothers can leave their children to play while they shop.

"We get commended on the cleanliness of the shop and the stock and because it does not have a musty smell. This is probably because soiled garments are washed and the carpet cleaned periodically.

"Our prices are known as the lowest around Hamilton. They range from 40 cents to \$4.00. We sell 'white elephant' articles, linen and curtains (which are much sought after), and shoes of all sizes. It is always satisfying when a child comes in with bare feet and leaves with shoes and socks on."

Sadly, says Dorrie, people leave rubbish by the door which the Bargain Bin has to dispose of at a cost.

"We have 10 regular staff, two in their mid-80s and three part timers. It is our policy to have four on each day for staff security. Annual donations go to eight organizations including Breast Cancer, Women's Refuge, Night Shelters and Hamilton Methodist Parish."

Dorrie believes there will always be a need for op shops. As she says, "We've lasted nearly 30 years!"

Te Puke op shop's long generous life

Te Puke Methodist Church's op shop closed last year. Parish steward Veena Halliwell managed the shop for 20 of its 43 years, and she says it has always been part of her life.

"In the 1970s when Rev Allan Handyside wanted to start an op shop we were apprehensive but we said we would give it a go. Op shops were a new thing then, now the country is flooded with them and no wonder. It is such wise spending," Veena says.

"There were lots of church folk then and many people volunteered. We became a well-respected



Veena Halliwell

business in Te Puke.

"A big thing we did was issue grants to schools for computers

and sports trips. From our proceeds we have helped many groups: Alan Duff Books in Homes, Growing through Grief, the food bank, surf lifesaving clubs and of course our own church. In our time we have given nearly a \$1 million to worthy causes.

"For many years we issued tertiary grants for students. In 2015 we issued 13 grants. We can't fill the students' whole need but we can help."

Veena says their shop was very orderly and very popular.

"It was right in town near the food bank, Senior Citizens and

Salvation Army. When we closed we received great acknowledgement. We relied on the community and they supported us.

"On Mondays and Thursdays we sorted. There were four on this shift. Over 43 years there were 275 volunteers and we still had 50 when we closed. Our ages ranged from 65 to 91. We went from two days to five and a half days a week so we spent a lot of time together.

"We were a very close family and great friendships were made with customers. Some customers shopped with us over three

generations.

"Many people came to talk and we always made time for that. Having to close was devastating but the cost of earthquake proofing our building was too much. Our staff was also getting very mature and young ones are too busy to volunteer. Other op shops say the same.

"We are proud that our earnings have supported our church," says Veena. "And I would like to thank the town for supporting us. We are very grateful for their donations."

St Austell's busy op shop

There is no manager at the op shop run by St Austell's Uniting Parish in New Lynn Auckland.

"We all work together," says Christine Derrick. "Our op shop isn't very big but it takes 10 of us to open twice a week. The shop has been going for 20 years."

St Austell's is quite a vibrant church, Christine says. It has a very active youth group. This year it hosted a free Mothers' Day breakfast and car wash to raise money for the op shop.

"The entire congregation gets involved but many have died off. We have no overheads and all of us are voluntary.

"We sell small stuff, clothing and bric-a-brac donated by the community and most of our customers are women. We keep prices down because we are not here to make money but to serve the community."

The op shop brings in \$22,000 annually which helps pay the minister's stipend and supports the community.

"Like all op shops we get a mix of people of all nationalities. Clothing is most popular and

the dearest would be a good coat for \$10.

"We get more books than we know what to do with. People buy from us and sell on at the huge Avondale market, but that's alright because we have got our money and good on them if they can get more.

"People say we are the cheapest around, and they love coming here because we are like an olden day op shop."

Christine says the hardest thing for volunteers is lugging everything outside and packing it back up afterwards. "But we have got a very good man to do that.

"One of the things we do is school uniforms. We wash them all and Vision West distributes them to schools. Curtains are a big seller and we also take them to people in need.

"We feel greatly supported by church members. Our op shop ladies are wonderful. We can always count on them. Twice a year we have a big sale day. Last month we cleared our summer stock for the winter.

"I'd say op shops are here to stay. Our ladies even go op shopping in their holidays!"



Help families live better lives

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CWS is appealing for donations to assist Syrian refugees.

Refugee Sunday June 20th

For many years, New Zealand churches have set aside one Sunday to focus on the plight of refugees and displaced people.

On the day following World Refugee Day, 20 June, in the Methodist and Presbyterian lectionary, or the first Sunday in July for those following the Anglican year, churches are encouraged to offer their prayers and support to refugees.

The United Nations will issue a new report detailing the latest trends and statistics in the week leading up to World Refugee Day. In 2015, there were 21.3 million registered refugees of whom 5.2 million were Palestinians. A further 10 million people were stateless.

According to the newly released report from the Norwegian Refugee Council, 31 million people were forced to leave home and find shelter within their own countries in 2016, the equivalent of one every second.

Disasters displaced 24.2 million people but conflict and violence are major factors in the increased numbers. An estimated 922,000 people were displaced by conflict in worst affected Democratic Republic of Congo last year, double the previous year.

CWS is preparing the worship resource 'And She Departed' based on the lectionary readings for June 25 and appealing for donations to assist Syrian refugees.



Staff from the Women's Centre in Sri Lanka support factory workers negotiating with their factory for safer working conditions.

Living Wage for workers everywhere

In New Zealand the Living Wage movement focuses our attention on some of the most poorly paid workers. People on the lowest wages cannot pay for decent accommodation, healthcare or schooling.

Interestingly, their experiences parallel those of workers in developing countries who produce the clothes we wear and many other products we use each day.

National director Pauline McKay says CWS supports the Living Wage campaign and CWS partners around the world who advocate for poorly paid workers.

"A simple way to improve people's lives is to make sure they are paid enough to live on," Pauline says.

The Living Wage in New Zealand is \$20.20 per hour, \$4.55 more than the minimum wage set by Government. CWS is an accredited Living Wage Employer.

Factory workers in Sri Lanka's Free Trade Zones have battled against long hours of work in poor conditions for low pay. Many are employed in the apparel industry, which makes up about half of the country's export earnings.

For more than 20 years Christian World Service partner the Women's Centre has worked to improve the livelihoods and living conditions of poor women who are exploited at home and at work.

By training workers and supporting factory-based women, they have won important victories in some clothing factories.

Last year in the Koggala Free Trade Zone seven factories increased salaries by 11 percent.

At another factory 1,700 workers negotiated health and safety improvements. There are now chairs so employees who work standing can rest and the company now provides more nutritious meals and access to a medical centre.

For women workers with little education the training programmes run by the Women's Centre have been vital to these wins. A friend introduced Pathamalatha to the Women's Centre where she learnt about labour rights and made more friends.

"I did not receive much education and I came here to seek employment because there was no work in my village," Pathamalatha says. Together with others in her factory, she has negotiated for a better monthly salary and benefits.

In February, two industrial glove manufacturers had to back down in their efforts to unseat a labour union representative from the negotiating table. For two years workers who belonged to the union had been intimidated but the union won the vote in both factories.

The union's general Secretary Anton Marcus credited the victory to the power of international solidarity and the resolve of the workers to stand together.

"In a global economy, it is not only investment and profits that travel across geographical boundaries but also worker solidarity," Anton says.

The Women's Centre has received support from the 2016 Christmas Appeal and the 2014 Methodist Women's Fellowship Special Project.

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RAISE FUNDS SO SYRIAN REFUGEES HAVE FOOD, MEDICINE, EDUCATION AND SUPPORT

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OPERATION REFUGEE Kiwis helping those in need

The fate of Syria may be in the hands of politicians and military commanders but a group of concerned New Zealanders is determined that refugee children and their families will have access to basic healthcare and education.

A month after its launch, 50 people have signed up for the award-winning Operation Refugee challenge run by Christian World Service.

One of them is Christchurch-based Siu Williams-Lemi who aims to raise \$500 to help Syrian refugees. Siu is Central South Island Children and Youth Ministries coordinator and she is asking others to support her to do the challenge.

She has committed to eat refugee rations of rice, beans, fish and bread from 16-20 June in return for sponsorship. If she can make it to \$300, she will be able to add an onion, an egg and a tomato for some extra flavouring.

In taking on the challenge Siu wants to do something to combat her feelings of helplessness about what is happening in the world.

"I realise that every small bit counts in the bigger scheme of things. If I can help in any way possible, I will," she says.

Operation Refugee is raising funds for Christian World Service partner, the Department of Service to Palestinian Refugees in Jordan and Lebanon. Funding

is short and although fewer refugees are arriving from Syria, DSPR urgently needs more funds to keep the lifeline going.

DSPR provide emergency food parcels, cash assistance for rent or other needs, free medical check-ups, health workshops, education for children, young people and mothers, fun days and counselling.

Last year's pilot programme for Operation Refugee won the Everyday Hero Award for Excellence in Fundraising Events at the annual conference of the Fundraising Institute of New Zealand.

Coordinator of Operation Refugee David Lawson was delighted to receive the award and was surprised to receive the top award for demonstrating "exceptional qualities and outcomes in the campaign."

CWS aims to raise \$80,000 for Syrian refugees this time. More information on how to participate or sponsor Siu or someone else can be found under the Operation Refugee tab on the CWS website.

CWS international programmes coordinator Trish Murray encourages people to support Operation Refugee and the Syria Appeal.

"DSPR staff tell me how important funding from New Zealand has been for their programmes. Without our support many refugee families would have suffered from ill-health and a lack of income and schooling," Trish says.

Young People

By Filo Tu

Christ's legacy of love

The Easter season brings with it an awareness of tragedy but also many reasons to celebrate.

It is a joyous time when chocolates take a hollow form, reminding us of the empty tomb. But despite its message of new life and resurrection, it is also the final time when the human body of Christ was present to his disciples. His departure left what some young people in Wellington have dubbed the 'Legacy of Love'.

Over the weekend 19-21 May, the Sinoti Samoa National Youth Liaison Officers (NYLO) continued their regal journey around the country, implementing a programme that brings together young people from various regions.

That weekend was for those residing in Wellington (the best little capital in the world) and the surrounding region. Tumema Faiofo from Hawkes Bay and Lusie Taloafulu Feagaiga from Manukau took to the theme outlined by leaders from the Windy City, emphasizing the gospel of John (14:15-21).

NYLO started their journey by meeting the young people of CrossWay Church in Masterton, where the vibes of tradition rang true.

This leg of the journey spoke volumes about youth ministry in Sinoti Samoa and how it is a collaboration between young and old, a link between generations, and a space to share openly as a family unit.

CrossWay in turn provided a challenge to NYLO with plenty of physical exercise to keep them fit for the rest of 2017.

The next day NYLO strolled into St Marks Wesley, the latest union of Methodist and Presbyterian congregations

within the Hutt City Uniting Congregations (HCUC) Parish.

With a hearty breakfast to kick off the day, NYLO enthused themselves with more physical activities and challenged those present to review the gospel reading for the weekend in S.O.A.P form - Scripture, Observation, Application, Prayer.

The young people were asked to identify with the scripture reading for that Sunday, to analyse the text, and think how it could be applied in their everyday lives. Most important of all they were asked to find a unique way to plug into God through prayer.

Later that afternoon, it was Wesley Wellington that had the opportunity to host NYLO and to interact with their programme. The numbers were a challenge, but like a mustard seed, it was the faith of those present that was most mind-blowing.

Like most youth groups today, the need to prioritise and make sacrifices is hard to do. Many young people have to make work to support families their top priority. However, the programme and fellowship really challenged NYLO to understand that it's better to have quality than quantity.

To conclude the rollercoaster weekend, NYLO took up the project "Love this City" which has been done in many places around the world. In this instance, Hutt City was the place where a group of young people took up the mission to share 'love bombs' with people.

The task was simple: to identify an individual, then take



Last month Sinoti Samoa's NYLO hit the road to visit parishes in the Wellington region.

the time to give them a small gift and share a few words with them about being a loved individual. Every individual who they selected was love bombed with up to four gifts.

Finally the Wellington District's Samoan Synod kept the momentum going through a youth rally. Performances were from the three member churches within the region, with an invitation to NYLO.

The reflection that evening was on knowing what love is and the type of love that we own and share ourselves. It was interesting to see the theme worded in the mother tongue give the weekend a whole new meaning.

NYLO continues their journey through the Auckland region and the Manukau region during the month of June. We wish them all the best, knowing that they will continue Christ's legacy of love for the world to see.

Kidz Korna!

WELCOME TO KIDZ KORNA JUNE 2017!

It is great to celebrate special occasions and there have been lots of them recently.

May was an exciting time in the Church. During May Tongan children celebrate Faka Me, Methodists all over New Zealand celebrate Wesley Day, and May 14th was Mothers' Day. Did you make breakfast in bed for your mother?

On the first Sunday in June we celebrate Pentecost, 50 days after Easter Sunday, and a time when the earliest followers of Jesus received the Holy Spirit.

I would really like to hear how you celebrated Pentecost and also Wesley Day.

Mothers' Day in Rotorua

The kidz at Rotorua Methodist Church made Mothers' Day special with a presentation during the service.

The week before the kidz had made beautiful cards with their own Mothers' Day messages. On Mothers' Day they gave them to all the women in the congregation, along with a lovely red rose on a long stem.

The kidz stood in a line and each one had a letter which made up the word 'Mother'. They recited a poem and then sang 'Happy Mothers' Day to you' to the tune of 'Happy Birthday'.

One man in the congregation said it was the best part of the service!



Faka Me at Saione Parish



These are the kidz of Saione Tongan Parish in Papatoetoe performing during Faka Me Sunday.

Faka Me is a special occasion for Tongan kidz and their parents. The parents buy their children new clothes and special treats, and the kidz present Bible verses, songs or skits in church.

Faka Me helps the kidz learn to speak in public and gain confidence so they can be leaders later in life.

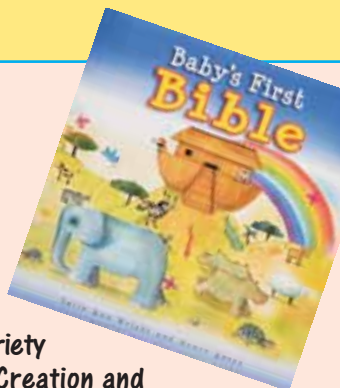


For your Bookshelf

Baby's First Bible

By Sally Wright, Illustrations by Honor Ayres
Flying Frog Publishing

This a beautifully illustrated book in board form that is ideal for very young children. It contains a variety of well-known Bible stories beginning with the Creation and Noah's Ark. The last story is Jesus' ride into Jerusalem on Palm Sunday. The language is child friendly and easy for small children to understand. The stories are short and ideal for sharing with pre-schoolers. This book would make an ideal Baptism gift.



Pentecost Word Search

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

Can you find all these words?

AMAZED, DISCIPLES,
EXCITED, FLAMES,
GOD, HOLY, HOUSE,
NOISE, PENTECOST,
PETER, SKY, SPIRIT,
TONGUES, VOICES,
WIND

What are the kids in your church up to?

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

“We want to respond to our generous God who has given us this beautiful new building with generosity of our own. Community groups will use the building, and we must also find other ways to share our faith with those around us.”

Behave - What to Do When Your Child Won't

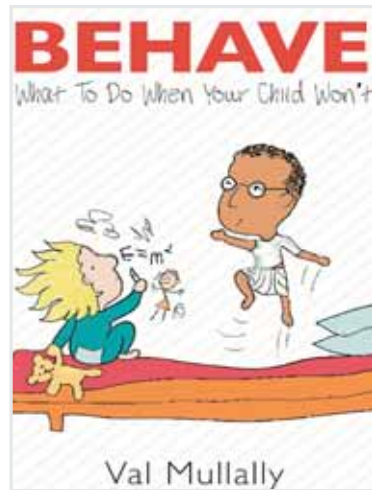
Val Mullally is the founder of Koemba Parenting, a relationship coach, a passionate teacher and a workshop facilitator. (She is also the wife of Rev Bill Mullally, president of the Methodist Church of Ireland, who addressed MCNZ Conference last year).

In this book, through a combination of simulated situations, often encountered in real life, and using easy to understand techniques, Val provides parents with practical tools that can help them modify their child's behaviours in a non-threatening way.

What makes this book so different from the many books available on children's behaviours is that it is user friendly and non-judgemental. For example, parents are not told what they should do but what they could do.

From a personal point of view I wish it had been available for parents when I was working with children who were disruptive, had low self-esteem and felt that 'being naughty' and acting up was the answer to everything both at home and school!

Val has written a very practical book in easily understood language. It is often a difficult and daunting problem for



many parents, knowing how to cope with the challenging behaviours of their children and still maintain a positive relationship with them as well as building up their self-esteem.

This book emphasises the importance of connecting with your child, understanding their underlying behaviours and working out solutions in a way the child understands.

It points out the difference between discipline, which requires having boundaries that are respected, and punishment that leaves negative messages. Children need to know that they are loved and giving them boundaries they understand is a positive way of changing behaviour.

It also provides clear signposts with simple, practical and effective ways to deal with behaviours in a non-threatening way. Throughout, there are a wide variety of examples of everyday behaviours faced by parents. These range from acting out because the child comes home hungry to aggressive, argumentative behaviours.

The book is divided into three parts with three signposts, HALT, be SURE, and FLAC. In each it provides helpful

strategies to help parents figure out what the underlying problems are.

In the HALT section parents are asked to look at the root causes of behaviour. H - is he hungry, A - angry or anxious, L - lonely or ill, T - tired? Once this is established, it becomes easier to find a way forward.

Be SURE: S - separate the behaviour from the child, U - understand that all behaviours have a cause and an intention, R - respond calmly, and E - ensure safety, both physical and emotionally.

Use FLAC to set limits. The keys are to acknowledge Feelings, set Limits, give Alternatives, and state the Consequences.

Emphasis is placed on needs of parents too. If parents have problems it affects the way they behave when faced with a challenge. It is far better to respond to a situation than react. Keep calm however hard it seems!

This is a book whose main role is to improve parenting skills and the skills of anyone rearing or working with children from toddlers to teenagers. Read it slowly, there is a great deal to take in. It is not only about achieving good behaviour.

Behave is available from Philip Garside Publishing (04 475 8855 / books@pgpl.co.nz).

Two Views on Homosexuality, the Bible and the Church

As stated in the introduction to this book, "few topics have become as volatile, confusing and debated in contemporary religion and politics as discourse on homosexuality."

Another starting point is that terms such as 'heterosexuality' and 'homosexuality' or 'gay' and 'straight' are modern Western constructs.

The four contributors to this volume present two different views on the topic. After much discussion it was agreed to identify these as 'affirming' and 'traditional.'

'Affirming' is used to describe Loader's and De Franza's view that consensual, monogamous, same-sex relationships can be blessed by God and fully included in the life of the church. The 'traditional' view presented by Hill and Holmes is that all forms of same-sex behaviour are prohibited by scripture and Christian theology.

The view of these four scholars cannot be narrowly categorised, however, and the writers show themselves to be open-minded and willing to follow a journey of exploration.

Addressing homosexuality and the Bible, Loader concludes that biblical and other Jewish writers assumed that all people are heterosexual and therefore a homosexual orientation is contrary to human nature as created by God. This must be acknowledged, he says, but faith in God

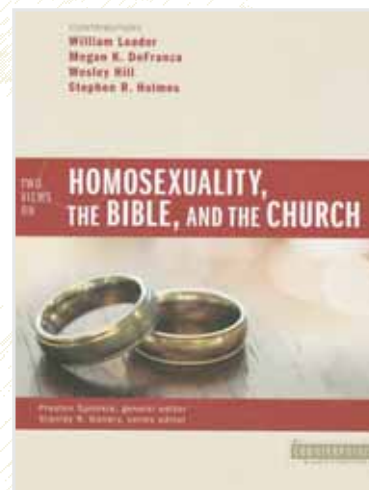
involves accepting insights based on 21st century knowledge and allowing these to inform our views.

De Franza sees the creation story in Genesis as painting sexuality in broad but not exclusive categories. A Spirit-led engagement with scripture would lead us to reshape social structures to reflect Jesus' ethic of love for neighbour rather than use the Bible to lay down an unyielding law that sees lesbian, gay and bisexual people excluded from Christian community.

Hill, who acknowledges that he is gay, believes the biblical view that marriage is a bond of male and female ordered for procreation and sealed in faithful union. He recognises bonds of fidelity and love and says he is learning to pursue deeper bonds with friends while maintaining commitment to celibacy. His view is that scripture rules out gay sex.

Holmes believes sexual activity belongs within marriage and sexual relationships are properly directed towards procreation. However, he questions the cultural assumption

**By William Loader, Megan De Franza, Wesley Hill, and Stephen Holmes
2016, Zondervan, 237 pages
Reviewer: John Meredith**



that it is necessary to be sexually active to find human fulfilment. For him the choice is heterosexual marriage or celibacy but he recognises that it may be necessary for the church to find some form of pastoral accommodation for people living in a committed same-sex relationship.

The contribution of each writer is followed by responses from each of the other writers. These responses are noteworthy for their respect and willingness to listen. This is in itself an indication of the kind of attitude that creates fruitful conditions for constructive dialogue on a contentious ethical issue.

In a concluding chapter, editor Preston Sprinkle states that before laying down the

law he would like to see people get to know each other better so that any debate occurs in the context of people and not simply disembodied principles.

This book brings a fresh perspective to a well-worn argument but does not provide a quick and easy overview. The reader requires disciplined application as the arguments are presented and argued closely with academic rigour.

Made on Earth - How Gospel Writers Created the Christ

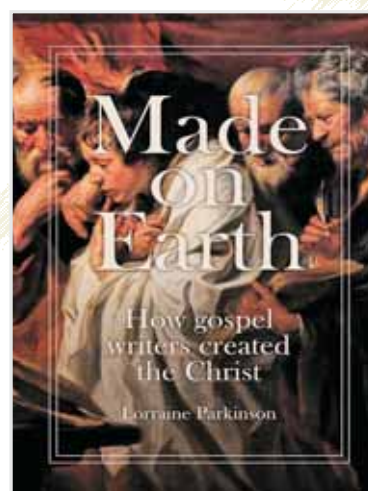
Lorraine Parkinson is an ordained minister, teacher and writer who conducts seminars on progressive Biblical thinking in Australia and New Zealand.

In recent years much has been written about the historical Jesus. Writers such as John Dominic Crossan and Geza Vermes have stripped back the commentary from the early writings to reveal the life and times of Jesus and the early church.

Thanks to extensive study in fields such as economics, politics and sociology, we have come closer to understanding who Jesus was and what he taught. Less attention, however has been given to uncovering how his story became a major faith story and the basis for the Christian Church.

In this book, Parkinson examines the way each gospel writer takes the story of Jesus of Nazareth and turns him into the Christ figure. What Parkinson does that is new is to write about what she calls the two contradictory gospels: the gospel of Jesus and the gospel about Jesus.

This distinction, Parkinson believes, has been hugely significant for Christianity. On the one hand, it has created a "confusion" that has been very divisive and destructive. It has reduced orthodox Christianity to the strait jacket of



"creedal correctness".

On the other hand, it has forced thoughtful, questioning Christians to vacate the pews of many churches.

Parkinson has written her book as a guide and a study resource for individuals and groups who want to make sense of their faith and bring it as it, were, "back to earth".

The first task she sets for herself is to clarify the sometimes confusing picture of Jesus in the four canonical gospels. She concludes there is a profound misunderstanding in the church regarding the gospel of Jesus.

It is important for people who call themselves Christian to understand the origins of their faith - especially

in regard to who Jesus was and to understand that the "gospels were made on earth, that they were the literature of their time".

Parkinson asks what might be called the \$64 question: "What difference would it make to the church if Christ was recognised as a theological construction born during the first to the fourth century human imagination and creativity?" (p. 332).

She answers that a Gospel based on a Christ figure

reduces Christianity to a matter of eternal life for believers. The whole edifice of Christology founded on the doctrine of original sin requires a Saviour figure to rescue humanity from its sinfulness.

In addition it has fostered a strong "anti-Jewish point of view: eventually setting the stage for the systematic and often savage persecution and murder of Jewish people for the crime of Decide or Murder of God". (p 337).

Finally argues Parkinson, it has led to the development of a "Triumphalist Church".

The ultimate purpose, Parkinson writes in her book, is to help readers let go of Christ and embrace the future gladly as followers of the way of Jesus. "Jesus's teaching requires no institution, no doctrine, no priesthood to enforce it."

She concludes, "History has always shown that once known, Jesus's teaching is freely received and followed gladly. No wonder it is sacred wisdom for life." (p. 345).

Made on Earth is a provocative book. It raises important faith questions and challenges a rigid, creedal-fixated Christianity.

Parkinson invites Christians who want to follow the way of Jesus to think more carefully about the inherited traditions of our faith to free Jesus from the triumphal legacy of the past. What then do we do with the institution of the Church, its property and its rich and varied history? This is unknown territory into which she does not venture.

**By Lorraine Parkinson
2016, Spectrum Publications, 384 pages
Reviewer: Jim Stuart**

FROM THE ARCHIVES

By Rachel Hurd, Presbyterian Research Centre archivist.

Stained glass windows - Memorials in light

A recent acquisition of the Presbyterian Research Centre's Hewitson Library is the book, *Capturing Light*, by Brian Miller. In this work Brian examines the life and works of his uncle, the New Zealand stained glass artist, Roy Miller.

Through his Dunedin firm, Miller Studios, and with the help of a series of designers Roy created stained glass windows for churches across New Zealand for 30 years.

The book is full of beautiful photographs, where the light of the title shines through the stained glass to create images of radiant colour. Recently the book won a Bronze medal in the Australia-New Zealand section of the American Independent Book Awards, and its publication has drawn new attention to the wonderful stained glass art found in many of our churches.

In our photographic collections at the Presbyterian Research Centre we have many photographs of stained glass windows in New Zealand's Presbyterian churches.

These windows are interesting because they are both beautiful and have special meaning for people. Many of

these windows are memorial windows given in memory of an individual or of a group of people, and they form part of the story of a congregation.

Two particularly fine examples of memorial windows can be found in our collection of photographs from Knox Church, Dunedin. One is the sanctuary window featuring Christ in Glory which was given as a memorial to the pioneer women of Knox Congregation during the church's centenary celebrations in 1964.

The other is a window given by Rev DC Herron and his wife Edith in memory of their son Robert who was killed during World War II.

David was the minister of Knox Church and Robert was a flying officer in the Royal New Zealand Air Force. He was just 23 years old when he went missing over Germany on 27th April 1944.

The members of the Knox Deacon's Court meeting on 10th May 1944 "expressed the sympathy of members with Mr and Mrs Herron in their anxiety" as their son was "missing on an operation".

In March 1947 the Knox Church Session gladly gave



Knox Church's stained glass window commemorating flying officer Robert Herron who died in WWII.

permission for Rev and Mrs Herron to place a stained glass window in memory of their son

in the church. The window was created by William Wilson of Edinburgh, a well-known

Scottish stained glass artist and printmaker, whose windows can be seen in many Scottish churches and cathedrals.

It is a striking window, surprisingly modern in design, with two large panels. In the left panel the Archangel Michael wields a flaming sword and defeats a green dragon-like demon representing evil.

In the right panel a young airman looks heavenward, his plane behind him. His boot rests upon the emblem of the Royal New Zealand Air Force, while above his head rears the lion of Scotland and to his left is the Coat of Arms of New Zealand. At the very top of the window arcs a rainbow and a text from Psalm 139.

At the Session Meeting of 14th April 1948, a Mr Patrick spoke highly of the beautiful new window and suggested that there should be a dedication service. Rev Herron thanked him for his suggestion, but said that he and his wife "did not wish for a service". Perhaps it was enough for them to see the memory of their loss transformed into a beautiful wall of light.

Unsung Methodists

JOHN CREWES - 1847-1925

By Donald Phillipps

A WAY WITH WORDS

The Bible Christian branch of Methodism originated in the Devon and Cornwall regions. They were never numerous in this country, but they certainly punched above their weight.

There would not have been a Dunedin Central Mission without their initiative, in the person of William Ready. When they combined with the Wesleyans in 1896 there were just over 600 of them, but they had 11 ministers and three of these became presidents of the Methodist Conference.

Maybe their Cornishness had something to do with it. They were revivalists, they were evangelical, they were committed to total abstinence, and they had an affinity for radical politics. They were passionate, natural preachers and a bit larger than life.

One such was John Crewes, the son of Richard, a carpenter, and Isabella Francis of Grampound. Educated in Cornwall and London, John was involved with the Bible Christian Church from an early age.

As a young man he took up Bible Christian city mission work. This included temperance and what was called 'prison gate' ministry, meeting those just released from prison and finding them work and a safe community before they could fall back into their old ways.

He became a lay preacher and then entered the ministry in 1869. For 10 years he was in Circuit work, largely in southern England. He married Martha Veale in 1877, and they came



John Crewes, Bible Christian

to New Zealand in 1879.

John was initially appointed to Christchurch where he remained for four years. While there he laid the foundation stone for the first Bible Christian church in the country.

The hard work, which included responsibility for country parishes, led to a

breakdown in his health. For five years he was forced to give up ministry and worked as a bookseller and commission agent.

He stood for Parliament in 1884 as a democrat (Christchurch North) against Vogel, and in 1887 against TE Taylor (Sydenham).

He returned to active ministry in 1888 at Addington. He continued his work with prisoners and began an association with the Salvation Army that was to last throughout his life.

At this time he became well-known as a journalist and public speaker, and he delivered a notable sermon on sweated labour. He maintained a strong stance on temperance, stressing its social and political implications.

When he removed to Wellington in 1890 he was responsible for the Bible Christians' attempt to establish a presence there. Public halls, including one in Manners Street were used, but after two years Crewes gave up the work and ceased his formal ministry.

He settled in Wellington, retained his clerical title, and continued preaching and lecturing (on such a subject as phrenology). For a time he edited the Liberal Herald to support social legislation.

He was secretary of several highly successful cooperative building societies. He was made a JP, gave evidence before the Police Commission in 1898, served as chairman of the Wellington Board of Conciliation (an

arbitration body), and failed in another attempt to enter Parliament in 1902.

His major community work in his later years was in the field of conservation. Crewes had become very knowledgeable about zoology and was a prime mover in the establishment of the Wellington Zoo. He had founded and was the first president of the Zoological Society in 1910 and was the editor of the Zoo Standard from 1916.

In retirement he had to face a costly lawsuit, but remained busy with journalism and preaching.

John Crewes represented a type of ministry not uncommon in the latter half of the 19th century. He had had an above-average education, had wide intellectual interests, and a gift for convincing people. If his health and his character didn't entirely fit him for run-of-the-mill Circuit ministry, he found his niche in public-speaking.

In Wellington, at least, he left positive memories of a man who, though of 'mild manner and amiable disposition', was totally committed to a wide range of public issues, from industrial conciliation to conservation and the quality of community life.

No photograph of him has been found, but the cartoon from New Zealand Truth seems a more apt way of remembering him.



TOMANATUGA FAALE-AGAGA ASO SA O TINA

Tusi Faitau - Ioane 14:1

“Aua le atuavale o outou loto, ia outou faatuatua i le Atua, ia faatuatua mai foi ia te a'u.”

Ua faamauiina e Ioane lenei talanoaga a Iesu ma Lona ausoo - oni talanoaga e momoli atu ai le feau faamafanafana, upu faamalosia'u e sufi ai lagona o le ausoo, aua ua lalata mai le taimi latou te manaomiaina ai nei fautuaga.

Ua fetalai Iesu - aua tou te popole vale; aua tou te fefefe; aua tou te atuavale. Ona toe fetalai atu foi lea o Ia:

1. Ia outou faatuatua ile Atua,
2. Ia outou faatuatua mai foi ia te A'u (Iesu lea).

E le oni upu avane ai, po o ni upu faafase'e nei fautuaga - LEAI, o malelega taugata ma fautuaga anoa a Iesu Keriso mo le ausoo. Aua foi ua silafia e Iesu le mamafatu o lagona atuavale o le ausoo. O lea ua faasauni atu o Ia i le satauro, a'o lea ua ia maitauina lagona popole, o le fefe ma le atuavale o lona ausoo.

Ua mafua ona atuavale le ausoo ona o Iesu, o lea faatoa 33 ona tausaga, e le'i iai ise faitau a le ausoo, o le a tuua vave e Iesu le mafutaga i le matua o loo o iai nei. Sa iai le faitau e umi lava sa latou mafutaga ma Iesu. Ma o lo latou faamoemoe foi, o le a faasaolotoina e Iesu i latou mai le pologa i le malo Roma, ma ua o latou sauni foi e ta'ita'i le malo, faatasi ma Iesu.

Ae ina ua fetalai loa le Alii i lona faamoemoe i le satauro, o i tonu lava lea na vaaia ai le atuavale ma le popole o loto o le ausoo.

O le po mulimuli lenei o le mafutaga a Iesu ma lona ausoo, ma ose po oloo faamauiina oni talanoaga



na o'o o'i loto ma lagona o le ausoo le feau ma lona taua. O taimi popole ma le atuavale o le tagata, o taimi faalatanonofo mai lea o le Alii i lana fanau.

O lea po na tula'i Iesu ma sufi lagona mafatia o le tagata. Faafofoga foi:

O'u uso e, aua, aua lava ne'i avefa le fefe ma le atuavale ma pogai e punitia ai lou ola faatuatua i le Atua.

Tuu atoa lou talitonuga ma lou faatuatua i le Atua aua e tali mai o Ia i lau tagi faa- tauanau. Aua le atuavale outou ona o faigata o le nofo pologa i le malo Roma.

Pe tou te fesiligia ai foi pe tua i fea lo outou tautiga ma lo outou faatuatua. Aua ou te fai atu ia te outou, “Ua uma ona tapena le lagi mo outou.” “E tele mea e nonofo ai i le maota o Lo'u Tama; ana leai, ua

ou fai atu ia te outou; ou te alu e sauni se mea e nonofo ai outou”.

O lea foi le faamanatu mo Tina uma lava. O outou o pae ma auli i totonu o Aiga ma Ekalesia. Aua le popole, pe atuavale, aua le faavaivai pe a faaososoina i tatou e satani ma ana mea tafaaleaga. O lea ua fetalai manino le Alii, e tasi lava lo tatou toomaga, o le faatupu lea o lo tatou faatuatua i le Atua ia pei ole fua ole Sinapi.

O le faatuatua o le tali lea o lo tatou loto popole. E le o tupe le tali o le popole - ae o le soifua faatuatua i le Atua. O le tele o lou faatuatua - o loo iloa foi lona o le MATAGOFIE ma le TAMAOAIGA o le ATUA!

Fai mai Iesu: Afai ou te alu... ou te toe sau... ou te talia foi outou ia faatasi ma a'u ina ia i ai outou i le mea ou te i ai a'u. Fetalaiaga lea a Iesu oloo toe aumai ai se faamalosia'u i le ausoo, O le Atua le toomaga, o le Atua foi na te le tuulafoaina le tagata i taimi uma aemaise lava taimi faigata.

Ua le gata i le mafutaga a le tagata ma le Atua, ae o loo faamamafaina foi e Iesu le taua o le tutu faatasi o le ausoo. O le mafuta faatasi, ma le loto gatasitasi ma le faatuatua e tasi, e sili atu lona ona maua'a ma mausali, nai le fai lava o le loto ole tagata ia. Le pine faamau lea na faamanatu e Iesu, “O a'u o i totonu ole Tama, o le tama foi i totonu ia te a'u”.

Na taumafai Iesu e toto i loto o lona ausoo, o le mafutaga lea o le manuia o Lana galuega, aua o upu o loo saunoa ma gagana ai o Ia, atoa ma vavega uma sa Ia faia, ua le na o Ia, a'o Lona tama o i le lagi, o loo

tau toalua i Lana galuega. Sa tu'u atoa i le Atua lona faatuatua mo le galuega.

Ua faamanatu Iesu i lona ausoo, afai tou te faapea ona fai - fealofani, ma galulue faatasi, maua'a ma mausali le faatuatua i le Atua, o lona uiga e sili atu mea tou te faia, nai lo mea o loo la faia (Vs 12)

Na faaiu e Iesu ana saunoaga i lona fofola atoa lea o manuia o le tagata faatuatua. Vs 14 “Soo se mea lava tou te o le atu ai i lo'u igoa, ou te faia lava” Ole fesili: Aisea?? Aua foi o ia o le Ala, Upu Moni ma le Ola. O le faamaoniga lea ia te oe ma a'u le tagata faatuatua - E iai le lagi!

E iai le ola e faavavau! O le fale ua uma ona tapenaina mo oe ma a'u le tagata faatuatua. Pau lava o lenei - e le oge nofoaga le lagi, ae oge tagata.

Tina e, le luita'u lea ua fofola e Iesu mo tatou, Aua! Aua le atuavale o tatou loto, ia tatou faatuatua i le Atua, ia faatuatua atu foi ia Iesu Keriso.

Taimi tatou te lagona ai le mafatia. Taimi tatou te fetaia'i ai ma faaososoga ogaoga, toetoe a gogoto ai o tatou faamoemoe.

Le faamalosia faale-agaga lea ua faamanatu e Iesu mo i tatou - Aua tatou te atuavale, ae ia mausali lo tatou faatuatua i le Atua, aua o loo faatali o Ia e tali i o tatou mana'o.

Ia faamanuia tele le Atua, i Tina uma o le Sinoti Samoa

Soifua ona o Iesu.

Saunia: Leu Pupulu (Waitakere)

ASO SA O TINA I ST PAULS OTARA 17 May 2017

O le vi'iga ma le fa'afetai e si'i a'e mai le ta'ele o loto ma agaga ona o le matalasi o le agalelei fa'asoa mai o le Atua, e pei ona atagia i foliga fiafia o Tina ma Tama'ita'i ae tainane fo'i Tama uma o le Matagaluega.

O le itupa o Tama sa tapenaina le weekend atoa, e ala ile Dinner tele i le po o le Aso To'ana'i atoa ai ma le sauniga o le Aso Sa.

Sa tapenaina lelei le Band (D.J Band a le J.Youth) ma sa faia lava i le Hall a le Matagaluega le fa'amoemoe, ona o le agaga fa'ataua o Mafutaga a aiga ma nai fanau, fa'apea fo'i Uo ma nai Matua matutua na masi'i uma mai lava. Ma na matua sili onamatagofie le po ina ua tauluga i fa'afiafiaga, fa'apea ma le fai Teutusi mo tina uma lava na auai mai.

O le AsoSa, na pei o ni Fua-Rosa matala foliga matagofie o Tina uma, ina ua ulufale ile malumalu ae fa'aituala lua Tama, e fa'afeao lo latou ulufale mai ma ta'ita'i atu i lo latou nofoaga, ona fa'ato'a alo ai loa lea o Tama i le polokalame atoa o le sauniga.

O le Tala masani ia Eseta, sa fa'atinoina e Tama, ma e le'i tele a ise pito se tasi le fa'atinoga a tama, aua na matua taofiofigata le toeo tina, ae mulimuli ane to'ulu mea taugata, ina ua o'o

i o'o'oga o le lu'itauina ole fa'atuatua, ae tainane o le alofa, le usita'i ma le loto nu'u moni o Eseta, ina ua manino le feau, 'o le finagalo lava o le Atua, na avea ai o ia ma Masiofo (mo aso o puapuga), ina ia lavea'ina lona nu'u.

O lenei fa'amoemoe, na tapenaina e fai ma auala e momoli ai le agaga fa'afetai, le agaga o le fa'amalo, ae tainane le agaga fa'aeaea o Tama i Tina. Ma ose auala fo'i na fa'amamafaina ai le fa'atauaina pea o Tina, e le gata i totonu o aiga, le sosaiete, ae maise lava totonu o le Ekalesia.

E le faoa ese tasi le vi'iga o le Atua e pei ona molimauina ile weekend atoa, ae o le upu moni, o le a ola i manatu ma finagalo le o'o'o o lesani taua ua a'o'a'oina mai i lenei fa'amoemoe mo se taimi umi lava. Ma ose lu'itau tele ua ta'oto nei mo le itupa o Tina, aua sa latou tali mai e ala i la latou tapenaga o le a aga atu iai, mo le AsoSa o Tama, pe afai ae pule alofa le Atua e momoli atu iai le soifua ma le ola ile masina o Setema 2017.

Ia ile Atua mamalu e to'atasi le vi'iga ma le fa'ane'etaga e fa'avavau, fa'avavau lava, Amene.

Rev. Faleatua Faleatua



Mafutaga Tama'ita'i Mangere Central Aso Sa o Tina



NA VALE KEI NA WERE

Vola Tabu : Vakatekivu 1:26. 1 Korinica 3:9. 1 Pita 2:4-5.

Na vula o June e kilai e noda vanua ni vula i werewere. Na vula i werewere e vakanamata kina na vakasama ni sasamaki ka salavata kei na kena solesolevaki vakaveiwekani me rawa ni qaravi vinaka na i teitei ena were.

Ia na were sa kena i balebale vei keda e Viti ni noda i teitei ka vurevure ni bula kei na kakana vei keda ena veisiga.

E vanua e teivaki kina na keda ka dodonu medau samaki me rawa ni matua ka vakalewe vinaka. Oqori na bibi ni vulai werewere vei keda e Viti.

Ni vakaibalebale taki na were ena vanua vou oqo, e da sa mai bula kina, sa dusia na kena vakasama na vanua ni cakacaka, na nodra vulika na luveda, na vanua ni qito, na vuvale, na veiwekani vakavanua, veiwekani ena loma ni lotu, kei na vanua ni veiqaravi duidui eso eda sa mai vakaitavi tu kina.

Ena lalakai ni vula oqo, au nanuma meu toqa toka e vica na ka bibi me vakatawa toka na noke vakayalo ni Wasewase ko Viti e Aotearoa.

E cavuta toka ko Paula vei ira mai Korinica **"Ni da sa dau cakacaka vata kei koya na Kalou. Dou sa Were ni Kalou. Dou sa Vale ni Kalo."** [1 Korinica 3:9].

Me da kakua sara ni guilecava ena dua na gauna ni da sa nona na Kalou. Na vale kei na were eda na maroroi kina baleta ni sema donu tu vua na kena taukei, na Kalou.

O rau na yavu lelevu oqo e laveta cake ko Paula me dusia kina ni na dau maroroi kina na tamata ena vei taba gauna kei na veitabatamata sa oti, edaidai kei na veisiga ni mataka.

Na Vale

Dou sa vale ni Kalou. Na vale e maroroi kina na tamata. Ena Vakatekivu

1:26 e tukuni taki kina na veibuli taumada. Ei naki levu ni veibuli koya me buli na tamata me vakatawa na vale ena loma ni were.

E ratou lomavata na lewe tolu Vakalou, Na Kalou na Tamana, Na Kalou na Luvena kei Na Kalou na Yalotabu. Eratou solesolevaki, veirogorogoci ka duavata e nai naki e ni veibuli oqo. Ni laki buli na tamata enai ka lima ni siga, sa rogo mai na domo ena loma ni vale.

Me datou bulia mada na tamata me itovo vata kei kedatou ka me veiucui kedatou [Vakatekivu 1:26].

Oqori na cakacaka-vata kei na veirogorogoci ena loma ni vale. E dua tiko na yau ni cakacaka Vakalou na duavata oqo ka sa nuitaki ni na rawa ni maroiroi ka cakacakataki nai yau oqo ena noda lotu kei na kena veiqaravi.

Sa rui bibi na tikina oqo baleta na noda veirogorogoci kei na duavata vakaoqo e loma ni vale ena vakatubu bula ka na vakasautu taka na sasaga duidui ni noda bula ena were vou eda sa mai tu kina ni kua.

Me da duavata kei ira na qase ni ra nanuma me vula i werewere na vula ko June ka da sa sureti me vula ni noda sasamaki tale ena loma ni vale, me tuvalaki vakamatau eso na yavu bibi, me da rai lesu tale ena loma ni were ka tarai cake na noda bula ni vakabauta na Kalou nai Vakatawa ni were.

Na Were

E tukuna ko Paula, **"Ni da sa were ni Kalou."** E dau taleitaka na were na Kalou. Ni tekivu na kena buli na vuravura e tekivu ena were. Oqori na were mai Iteni.

Na were oqo e goleva na Kalou na kena buli na Tamata mai na kuvu ni soso, ka solia sobu nai cegu ni bula mei waqawaqa ni kena i vatuka ka me ka bula, ka ceguvi na Tamata.

"A sa qai taura eso na soso mai

na qele na Kalou o Jiova ka bulia na tamata; a sa ceguva ki ucuna nai cegu ni bula; a sa yaco me tamata bula.. A sa qai tea na Kalou e dua nai teitei mai Eteni, ena tokalau; a sa laki vakatikora kina na Tamata."

E noda tavi na teitei, sasamaki, vakasuasuatoka ka nona duadua ga na Kalou na kena tubu.

E digitaka talega o Jisu na were, me vaka mai Kecisemani me vanua ni nona gade, masu kei na vakacacabo. Ni da biuta vata na vei tikina oqo, e dusia na bibi ni bula kei na kena vakacokotaki vakavinaka me rawa ni basika na bula ka vakaibalebale vakalevu sara vei keda.

Me maroroya nai Wasewase ko Viti ena vanua vou oqo na bibi ni naki ni kena buli na tamata kei na loma ni were. Oqo e oka kina na tarai cake ni matavuvale, me yavutaki ena kena vakabauta Vakalou, me vakacokotaki vinaka na kena veivakavuvuli eso me rawa kina ni dei na veiqaravi ka me vuavuai vinaka na sasaga kei kena na lotu.

E sega walega ni teivaka na were na Kalou, e samaka talega ka teguca ena veimataka ka veivakalougataki. Na qaqani sere nei Jeremaia **"Na loloma tudei i Jiova sa ia tikoga, Ka sa sega ni mudu na nona yalololoma. Sa vakavou ga ena veimataka; Sa cecere sara na nomuni yalodina."** [Lele i Jeremaia 2:22-23].

E nona cakacaka na Kalou na veibuli vou ena veimataka ka na solia tiko na nuinui kei na vakacegu vei ira era vakabauta. Me dau talevi na noda were ka salavata kei na kena masu ni vakabauta.

E lutua ni veibulivou oqo na nona digitaka e dua na vanua ena were me teivaki kina na **kau sa veilatai** me vaka na ka e vola o Joni **"Ia sa dua na were ena tikina sa vakoti ki na kauveilatai**

ko Koya; ka sa dua nai bulubulu vou ena were" Joni 19:41.

Na were makawa oqo e mai digitaki me tu e loma donu na kauveilatai kei na dua nai bulubulu vou. Na bulubulu vou oqo e ka makawa ia e vakavou se samaka na kena sala na Kalou me rawa kina na bula vei keda na tiko e loma ni vale ena were.

Oqori e rawata vinaka ko Jisu ena nona mai mate kei na nona tucake tale mai na mate. Sa ka vakaoti na i solisoli ni loloma soli bula oqo. Eda sega kina ni votalutu enai solisoli uasivi oqo.

"Ni da sa dau cakacaka vata kei na Kalou." Na vale kei na were e yavutaki ena cakacaka kei na duavata Vakalou. Na sa duavata ena cakacaka ena loma ni vale, were kei na lotu eda na tauca na vuata vinaka. Nai tukutuku ni duavata Vakalou me soli sobu vei ira na luveda me rawa ni maroroi ira ena veimataqaili vakavuvuli davocala sa tu edaidai.

Na vale kei na were sa sema vinaka vua na Kalou ka sai koya talega na vatu dina ka na sega ni yavalati rawa ena vei tabagauna. Me da biuta tani na duiyaloyalo eda dui bula voli kina ka vaqara vata edua na 'valevou' ka kenai liuliu na Kalou. Me da tovolea me da sa vatubulubula ni Wasewase o Viti e Niu Siladi.

"Ni dou sa lako mai ki vei Koya me vaka na vatu bulabula, koya sa biuta ko ira na tamata, ia na Kalou sa digitaka, a sa talei. Oi kemudou talega me vaka dou sa veivatu bulabula, dou sa tara cake mo dou vale vakayalo, me matabete yalo savasava, mo dou cabora kina na imadrili vakayalo sa vinaka vua na Kalou ena vuku i Jisu Karisito" 1 Pita 2:4-5.

Na i lalakai mai na Tabacakacaka o Waikato/Waiariki ka salavata na neimami vakanuinui vinaka ena loma ni vula vou - June 2017.

NA SENI KAU BULABULA ENA LOMA NI WERE



Viti Auckland: Meadowland Women's Fellowship with Rev Dr Ilaitia Tuwere.



Waiariki: Rotorua Women's Fellowship.



Wanganui: Pecell Women's Fellowship.



Wellington Women's Fellowship.



Waikato: Hamilton Women's Fellowship

NGAAHI POLOKALAMA 'O E UIKE FAMILI

By 'Ikilifi Pope & 'Etuini Talakai
Hangee ko ia na'a ku lave ki ai 'i he Fakalotofale'iaa, ko Me ko e mahina ia 'o e famili pea ko e ta'u ni na'e tokanga 'a e Vahefonua ke langa'i hake 'a e mahu'inga 'o e famili. 'I he polokalama 'o e uike famili na'e kau ai 'a e sivi hiva usu pea pehee ki he ngaahi faiva kae fa'u 'o fakakaveinga'aki 'a e ngaahi taumu'a 'o e famili lelei.

'I he polokalama ko ia 'a Ellerslie pea mo Dominion, na'a nau 'uuni 'a e ngaahi

kalasi 'aho 'o tautau toko 3 nai ke hoko ia ko e fo'i famili pee 'e taha. Na'a nau fakahingoa leva 'a e ngaahi famili ko ia 'aki 'a e ngaahi famili mei he Tohitapu 'o hangee ko e famili 'o Moses, famili 'o Sese mo e ngaahi hingoa pehee.

Ko e taumu'a foki 'a e polokalama ni ke toe fakamanatu pea mo faka'ai'ai 'a e siasii pea mo e ngaahi familiiii ke nau toe fakatokanga'i ange 'a e mahu'inga 'o e famili.

Na'e fu'u vekeveke mo mafai'ai 'a e ngaahi famili pea pehee ki he ngaahi

kalasi'aho 'i he fataki 'o e ngaahi polokalama ni ke lava lelei. Na'e pehe 'e 'Etuini Talakai, na'e fakatou tatau pe 'a Dominion mo Ellerslie he faka'ofa'ofa mo mateuteu 'enau ngaahi polokalama mo 'enau ngaahi hiva mo e faiva.

'I he taimi tatau pee 'oku haa mai ko e setisitika 'o e famili palopalema hangee ko e kee mo e fetaa'aki 'i 'apii (family violence) 'oku lahi ia ke lahi 'aupito ia pea 'oku kaka pe ia ki 'olunga he taimi kotoa pee.

'Oku lahi 'a e fanau kuo fakavahe'i mei

'api pea lahi; ngaahi tamai kuo ngaue popula tupu mei he taa pea pehe ki he ngaahi fa'ee pe uaifi kuo nau hiki 'o nofo 'i he 'api kumi hufangaa koe'uhii ko e kee mo e taa 'oku hoko 'i 'apii.

'I he 'uhinga koiaa 'oku tokoni 'aupito 'a e polokalama uike famili ki hono poupou'i ke toe fakalakalaka ange 'a hono tokangaekina e familii.



Ko e ngaahi fa'ee eni 'a e siasi 'o Dominion lolotonga 'a e Sapate fa'ee.



Ko e taha ena 'o e ngaahi faiva mei he siasi 'o Dominion lolotonga 'a e polokalama uike family.



Ko e ni'ihii eni 'o e ngaahi tamai mei Ellerslie lolotonga 'a e polokalama uike family.



Ko e taha eni he ngaahi famili fa'u mei he 'uuni 'o e ngaahi kalasi'aho mei Ellerslie 'i he polokalama uike famili.

Kau Fakataha Kainga Tonga St John Ma'alali Ngaue Lahi Kuo Lava

Na'e kau fakataha 'a e kainga Tonga 'o e peulisi St. John he ma'alali 'a e toe fakaava honau falelotu hili ia hano langa fo'ou tupu mei he maumau he mofuike. Ko e kainga Tonga ko 'eni 'oku taki ai 'a e setuata, Sione Molitika pea mo e ngaahi famili 'oku nau memipa 'i he peulisi ni.

Ko e malanga fakatapui 'o e ngaue ni na'e fakahoko ia 'i he 'aho 20 'o Mee ka na'e 'osi fakaava atu pe foki ki mu'a 'a e falelotu 'o nau kamata lotu ai mo tali ki hano toki fakaava faka'ofisiale mo fakahoko 'a hono malanga fakatapui.

Ko e falelotu motu'aa 'a ia 'oku tu'u he tuliki 'o e Grey St pea mo e Wellington St na'e lavea ia he mofuike lahi na'e hoko he vahenga Canterbury. 'I he 'uluaki faka'ataa pe ke nau lotu aii na'e ngaohi me'akai ai 'a e kau Tonga pea na'e fu'u fiefia 'aupito 'a e kainga muli 'oku nau lotu fakataha 'i he falelotu ni 'o hangee ko e kainga Fisi pea mo e kau palangi foki.



Ko Moala Molitika (ta'u 92) pea mo e setuata, Sione Molitika (fika 4 to'ohema), pea mo e ni'ihii 'o e kainga Tonga pea pehee foki ki he kau 'a'ahi mei he peulisi Saione 'i he 'aho Sapate na'a nau kamata foki 'o lotu 'i honau falelotu fo'ou.



Ko e setuata, Sione Molitika mo ongo tangata'eiki.



Ko e ongo fu'u puaka ena ke fai'aki 'a e feilaulau mo e ma'alali 'o e ngaue lahi kuo lava.



Ko hono fakakatoa 'e he taha 'o e potungaue talavou 'a e taha 'o e kau tangata'eiki 'o e siasi.

FAKALOTOFALE'IA

Mahu'inga 'o e Famili ko e Fekau ia 'o Me

By 'Ikilfi Pope

Potu Folofola: Siosiu 24: 15

Pea kapau 'oku ha kovi kiate kimoutolu ke tauhi 'a Sihova, mou fai ho'omou fili he 'aho ni pe ko hai te mou tauhi ki ai; 'a e ngaahi 'otua na'e tauhi 'e ho'omou ngaahi kui na'e nofo 'i he tu'a Vaitafe, pe ko e ngaahi 'otua 'o e kakai Amoli, 'a ia 'oku mou nofo 'i honau fonua: ka ko au mo hoku fale te mau tauhi 'a Sihova.

Ko e taha 'o e ngaahi me'a mahu'inga na'e tokanga ki ai 'a e Vahefonua he mahina ko Me ko hono toe fakamamafa'i pe faka'ai'ai 'a e mahu'inga 'o e famili. Ko e ngaahi Sapatee na'e kamata'aki 'a e 'aho 'o e fanau 'a ia ko e Faka-Me; hoko ai ki he 'aho ngaahi fa'ee, 'a ia ko e Sapate Fa'ee pea toki faka'osi'aki 'a e 'aho 'o e ngaahi tamai pe ko e Sapate Tamaii. Pea 'oku fakahoko foki mo e polokalama Uike Famili.

'I he potu folofola kuo u fili ke fai ai ha e fakalotofale'ia ko 'enii ko e fetou'aki ia na'e hoko 'ia Siosiu pea mo e kakai 'Isilelii 'o makatu'unga 'i he loto 'a e ni'ihiki ke nau li'aki 'a e 'Otuaa ka tauhi kinautolu ki he ngaahi 'otua 'o e ngaahi fonua na' a nau nofo aii.

Na'e fakamahino ai 'e Siosiu ki he kakai ke fai ha'a nau fili pe kohai 'a e 'Otua te nau tauhi ki ai ka ko ia pea mo hono famili te nau kei tauhi ai pe kia Sihova.

Ko e fakakaukau tefito 'o e tauhi kia Sihova ko e hoko 'a e famili ko e fakafotunga'anga ia 'o e 'ulungaanga faka-'Otua 'oku tau mamata pe maheni mo ia 'i he 'etau lotuu pea mo e anga 'etau tauhi ki he siasii. 'Oku makatu'unga foki eni he mahino 'oku falala'anga 'a e tauhi 'oku fai 'e he 'Otuaa ma'ae ngaahi famili.

Tuku ke u faka'osi'aki 'a e ki'i talanoa ko 'enii na'e 'i ai ha tamai ko e taha 'a ene akonaki ki he'ene fanau ko 'ene talaange kapau leva 'oku 'ikai ke mou 'alu ange



Ko Faifekau Finau Halaleva pea mo e ngaahi tamai 'o e potu siasi Vai-e-mo'ui mei Henderson.

ki he lotuu pea mou oo pee mo e 'lelei 'o e 'Otua' 'oku tau lotu ki ai ki he ngaahi feitu'u 'oku mou oo holo aii 'o fakahaa'i ki homou ngaahi kaungame'aa.

Na'e 'alu ai e taha 'o e fanau ko 'enii 'o e'eva fakatamaiki pea

hoko ai mo e kee pea ne ta'ofi ai hono ngaahi kaungame'aa mei he 'enau teuteu ke 'oho ke kau he kee ko 'enii. Na'a nau hao mai mei he tamate na'e hoko he fetaa'aki ko 'enii.

'I he fakakaukau 'o e

fakalotofale'ia ko 'enii ko e tauhi 'a e famili ki he 'Otuaa 'oku fakahaa'i ia 'i he ngaue fakataha mo e fepoupouaki 'a e memipa kotoa 'o e familii.

Ko e Faka-Me ko e Polokalama Mahu'inga ki he Lautohi Faka-Sapate

By 'Ikilifi Pope

'Oku 'ikai ke toe veiveiua 'a e mahu'inga 'o e Faka-Me 'o tatau pe ki he lautohi faka-Sapate pea mo e fanau foki. Ko e katoanga ko 'enii 'oku faka'ilonga'i ai 'a e mahu'inga 'o e fanau pea pehee ki he ngaue 'oku fai 'e he kau failautohi pea mo e poupu 'a e matu'aa.

'Oku haa mahino mei he fakamatata 'a e kau failautohi ko e taimi tokolahii pea

manakoa taha 'o e lautohii ko e faka-Me pe pea mo e toli 'akau kilisimasi. Ko e a'u ki he faka-Me pea fonu mai 'a e fanau pea ko 'ene 'osi pee ko ia pea toki tali toli 'akau ai pee 'a e tokolahii ia.

'I he fakalangilangi 'oku fai 'e he matu'aa 'oku kau ai 'a e kumi 'o e vala fo'ou e fanau, ngaohi 'enau me'akai lelei pea 'ikai ngata aii kae toe 'oange mo 'enau me'a'ofa foki koe'uhii ko lau lelei 'enau lesioni.

Ka ko e me'a mahu'inga tahaa ko e ngaahi lelei 'oku ma'u 'e he fanau mei he faka-Me. Neongo ko e taimi ongosia ki he kau failautohi, matu'aa pea mo e fanau he ako 'enau lesonii ka ko hono leleii 'oku ako ai 'e he fanau ia 'a e matakakaii, poto'ileaa, lotoma'uu, taukei pe maheni he lea he kakai tokolahii.

'Oku a'u 'a e fanau ni'ihiki 'o hoko ko e kau malanga lelei he siasii, taki lelei 'i ha

ngaahi ngaue'anga, ngaue 'eti faiva, faifekau pea pehee mo e politikale foki. Ko e kamata kotoa pee 'enau maheni mo e poto'ileaa mei he faka-Me.

Ko ia 'oku 'ikai ke tau ofo he fakamole pea mo e talitali 'oku fai 'e he lautohi faka-Sapate pea mo e matu'aa ki he fanau 'i he katoanga faka-Me.



Ko Rev. Prince Devanadan lolotonga 'ene lulululu mo e tanga'eiki motu'a taha 'o e siasi, Moka 'i he katoanga faka-Me 'a e peulisi Saione.



Ko e lautohi faka-Sapate 'oku nau fakahoko 'a e taha 'o 'enau ngaahi hiva fakataata ki he palesitini lolotonga 'a e talitali 'o e faka-Me.



Ko Rev Prince Devanadan pea mo e lautohi faka-Sapate 'a e peulisi Saione 'i he faka-Me. Na'e koloa'ia foki 'a e katoanga faka-Me 'a Saione 'i he me'a ange 'a e palesitini 'o fakahoko 'enau katoangaa.