

# TOUCHSTONE

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

## Tauiwī youth feel unity of the Spirit



The Worship Band kept everyone at TYC2017 in a spiritual mood.

**I** By Filo Tu  
*if you could see it, you would believe it! Waitangi weekend 2017 took on a whole new meaning to the young people from around the country who took part in the Tauiwī Youth Conference 2017 (TYC2017).*

Ngaruawahia Christian Youth Campsite was the venue for the youth conference, which had the theme 3, 2, 1 - UNITE.

The TYC2017 organising committee put together a programme with lots of interaction between young people and leaders of the Connexion, the arts community and young

role models.

The opening ceremony included Methodist Church president Rev Prince Devanandan and vice president Viv Whimster, and it set the scene with a poem and messages of unity.

If you know young people, or you remember being a young person yourself, you will understand the importance of that freedom to run around and feel the wind blowing through your hair. This was not one of those moments.

Instead, Day 2 of TYC2017 saw participants visit various stations where they could check out resources to use back home in their churches.

The stations varied from ice

breakers, to a fresh look at Bible Studies, to setting up effective homework centres, to working with Christian World Service (CWS).

With only 15 minutes at each station, everyone got a quick overview and jam-packed interaction that kept everyone on their toes.

After lunch, Creative Corners took the rest of the day and well into the night. Divided into six groups, community leaders taught and inspired the young participants in the realms of dance, art and multimedia, drama, fashion, music and spoken word.

All the young people were given the opportunity to engage with facilitators who were experts

in their field to learn tricks of the trade. At the same time they could use their unique gifts to implement the given task.

Ephesians 4:1-16 and its message of unity was the foundation for the weekend, and the Creative Corners took this to mean so much more than text from the Apostle Paul to the early church.

Each Creative Corner unwrapped, interpreted, brought to life the meaning and essence of the text within their given field. In the evening they displayed this during the 'open mic' session.

What transpired brought about a deeper and more meaningful engagement with the theme of unity, as it is written:

"From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love."

Like any good Conference, business must be at the forefront of the programme! And TYC2017 had a lot of business to do on Day 3.

Trinity College leaders were there in force to educate and challenge us with two workshops: The Method of a Leader and The Spirit of a Leader. The workshops engaged participants to think about leadership, and to look at their approaches to the challenges within the Church and within their individual lives.

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# Churches make slow progress to include LGBT people

By Sophie Parish

*A retired Anglican bishop says a report by the Bishops of the Anglican Church of England arguing against inclusivity for gay members and same-sex marriage sparked a backlash that ultimately led to its rejection.*

Retired British Anglican bishop David Gillet was in New Zealand last month. David was one of a group of retired bishops who signed a letter opposing the Bishops' report.

The Bishops' report restated the traditional doctrine on marriage being between a man and a woman. Therefore gay clergy must be celibate, and clergy are forbidden to conduct same-sex marriage services.

A historical letter signed by 14 leading retired bishops criticised the church for not providing leadership on gay relationships and disregarding the LGBT community, David says.

"The Bishops' report totally surprised us and the LGBT community. It led to enormous hurt. It is a step backwards that offers no real hope."

According to Wikipedia, David is a member of the Accepting Evangelicals, a group that calls for acceptance of faithful, loving same-sex partnerships in church life



David Gillet

and for a positive Christian ethic for LGBT people.

He was in New Zealand to facilitate the workshop Spirituality and Openness in an Inclusive Church. The workshop was held at the Vaughan Park Anglican Retreat Centre in Auckland.

David and Massey University Professor of History Fr Peter Lineham led the workshop which explored how churches in NZ can become more inclusive and open with gay members of the church.

Peter says lots of churches in NZ recognise the need to talk about the issue,

but they don't do so. "That's the heart of it."

With such a polarizing topic Peter thinks, people are growing more apart in their commitment to discussion and increasingly each side has a do-or-die attitude when it comes to succession in the church.

"There is real potential if we accept that congregations and dioceses should have the freedom to make their own decisions," Peter says.

In 1993 the New Zealand Methodist Church aligned itself with the UN Human Rights Act, which abolishes discrimination on the grounds of sexual orientation. Those who oppose this view frequently make scripture the ground for their opposition.

Yet David believes the foundation story of Adam and Eve allows for a more inclusive reading than is often given.

"For those born gay a more appropriate reading is to discover in the garden, as God leads them, a person of the same sex for their life partner. The tone of the debate is beginning to change and many are now looking to become a more inclusive church with regard to LGBT members as well as in other areas of our life," David says.

He says many leaders, want to move forward with this issue in their churches but often need some help to encourage dialogue

among their members.

"Many churches talk of practicing openness but it is no longer enough. Pastors have to stop being frightened to talk about the topic and allow for discussions in their churches.

"There is no progress trying to avoid each other, and pastors have a tremendous power to legitimate discussion," David says.

Peter says conservative ethnic groups in New Zealand find tradition can stop open dialogues within congregations. He says national leaders need to support local clergy to facilitate openness and inclusion so the Christian church can move forward.

After David returned to the UK the Church of England's synod rejected the Bishops' report that he and the other retired bishops had protested against.

Following the vote, Jayne Ozanne, a leading gay rights campaigner in the Church of England said she was thrilled that the report was voted down.

"We now look forward to working together to build a church that is broad enough to accept the diversity of views that exist within it, courageous enough to address the deep divisions that exist between us, and loving enough to accept each other as equal members of the body of Christ."

## NEW WINE - TIPS ON TECHNOLOGY

By Peter Lane

# Praising the Lord with microphones and Facebook

*Let's sing a new song to the Lord! And if that new song is at all modern, you might need a bass, two guitars, keyboard, drums and six vocalists.*

If the thought of how you would make all that work means the new idea ends up in the 'too hard' basket, nothing ever happens. And it's not just music.

Does any of this sound familiar?

- "I have seen this really powerful video-clip that would be perfect to play as part of my sermon..."
- "We have a funeral in a couple of days and the son is stuck in northern India. He will be devastated to miss it..."
- "Next week I have to attend a meeting in Blenheim. There is no funding to

fly, but if I drive I won't get back in time to lead worship..."

I have travelled and held many conversations with people in the Church who are concerned that the way we tend to do things is out of touch with today's world. We need to find ways to 'translate' our message to make ourselves more relevant, particularly to young people.

Many people say better use of technology is one way to do this, but they don't know how. Technology is not the be-all-and-end-all to being relevant,



Peter Lane



Are we babies where technology is concerned?

but it is useful.

I often counsel my secular clients against using technology for technology's sake. It is important that Churches adopt this principle too.

The mission of the Church is to communicate the gospel message, and if this message gets lost in the razzle-dazzle of technology, then we have failed in that mission.

This is the first of what will be a regular column that focuses on practical suggestions, tips and strategies for how churches can use audio-visual and IT technology. It will cover a range of communication systems, including audio systems, projection, email, productivity and collaboration systems, hearing aid loops, videoconference, streaming and social media.

We intend to address different scenarios such as worship, church meetings, office work, designing new systems and personal reflection. Some articles may be a simple "how-to" carry out some feature in a software package. Others offer a strategic

or theological reflection.

We hope this will be an interactive forum so we answer real questions. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor, or by email to [dct@sdcs.co.nz](mailto:dct@sdcs.co.nz).

We also plan to operate a website in conjunction with this column focused on building a community of people who are interested in improving the way we can use technology.

The website can host supplementary material to the Touchstone articles. By the beginning of March, we hope the website [dct.org.nz](http://dct.org.nz) will be live. (if not, please pray for me and patiently keep retrying till it appears.)

I look forward to our on-going conversation as we explore how to use our resources to enhance our Christian message.

Peter Lane is principal consultant with System Design & Communication Services. He has more than 30 years' experience with technology systems.

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# Evangelical Network welcomes new leader

By David Hill  
*This year promises to be one of new challenges for Rev Andrew Doubleday.*

A month after the Opawa Community Church minister opened his rebuilt church in southern Christchurch he was inducted as the Methodist Church's Evangelical Network new superintendent.

The induction took place on February 22nd, the sixth anniversary of the earthquake that destroyed the Opawa Church's buildings in 2011.

Andrew says he has little idea of how his new role will unfold over the next 12 months. He hopes that the Evangelical Network will evolve in a positive way, and he wants to provide a pastoral role and look out for those who identify as evangelical.

"I am very excited about taking it on and where it's going to go over the next year. We have just



Andrew Doubleday.

got a new church here, which we are just learning to drive, so it's going to be an interesting year."

"I am seeking to promote a positive form of evangelicalism, one that's not reactive, but is centred in a relationship with Jesus Christ."

"I have a deep conviction that the primary purpose of the church is to connect with God. God is real. It is not just an idea that makes people feel good. That's not the Christianity I have experienced."

Andrew first wants to connect with members of the Network to see who is in it and what their expectations might be.

He acknowledges there are murmurings in the church questioning whether there is still a need for the Evangelical Network now that gay and lesbian ministers are an accepted part of the church.

Indeed, at Andrew's induction two gay synod superintendents were among those who laid hands on him.

"Historically the Evangelical Network did arrive out of the human sexuality issue. But I don't wish it to be seen as a reactionary group."

"There have been questions within the church about whether it still needs to exist, but I think that's a question for the members of the Network itself to consider. We are a minority, at least in the Palangi part of the church, so it needs to be the call of the group and not the majority of the church."

Andrew has followed a unique path to his new role. He has been the minister at the Opawa Community Church for 22 years - an unusually long ministry in the Methodist Church.

During his time the Opawa church opted to separate from its parent church in 2000. The human sexuality issue was a significant factor in that decision. The



Rev Andrew Doubleday is inducted into the role of Evangelical Network superintendent.

congregation then rejoined the Connexion in 2010, just three months before the first Canterbury earthquake.

"The call to return was a surprise, but it was very fortuitous."

Despite the challenges of the past, Andrew values his involvement in the Methodist

Church.

"I love the Methodist Church's invitation to be inclusive and its openness to different ideas. I come at this from an evangelical perspective. I come from a loving relationship with Jesus and that has been my life's experience and the sense that each day is a new beginning."



During the celebration Christchurch deputy mayor Andrew Turner and WACS coordinator Betty Chapman (centre) presented Barbara Hayles with a certificate of thanks for her donation of a defibrillator

## WACS an exercise in building community

By Paul Titus

*When Wainoni Methodist Church in eastern Christchurch decided to reach out to the elderly shut-ins in its community, they began by hiring a coordinator for 15 hours a week.*

Today up to 150 people attend Wainoni-Avonside Community Services (WACS) activities each week, and that 15 hour appointment has grown into a full time position.

To mark its success, last month WACS held a 15 year birthday party.

WACS community coordinator Betty Chapman says the bash was a success with about 125 people attending including city councillors and MPs Ruth Dyson, Poto Williams and Joanne Hayes.

"We now have more people attending our events than we did before the earthquakes even though Wainoni Church is in the middle of the red zone and many of our residents have moved away," Betty says.

Today WACS's outreach efforts extend to all those who are house bound for any reason, not only the elderly.

"Those who attend are still mainly older women but we do have men attending tai chi, indoor bowls and our seated exercise classes," Betty says.

From Tuesday through Friday WACS offers three or four activities a day, including crafts, line dancing, tai chi, healthy living activities, cooking demonstrations, walking groups, Zumba and fun themed lunches. Anyone can

attend for the cost of a gold coin.

WACS also has a weekly vegetable co-op where people can buy cheap vegetables and it has established a community garden. Betty says she now wants to set up a Men's Shed to attract more men.

"It has been a very rewarding job, and volunteers have been absolutely pivotal in our success," she says.

Rev Jim Stuart was the presbyter at Wainoni Methodist when WACS was established. He spoke at the 15 year anniversary and told those gathered that the journey has not always been easy.

"There have been differences of opinion, strong feelings and internal tensions within the community and between the church and WACS. But after 15 years, I can look back and see the transformation that has occurred," Jim says.

"The church is no longer simply a place of worship but a place where you can find the heartbeat of the community. WACS is not simply an exercise programme or a series of classes, but a community shaped by a deep sense of hope and faith. WACS has grown into a community of compassion, love and service."

"In a way WACS is a kind of underground church. It does not use much religious language or convert people or worry about its future but it is a beloved community of people reaching out to each other."



Clergy from the four churches at the ecumenical service: (from left) Rev Sally Carter (St Paul's), Rev Tony Franklin-Ross (Trinity), Fr Peter Head (St Patrick's), and Rev David van Oeveren (St John's Cathedral).

## Napier churches laud lasting ecumenical covenant

*Four inner-city churches of Napier celebrated the 30th anniversary of an ecumenical covenant at a service on Sunday 29 January 2017 at Trinity Methodist Church in Clive Square.*

The four churches are St Paul's Presbyterian Church, St Patrick's Catholic Church, Trinity Methodist Church, and the Waiapu Anglican Cathedral of St John the Evangelist.

These four churches prepare an annual civic service to pray for the Napier City Council, the Hawkes Bay Regional Council, the local Member of Parliament as well as the various communities of the city of Napier.

Mayor Bill Dalton made an address at the service, thanking the churches for their role which at times helps remind the Council of its task to address particular needs and issues facing Napier's communities. Councillor Paul Bailey represented the Hawkes Bay Regional Council and Stuart Nash MP also attended.

Thirty years ago a newspaper article recorded the original signing of the covenant. It quoted Monsignor Tim Hannigan of St Patrick's saying, "Basic human nature and bigotry over a long history have separated

us. The Covenant is a more Christian way. The witness of the Christian church will be stronger because we are working together."

Trinity Methodist minister Rev Tony Franklin-Ross says ecumenical covenants represent an important sign of Christian unity, but not as an interim step towards integration.

"Rather they invoke a serious commitment to a living process, a willingness to be faithful, to change and to be open and honest with each other. It is to have a focus on the mission and purposes of God."

Tony says over the 30 years, the Covenant between the four churches has become part of the living fabric of our churches and faith communities.

"It has become part of the DNA of these congregations. This is what comes from 30 years of being in a relationship with each other. We share our parish lives when possible and represent this in worship together."

Most importantly we explore what we can do together to witness God's vision of justice and peace in our diverse communities."



## Open letter on deportation of Indian students

To the NZ Government and public, (Feb 13, 2017) As leaders of our three Churches we wish to publicly state our concern about the proposed deportation of several students from India for falsification of their visa papers. We do not believe they intended to deceive the NZ government in this way.

Having looked at their situation it seems to us that these students have been duped by unscrupulous immigration agents in India.

In a previous similar case where documentation had been deemed falsified by immigration agents then the group was allowed to stay.

This points to an inconsistency in policy and an unfair treatment of this group of students.

The students were up-to-date with course fees at their educational establishments. They could not draw NZ benefits because they are not citizens or residents.

Most of them were tax-paying workers according to their visa conditions and they were contributing to the NZ economy via their taxes, course fees and general living expenses.

We do not deny that the NZ government has a duty to carefully scrutinize immigration applications, nor that applicants have a responsibility in regard to their applications. However these can be complicated processes and the role and legitimacy of immigration agents needs careful scrutiny.

Immigration New Zealand seems to have erred in its processes as well.

We urge the government to re-consider the case of these students. We do so on the basis of concern for the human situation of the students, our Christian responsibility to care for 'the stranger, the widow and the orphan' among us, and a concern for just application of NZ's immigration policy.

**Cardinal John Dew,**  
**Archbishop of Wellington**  
**Archbishop Philip Richardson,**  
**Archbishop and Primate of the Anglican**  
**Church of Aotearoa NZ and Polynesia,**  
**Rev Prince Devanandan,**  
**President of the Methodist Church of NZ.**

## Come out of the closet Christian atheists

To the Editor,

Congratulations to Bruce Tasker on his letter in your February 2017 issue in which he declares himself an atheist. I 'came out' some years ago in our parish magazine (of which I am now editor) and am grateful to the then presbyter for his courage in publishing it.

I was surprised that I had nothing but positive reactions from the congregation, possibly because I am an atheist and not an antitheist.

I know that many gain strength and comfort from their beliefs and who am I to try to deny them that? The least positive comment was that I couldn't be a Christian and an atheist at the same time. I suppose it's a matter of definitions; if it's good enough for Professor Lloyd Geering,

it's good enough for me.

When I am asked why I go to church, I answer that I meet some really nice people, I enjoy the services, especially the sermons and it enables me to help out in the wider community.

In addition, atheism makes it easier for me to look for good in all religions and it can usually be found. Perhaps we would all get along better if we became Christian atheists or Muslim atheists or Hindu atheists or...

There are more closet atheists around than one would think and I encourage them to come out. I had to do it in writing because I did not have the courage to stand up in church and say it.

**John Northcott, Warkworth**

## Christian atheism is the Jesus Way

To the editor,

Allow me to give my utmost support to Bruce Tasker and his call for Christian atheism.

How wonderful to have the Jesus Way openly expressed in Touchstone.

His letter was inspirational and encouraging, particularly when presented so sincerely, and

still from within the church. Wonderful.

Yes, we are in the 21st century, not the Middle Ages and Methodism is also moving on. Congratulations to Bruce and to Touchstone for publishing his letter.

**John Peat, Auckland**

## Jim Stuart's challenge well worth pondering

To the editor,

Thanks to Jim Stuart for raising many interesting points in his column in December's Touchstone. Jim quotes Reinhold Niebuhr: "Every time I find the meaning of life, they change it," and he relates that thought to his own life.

I completely agree with Jim and his statement "I have not been content to live what I consider an ordinary life." How can we, as Christ's followers, if we are to take His call seriously, live ordinary lives? Jesus said of His followers, "They are not of the world, even as I am not of the world," (John 17:16).

In my own Christian life, I am in a continual swim against the current.

In his column Jim also writes, "The meaning of life is changing." May I suggest rather that the world we are living in is changing?

God says, "I am the Lord. I change not," (Malachi 3:6). If we follow Jesus, how can the meaning of our lives change?

The world is a place of danger, Jim. Many Americans have dire feelings over the future of their country in the light of Donald Trump's presidency. The US is at a turning point in its history. Extraordinary things are happening in the world.

Jim says that he wants to inspire the Methodist Conference to take a few risks. Great! I can also suggest a few risks I would like the Methodist church to take.

When Charles Darwin published *On the Origin of Species* in 1859, it set a serious challenge to Biblical truth and the concept of God the Creator. Scientists say that it is simply inconceivable that life on earth could come into existence without genetic instruction, in other words without DNA.

Bill Gates has said that DNA is the most densely packed computer program in the universe. And the followers of Darwin would have us believe that DNA came about by blind chance.

Sorry, guys. Archaeological discoveries in recent years are uncovering more and more evidence to support Biblical truth. Scientists have discovered the axles and wheels from Pharaoh's chariots in the Gulf of Aqaba, the Red Sea (see Exodus 14).

For Martin Luther in Germany the purpose of life was to love God and enjoy Him forever, and that we should also be seeking to help others to do the same. There is so much stress and loneliness in our society.

**Geoffrey Stubbs, Papatoetoe**



Alt-right Thomas

*The Ageing Experience* By Jan Fogg

## Love the whole gift of life

*As we grow older we face endings of one kind or another. Do we approach such endings with a reluctance to let go, the way we might do when we come to the end of a good book that has swept us up into its story?*

Instead, we might approach these endings as if there is a sequel or another volume in the series - something more to look forward to.

For most endings in our lives, I suspect we don't look with eager anticipation to the next stage, the next friends we will meet, or the new experiences that lie ahead. We tend to focus on the loss and the sadness.

When those relationships have gone, we see that our path is now different, and this can bring pain and emptiness.

Yet it's not hard to find older people who have a very different experience of moving into older age. Some older people walk a path whilst carrying a bright internal flame that lights their way, their eyes and their view of life even though they have faced loss, physical pain, and emotional tragedy.

If we see that such a path is possible, might it be that we could, each one of us, travel along it? If so, how do we find that path?

Perhaps it is less about finding and more about preparation and acceptance. My mother used to say that as long as she had enough money to pay for the telephone and electricity,

she was happy.

These are simple things, although they cost. She knew she was fortunate to be able to keep warm and to stay connected. The garden and music also contributed to her happiness.

Perhaps accepting simple things in life is part of living older life successfully. Is that 'boring'? Or is it rather, cultivating appreciation?

Creativity, wisdom and beauty play an important part for those who feel themselves richly blessed in older age. It is not about material riches, but the personal treasures we have accumulated that we can gift to others.

Such treasure, if we can own it, is an essence of you to which others are drawn. A task for a cooler day may be to put together a visual symphony of who you have been. Don't be shy. Gather your best photos and words and display them for others to see!

Explore your spirit through a journal of writings, your own and those of other people. It is a discipline, but it can help us discover the deeper parts of ourselves that may have remained hidden through much of life. We're invited on a treasure hunt! Yes, value others' gifts, but also appreciate your own treasure and the gift of life which can keep growing it.

Quoting Henry Van Dyke: "There is but one way to get ready for immortality, and that is to love this life and to live it as bravely and faithfully and cheerfully as we can."



Opinions in Touchstone do not necessarily reflect the official views of the Methodist Church of NZ.

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FROM THE PRESIDENT AND THE VICE PRESIDENT

## Journey inward, journey outward this Lent

*Greetings to all who read this, wherever you are in Aotearoa or overseas.*

March sees us begin the season of Lent, with all that it means to be journeying towards Easter. What focus might this take for us or for you this year?

Often Ash Wednesday creeps up on us unawares, and the practice of fasting that we have inherited from our northern hemisphere forebears in faith, contrasts with the abundance of gardens and harvests in our southern context.

Consequently, we sometimes consider 'taking on' a discipline rather than 'giving up' a pleasure or time-consuming activity in order to be freer to focus on the Lenten journey.

"Journey inward, journey outward" are words from Joy Dine that summarise being intentional in our response to God at work around and within us. That is certainly part of what the Lenten journey can mean for us.

Since starting to think about this month's Touchstone contribution, however, some of the words that we associate with Lent - desert, wasteland, wilderness, heat, lack of water - have become reality in parts of Aotearoa New Zealand and Australia that have been devastated by wild fires.

These events have been all-consuming, unpredictable, and devastating for those living in these areas. Our thoughts and prayers are with those affected by the trauma that has eventuated. The rest of us can only begin to imagine the loss they have suffered.

The prophetic insight of a different kind of fasting (Isaiah 58:6,7) can help us to make a response. It suggests a life-style practice that includes addressing issues of injustice, sharing food and opening homes, providing adequate clothing and supporting our families.

In our travels during February month, we heard the continuing voice for justice

from tangata whenua and the needs of those struggling to find affordable housing.

Prince was in Hsinchu, Taiwan for the international Forum on the Mission of the Church in Taiwan. The conference attracted around 200 participants including 45 from overseas.

While the church in Taiwan is engaged in mission, there also is a struggle to ensure the rights of the island's indigenous people. This entails a cry for freedom from the people who claim they are distinct and deserve self-determination in an independent nation.

Viv happened to be at Farewell Spit on the first day of the whale strandings. She saw strangers work alongside each other and share their experiences.

This underlines how strongly we are connected, not only with each other as diverse people, but also with all forms of life. Making an effort to care for vulnerable life, wherever it is found in our eco-



President  
Prince Devandan



Vice President  
Viv Whimster

systems, offers a new perspective for Lenten practice.

So perhaps this Lent, we can look for ways that God is at work around and within us and find ways that we can support this work.

Jesus was very intentional in his journey to Jerusalem. He was always ready to confront injustice, bring healing and hope, and encourage his all-too-human followers to do the same. For us in contemporary Aotearoa, where will this year's Lenten journey take us?

May our prayers and action be towards the well-being of all people and the struggling people of Aotearoa.

## A few thoughts on the Port Hills fires

By Geoffrey Stubbs  
*I write these thoughts on 18 February, as the fires in the Port Hills were coming under control.*

It was a major event that was on everybody's mind in the light of the huge media coverage. The way I see it, those we talk to are going to be interested to hear our Christian point of view about the fires.

Our society has never been more in need of knowing Christ. I have a friend who is slowly coming to faith in Him, and she was saying that she hates watching the news on TV because it is just so negative.

I believe that she is typical of a lot of people who are desperately looking for "the peace of God which passes all understanding" (Phil 4:7) in the midst of all the awful stuff that is happening.

So how are should we see the fires in the Port Hills? I am reminded of the way some people reacted to the earthquakes in Christchurch a few years ago. It seems to me that a point of view that says the Lord is angry with the wicked, is not helpful.

In fact, it is not only unhelpful, but also untrue. If we are going to draw people to faith in Jesus, we need to demonstrate His gentleness and love. Our understanding of Scripture is also important because if we want God's blessings, we need to stand up for the truth of the Scriptures.

My view is that the Lord is particularly proud of the people of Christchurch. Consider the verse: "the Lord disciplines those He loves, and He punishes everyone He accepts as a son", Hebrews 12:6

Some years ago I was doing street evangelism in Sydney and was interested to hear of the experiences of some of my colleagues. They visited Brisbane to promote the Christian message, but because of the indifference and hardness of the people there to the Gospel, they returned to Sydney earlier than expected.

A while later Brisbane experienced big floods. Shortly after the floods my friends returned to Brisbane to find that the attitude of the people had completely

changed. They were very much more receptive and willing to give a small donation on the street. The floods seemed to have changed things.

Our most important job as God's followers is not only to show love in our daily interactions with others, but also to bring people to know Christ. I am particularly proud of the motto of my church in Papatoetoe, "To know Christ and to make Him known."

How can we win people to Christ in a world where different religions compete, and each claims to promote the truth?

There is a story about a debate on the thing that makes Christianity unique. Some religions have a concept of God coming down to earth. Others have miracles and the concept of resurrection.

During the debate CS Lewis entered the room and asked what the discussion was about. When he heard the question, his answer was, "Oh that's easy. It's grace." Christianity is the only religion in the world that has the concept of God paying with his own death for the sins of humankind.

The great problem in the world today is sin. It is a challenge for communities to live together in harmony. It is not even easy for us to get to know our neighbours.

When I spoke with a brother who is not a Christian I was able to talk with him about sin, but rather than use this very religious term, I called it 'contradictions in our lives'. To my amazement, the thought brought tears to his eyes.

Communication is a very important part of our job as God's children. "Go, stand in the temple courts, and tell the people the full message of this new life," (Acts 5:20).

This brings me back to where I started. The way we talk about the fires in the Port Hills is important because people who listen to us will make decisions about whether they like our faith or not.

One of the greatest things we can do each day is to take a little time first thing in the morning to read the Bible and reflect. Onward Christian soldiers.

## NZ's enlightened approach to prostitution

By Cory Miller  
*When news of The Bach, an "ethical brothel" opening its doors in Whangarei was published it raised a few eyebrows - critics decried it as an "oxymoron" while others applauded the woman behind it and her vision of drawing sex work out of the shadow of stigma.*

San-Francisco born writer and mother Antonia Murphy spoke to the New Zealand Herald last month about why she is taking pains to describe her foray into the sex industry as ethical.

"If you start by saying it's a brothel, in my experience people immediately start relating it to violence and gangs and drugs," she told the newspaper. "That's absolutely not what we are doing so I start out by saying ethical."

Antonia says The Bach is a place where her workers come by choice, are paid well, learn their legal rights and are even provided with free childcare.

It's a scene far removed from the days prior to the industry's decriminalisation where workers worked underground, were at risk of exploitation and had no legal recourse.

Many with knowledge of or firsthand experience in the sex industry credit the 2003 Prostitution Reform Act for transforming the industry.

Trinity Theological College lecturer Rev Mary Caygill is one of those who supported the bill and still does.

"I continue to support it, because prostitution needs to be kept above ground and to be something that is as safe as possible," Mary says.

She believes that as in any industry, working conditions for sex workers must be just, fair and safe. She says decriminalisation goes a long way to ensuring this is the case.

"I don't want to see us go backwards on the issue. I am not convinced that prosecuting those who access the sex

industry wouldn't drive the industry underground. Anything that would do that I think is really harmful."

It's a sentiment echoed by others, including the United Nations which in 2012 released a report calling for decriminalisation of prostitution and cited New Zealand's model as one that improved rates of safe sex amongst workers, reduced spread of diseases and offered better protection for women.

University of Otago Associate Professor Gillian Abel also told the Herald comparing the industry then and now was like "chalk and cheese"; with today's workers having more rights and greater protection from exploitation and abuse.

"No matter which way you regulate sex work or prostitution, it's never going to get rid of it," she told the newspaper.

However, Mary says the industry still carries risks, particularly for women working on the street.

"Certainly when I lived in Christchurch there were concerns about the safety of some of the women on the streets."

Mary also harbors concerns about young women who are in the industry not because they desire to be, but because they are forced or feel they have no other choice.

Homelessness, poverty, violence and alcohol could make some feel they have few other options beyond prostitution, and this makes them vulnerable.

"As a society and as a church it is important to tackle the wider social issues that make some feel they have no choice but to sell sex. But it is also important not to rush to judgment.

"We have to understand the complexity of the issue, that there are some women who choose this as their professional career and I don't have any problem with that."

## Two poems by Desmond Cooper

### *This is the God we adore*

Now that you have found us,  
and we you  
through the joy of communion,  
Help us to confess our need of you,  
our need to step free from the shadows  
into the light of your presence,  
that you may bring  
harmony to our life and our world.  
So when we fall let us not fall  
into the darkness,  
but fall into you,  
that you may  
keep alive in us  
an adventurous spirit, a growing wisdom,  
and a new vision of life with Christ.  
This this is the God we adore.

### *The Word is with God (For Gaza)*

The word is with God.  
Made flesh it threatens  
Our deafness.  
Surprised by Grace  
We hear the word full of truth,  
An ecstatic splendour,  
An exhilarating tone.  
  
Before creation comes  
Sacred chaos  
From chaos, a new epiphany,  
A clear emancipation of spirit  
Like the illumination of  
Lightening, Reaching, touching.  
  
Sacred power is always light,  
An ungloved grace,  
So light as to be yearned for.

The hand of humanity  
Sadly weighs us down  
A gauntleted burden to us,  
And to creation alike  
So heavy, so heavy  
The word is without us.





Village elder Manoa Vakasilimi receives emergency supplies from Habitat for Humanity.



Participants in a Habitat for Humanity workshop in front of a newly-built cyclone resistant house.

## Laying the foundation for safer homes in Fiji

**Tropical Cyclone Winston caused widespread damage across Fiji in February 2016. The storm claimed 44 lives and left 140,000 people homeless.**

Global shelter charity Habitat for Humanity responded quickly and provided life-saving supplies such as emergency shelter. This embodies the charity's vision of a world where everyone has a decent place to live.

Now Habitat for Humanity is preparing to do even more in Fiji. It is set to work alongside communities across the country to prepare for future disasters.

Habitat for Humanity New Zealand CEO Claire Szabo says it is the largest project of its type ever conducted in Fiji.

By partnering with local communities, Habitat will help them identify risks and prepare for future storms. They will also teach building practices so people can build homes that will withstand tropical storms.

"Every day that a family lives in inadequate shelter is a day they live at risk of disaster," Claire says. "Now is our chance to work alongside families to ensure they are best prepared for when a disaster strikes."

The United Nations estimates that every dollar spent on this type disaster-risk reduction saves seven dollars in disaster response. When they live in homes that are not cyclone-resistant people are vulnerable to a cycle of poverty.

It can mean the difference between families and communities recovering quickly and regaining their independence or struggling to survive long after a disaster.

Every year, Fijians brace themselves for tropical cyclones, torrential rain and flooding between the months of November and April.

With grace, all the homes previously built by Habitat have survived the storms, including Cyclone Winston, strongest tropical cyclone to make landfall in Fiji and the South Pacific Basin in recorded history.

The Viliame family live in Nadi and were able to shelter a number of people from their village during the storm. Their Habitat-built house stood strong while the other homes in the village were severely damaged.

"Having a house means everything to me and my family. A house that will not let in water is a safe shelter for happiness and hope and it is a dream come true," Taito Viliame says.

In recent years, the storms Fijians face have become more and more ferocious. Climate change is likely to make this worse, due to rising sea levels and warmer ocean temperatures.

Many people in Fiji are not as fortunate as Taito because access to trained builders and modern building materials can be challenging and expensive, particularly for those who live in remote areas. Many build their own homes, often with substandard materials and less than ideal methods.

A decent home is one that provides a family adequate shelter, comfort and stability. In Fiji, a decent home is also one that can resist a cyclone.

Habitat for Humanity Fiji is working to build 500 cyclone-resistant homes in the coming months. This is in addition to the critical repairs and rebuilds it is doing to homes left damaged by Cyclone Winston.

To ensure long term well-being for the communities in Fiji, it is vital that people are empowered to build homes that are disaster-ready before the next storm hits.

*Habitat for Humanity needs your help to make this happen. To find more about how you can help or to make a donation, visit [www.habitat.org.nz](http://www.habitat.org.nz).*

## HONEST TO GOD

By Ian Harris

### Can our faiths evolve?

*The essence of freedom is the right to become. That implies the right to change one's beliefs, attitudes and allegiances.*

This is balanced by the responsibility to respect those who see things differently not because "anything goes", but because tolerance is the lubricant that makes a democratic, pluralist society possible.

The paradox is that where religion is concerned, secular democracies are more likely to guarantee that right than states which uphold a national religion or its equivalent, a political ideology with pretensions to final worth and meaning. Catholic Spain, Taliban Afghanistan, Nazi Germany and communist Russia all bear witness to that.

Cultural identity is sometimes raised to the level where those for whom it is the guiding star believe their world view should be binding on everyone.

Usually this has operated in the interests of the dominant culture, as every colonial power in every colonised country has demonstrated.

However, no religion, political ideology or culture is forever. As knowledge expands and the world's peoples are drawn into a common, inter-dependent destiny, all those belief systems are in flux. Each will evolve to serve the grand human experiment more effectively, or become sclerotic, lose their appeal, and fade away.

In light of that, it came as a jolt to read a letter in a newspaper from a Muslim deploring a BBC documentary that questioned the virgin birth of Jesus. This, he said, was offensive to Muslims for whom that is an article of faith, as it is to the many Christians who fervently believe it. "No one should make an assault on others' religion, saints and prophets who are revered," the writer said.

This raises two questions. One is whether religious beliefs should be subject to any questioning or open-ended discussion at all. The other is whether those beliefs should be attacked or mocked.

The letter-writer implies that the answer should be 'no' to both. I would argue that beliefs can and should be critically examined, even attacked when they seem superstitious or flawed; but civilised folk do not resort to insult and mockery of those who do not share their views.

It is inherent in the right-to-become that people must be free to believe where once they disbelieved, to disbelieve where once they believed, and to modify their beliefs when

new evidence presents itself. They are also free, of course, to hold firm to traditional doctrines.

Freedom of religion was a principle which leaders of the World Council of Churches championed when the fledgling United Nations was debating the proposed Universal Declaration of Human Rights between 1946 and 1948.

The director of the Commission of the Churches on International Affairs, Dr Frederick Nolde, a professor at an American Lutheran seminary, lobbied for the declaration to define human rights as 'inherent' in the fact of our humanity. They were not for governments to grant or take away.

He and the rapporteur of the original Human Rights Commission, Lebanese Christian Dr Charles Habib Malik, then fought to retain an article affirming the right to freedom of thought,

religion and conscience, including the freedom to change one's religion or belief. This was vigorously opposed by many countries where one religion is dominant, but a liberal Pakistani Muslim, Sir Zafrullah Khan, helped swing the decision in favour.

The next article in the Human Rights Declaration affirmed the right to freedom of opinion and expression. Any country that has ratified the Declaration commits itself to the freedom to promote a religion, permit alternatives, and question and debate them.

Wherever piety or fundamentalist ardour negate that, or cultural considerations are brandished to stifle it, freedom and integrity lose out. Religion is not privileged above everything else.

In today's world, this is absolutely basic. The rippling impact of secularisation, an emerging global consciousness and the growing stresses on the planet's capacity to sustain life have produced a new environment for religion. Adherents of all faiths are being challenged to think again in the light of the new world taking shape around them.

Indeed, some believe that humanity is in the early stages of a profound shift in religious thinking, surpassing the shift that replaced the multi-god religions of the ancients with the one God of Middle East and Western faiths.

The outcome will hinge on whether the people of the great faiths are willing to do for the new world what those faiths did for the old: re-think and re-express their understandings and traditions, from top to bottom. There are glimmers of hope, but not many.



Ian Harris



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## PUBLIC ISSUES NETWORK

By Betsan Martin

# Vulnerable children bill is backwards step

*On most counts the new bill on vulnerable children is a retrograde step for the care and protection of children, and in particular Maori children.*

It is not common for Public Issues to make such a judgment but the Children, Young Persons and their Families (Oranga Tamariki) Legislation bill is causing a groundswell of protest.

The Maori Women's Welfare League lodged a claim with the Waitangi Tribunal arguing the bill is a breach of the Treaty of Waitangi.

Core issues for Maori are proper consultation and the need for Maori children who require of care and protection to be placed with families, whanau, hapu, or iwi with whakapapa connections. The Waitangi Tribunal Claim relates to these issues.

The kernel of Maori concerns and the Tribunal Claim is to be found in the Cabinet Papers prior to the 2016 bill.

They include a revision of care principles toward a more child-centred approach that make it easier to place a child with non-kin if it is in his or her best interests.

Changes that weaken the requirement

for placement with kin are in a clause that reads: "whenever possible, the relationship between the child or young person and their family, whanau, and usual caregiver is respected, supported, and strengthened," (Section 5, 2016).

This affects 'Family Group Conferences'. Previously a Family Group Conference was a requirement when a social worker believed a child to be in need of care and protection.

With the proposed changes to the legislation, Family Group Conferences can be called for exceptional circumstances, which could lead to the early removal of children from their families.

Some analysts suggest the new bill will make it be easier to plan for the placement of a baby before birth, when circumstances indicate the child will be at risk.

We need to read these subtle changes through the lens of inordinate removals of Maori children.

The 2016 bill claims to introduce a new child-centred approach. Yet the 1989 provisions that cover the current law state that "the welfare and interests of the child or young person shall be the first and paramount consideration." Is this different?

## The Lens of History

The original legislation in 1989 had provisions to help families and whanau discharge their responsibilities to prevent children suffering harm. It held that consideration must always be given to the way decisions affect the child's welfare and the stability of a child's family or whanau.

The 1989 Act included the need to resource Maori professionals and to reduce poverty. The Family Group Conference was an innovation which has been recognized as groundbreaking world wide.

Since then, we have continued to see abused Maori children. Some of this is due to poor processes when placing Maori children with whanau, hapu and iwi. Some argue that the high level of Maori children under care and protection is a failure of resourcing for proper implementation of the 1989 legislation.

Instead of addressing this, the government has established the Ministry for Vulnerable Children, and the new bill.

However the major Review that led to the Ministry for Vulnerable Children was done with very little Maori input.

There is no new money to support the

implementation of this legislation. We know that poverty and abuse are linked, just as racism and abuse are linked. More resources, both money and training, are needed to turn around systemic Maori disadvantage.

The government's drive to get people off benefits takes a punitive approach and is used to cut back the costs of benefits by getting people into work. In reality this work is often casual, low paid, and in poor conditions. It does not solve poverty.

In our submission on the bill, Public Issues compared the 1989 and 2015 figures on Maori education, infant mortality, and imprisonment. While the figures have come down on all indicators for Maori and non-Maori the discrepancies are the same.

Don't be fooled by the plethora of Maori words in this bill. It will do nothing to move Maori towards equity and is unlikely to prevent or reduce abuse.

One positive aspect of the bill is that it includes the United Nations Convention on the Rights of the Child for the first time in New Zealand.

Nevertheless, we are still struggling with institutional racism, and we are not yet tackling systemic disadvantage and poverty.

# From the Murder House to Mercy Ships

*While New Zealand students might refer to their school dental clinics as the 'Murder House', the clinics provide a valuable service and the time Christine Lloyd spent working in them have given her the skills to join a faith-based charity that provides medical and dental care in Africa.*



Christine Lloyd

She arrived in Benin in mid-February, and when Touchstone was going to print she was preparing to travel inland from Cotonou to stay at a village orphanage. Her team was to provide dental care using generators to power their dental equipment and sterilisers as the village has no electricity.

Christine was familiar with Mercy Ships because she is friends with the director of its New Zealand support office Graeme Walls, who grew up in the Beckenham Methodist Church in Christchurch, where Christine has family ties.

Graeme has worked for Mercy Ships since 1983, and he and his family have served on four different medical ships.

Graeme's wife Sharon is the communications manager for Mercy Ships NZ, and she says the organisation began in 1978.

"Mercy Ships has performed more than 82,000 life-changing operations including repairs to cleft lips and cleft palates, removing cataracts, orthopaedic procedures, facial reconstruction and obstetric fistula repairs," Sharon says.

"This amounts to medical services worth more than NZ\$1.25 billion that have benefitted more than 2.5 million people in 70 of the world's poorest nations."

Each year, around 1,000 volunteers from about 40 countries serve with Mercy Ships. Professional surgeons, dentists, nurses, health care trainers, teachers, cooks, seamen, engineers and teachers donate their time and skills.

Sharon says Africa Mercy has a staff of more 400 and about half of them are health care workers.

"If you imagine a small floating village where the hospital is the main industry, then you have a good picture of the Africa Mercy. The ship holds everything needed for the crew to be self-sufficient in the delivery of health services.

That includes a pharmacy, radiology, physio, and blood bank as well as off-duty facilities such as a cafe, snack bar, hairdresser, post office, and bank.

Meals are shared in a community dining



Africa Mercy's medical and dental teams are currently serving in Benin. (Photo courtesy of Mercy Ships)



African children who have received orthopaedic treatment from Mercy Ships. (Photo courtesy of Mercy Ships)

room, and each Sunday there are interdenominational church services and devotions during the week.

Africa Mercy was in Madagascar from August 2015 to June 2016, and it will be in Benin until June 2017.

In August it will start on a 10 month

period of service in Cameroon. Sharon says a few positions still needed to be filled for August. Required are IT specialists and school teachers for the 50 children of crew who live on board.

For more information visit the Mercy Ships website: [mercyships.org.nz](http://mercyships.org.nz).



# Let us open our eyes

*Thirteen years ago, I started to wear prescription glasses for near vision impairment. Until that point my ability to read small print gave me the false notion that my eyesight was fine.*

Before I got glasses I did not have a clue that my eyesight did not give me a true image of what I was looking at, even though I often had to ask my daughter to read the street names for me at night because the City Council didn't make them big enough.

After my visit to the optometrist I was surprised to see how much I had been missing.

Most of the Gospel passages throughout Lent and this month are from the Gospel of John. And though they tell different stories, a common theme resonates through each of them, which I called blindness.

The enormity of our blindness can be surprising particularly in regards to the

degree our actions can humiliate others. When we don't understand someone or something, we can be tempted to reduce them to their lowest point, and we often do this with great passion.

Jesus was at his lowest when God's spirit led him into the wilderness to be tested, (Matt 4:1-11). He was tempted three times, and, as the tests progressed, the challenges got harder and harder. Nevertheless, Jesus held his ground and was not blinded by the challenge of self-interest.

The learned scholar Nicodemus did not understand Jesus. He was blind to the connection between the miraculous signs and the images Jesus shared of being born again, being born of the Spirit, and the Son of Man being lifted up into heaven, (John 3:1-17).

Similarly, the Samaritan woman's life was weighed down by her relationships

with men as well as the historical hatred between Samaritans and Jews. This blinded her from seeing God's embracing love through Jesus' hospitality and his offer of water that would become "a spring of water welling up to eternal life", (John 4:13-14).

Blindness and other ailments were often viewed in ancient times as punishment for sin. Both the disciples of Jesus and the leaders who oppose him assumed this.

Instead of rejoicing in a healing, the Pharisees delve into insignificant legalistic details and requirements to keep the Sabbath holy. They ignore the fact that a young man born blind could now see (John 9:1-41).

Unfortunately, in the eyes of the Pharisees, Jesus' healing on the Sabbath creates controversy. In Jewish practise, many oral traditions had developed to provide guidance. Cooking was technically forbidden on the Sabbath and Jesus' action

of making mud to heal the man's sight could be viewed as such activity.

The pointed question to ask is whether Jesus broke or upheld the Sabbath law when he healed people?

Some people's blindness toward Jesus' act of healing creates division within the community. Neighbours were divided over whether this is the same man they had known (v9). Pharisees were divided over whether Jesus is from God, or not (v16). The man's parents distanced themselves from their son for fear of being expelled from the synagogue by the religious leaders (vs21-22).

Healing of the blind is not just opening of the eyes but a total transformation of the one who is healed. Through his transformation the healed one had a new vision and a new way of seeing that challenges us to look anew and with fresh eyes at the world around us so that we see them as they are.

**MOTEKIAI FAKATOU  
REFLECTS ON JOHN**

## Keep the light burning

*The other day I came across an interesting article in the Christchurch Press (19/2) entitled Reading in the Dark. It was originally published in the Washington Post, and in it Adam Kirsch explores reading material for a time of acute crisis.*



Jim Stuart

For Kirsch, the context was the election of Donald Trump as the president of the United States. "Almost every writer," according to Kirsch, "believes that the Trump presidency will usher a new age of racism, anti-Semitism, persecution of minorities and possibly even worse."

As an American citizen, I am deeply concerned about what is happening at home. But in Kirsch's article I found some guidance - we cannot avoid disasters in whatever form they come.

When I was writing this, Christchurch, the Disaster City, was dealing with fires that were 67 percent contained. For a week, the fire relentlessly spread over the Port Hills destroying everything in its way. Once again some people have lost everything, there is much

confusion and we have yet to learn of the damage done to native plantings and trees. The rain has brought some relief.

Reading Kirsch made me think about where we get help in a time of crisis. To deal with disaster, according to the English writer WH Auden, we need to "show an affirming flame".

At our best in Christchurch we have learnt to stand together and look out for each other during disaster. It is easier in the short term, but as the days turn to

months and years, the sense of community gets buried in our everyday lives.

Watching my homeland from afar, I take heart from the many people demanding a more just America that respects human rights and dignity.

Church is about community. In difficult times, we need to open our doors and get involved in what is happening. Whether the disaster is natural or political, there are some common strategies, we as church can offer as a way of keeping the flame of affirmation alight.

First, listen to what the community is saying by establishing forums or hosting meetings where people can find out what is happening, ask questions and decide what they can do together.

Second, survey the community to identify those people who are struggling with what is happening and support them to find their way through their difficulties.

## CONNECTIONS

Third, hold the political leaders to account, making sure they communicate clearly and follow-up on the needs of your community. By serving the community, your church will become a hub of activity.

Fourth, gather the resources of your community and find ways to share them with the people who need them. You might be able to offer temporary shelter, a play space for children, a cup of tea and a chat, or do small repairs.

After all these years, I am convinced the church only becomes the church when it serves the wider community. The church in the end is not the building as important as it is, but a gathering point.

More than ever it needs to be a place where we keep the light of affirmation burning amidst disaster, discrimination, division and hatred. It is up to us to share the healing power of God's love in our broken world.

## Christians fit for purpose

By Kathryn Walters, UCANZ Standing Committee

*Last year Viv and I purchased new bikes because we intend to ride the Otago Rail Trail in 2017.*

As we planned our Christmas holiday we decided to take our bikes with us to get a bit of 'saddle time'. So we purchased and fitted, two bike racks on top of Viv's SUV. Problem solved, or so we thought until we tried to lift the bikes onto said bike rack. Not a problem for those of you who are 6ft tall but we are only 5'4" and 5'6" respectively. Purchasing a painter's trestle platform solved the problem and off we went.

Now, I do not have a sporty-person's physique, but I felt like a sporty person as we drove down the road! Bikes on the top, caravan on the back, fishing rods in the car, tramping boots and walking sticks in the van.

I was feeling great, looking forward to a holiday with a wee bit of biking, a wee bit of fishing, some

reading and walking. I felt a sort of sporty person's swagger coming on until we pulled into a gas station and I was handed the first of my reality checks.

As I came out from paying for gas I saw some people who really were sporty looking checking out our new bikes. When it became apparent that I was one of the owners of said bikes, I got the look, the one that says 'Really-YOU ride?'

That was wake-up call number one. Just because you feel sporty and have the right gear doesn't make it so.

The second reality check came later in the week after biking for about an hour. The saddle soreness quickly reminded me that just because you can ride a bike doesn't mean that you are necessarily fit for purpose. As I took the next few days off for some much needed healing, I began to think about what the hallmarks of being 'fit

for purpose' might be in our Christian lives?

Recently I read a devotion written by Emily Heath who quotes Susan Cain: "In one century we have gone from a culture of character to one that celebrates personality... What we did in our private lives was understood to truly define us in the past, but now it's who are in public that gets us noticed."

Heath says that this is happening everywhere, including the church where ministers become the drawcard to a particular congregation and not the church itself. "More than ever," she writes, "we are living in a time when big personalities are determining our fate."

Perhaps now it is the time when the church is called to respond not with personalities but with character.

From my perspective, being fit for purpose is not about public image, it is about embodying the amazing

fruits of the spirit - love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control - both in private and public.

Like riding a bike, it is about practice and about enduring a bit of saddle soreness so that you can run the race with endurance. It is about making sure you have the right equipment to train your spirit but also actually using that equipment to be effective.

We will have elections later this year, and given the trend for outward appearance to get the vote in Britain and the USA, I for one want to make a stand for character, for substance, and for the discipline of being a disciple.

That begins with a reality check on my faith...Now, where did I put my bike helmet?





# Trinity Methodist Theological College

## 2017 Trinity College students off and running

*Trinity Theological College's new student leader Makelesi Ngata says the 2017 student body is full of energy and enthusiasm and she is looking forward to an exciting year.*

Makelesi and 30 new and continuing students went through a weekend orientation programme at Trinity College over the Friday evening and weekend of February 17th-19th.

Orientation is designed to familiarise students with the College's resources and facilities, and to introduce them to other students. During Orientation students are evaluated on their study skills in order to set their individual academic programmes.

This year's students range in age from 21 to 78. They come from throughout the North Island -Wellington to Kaitia - and most were on hand for Orientation.

Makelesi is currently enrolled in Trinity College's Advanced Diploma in Religious Studies programme. She says orientation was thorough and informative.

"One of the workshops was on library skills. Each group was given a task to complete in the Kinder Library and learned how to use its resources and search engines to do our assignments. Another workshop was on the



*Trinity College student leader Makelesi Ngata says Orientation for the 2017 year was informative and thorough.*

College's on-line classes, forums, blogging and communication via moodle."

Trinity College students are organised into student-led 'whanau groups', which provide peer support. Members of the groups work together on some activities, such as leading worship for the College community and fundraising.

During Orientation the students met with



*Orientation included a workshop on the College's libraries.*

their group leaders and were placed into their whanau groups.

As student leader Makelesi will have additional responsibilities this year but says she and her deputy leader, Kaurasi Lagi will work together as servant leaders on behalf of the other students.

"I am humbled and honoured to be able to serve the students, the College and the Methodist Church.

Trinity College is a great place to be studying. The students have lots of energy and it was great to meet everyone to begin the new year."

## Stats show shift to younger, NZ-born students

*A demographic study shows that this year more Trinity College students were born in New Zealand, and while there are growing numbers of younger students the majority are in the 40-50 age range.*

Academic registrar Nicola Grundy says for many years the College's age demographic has been dominated by the 50+ age group.

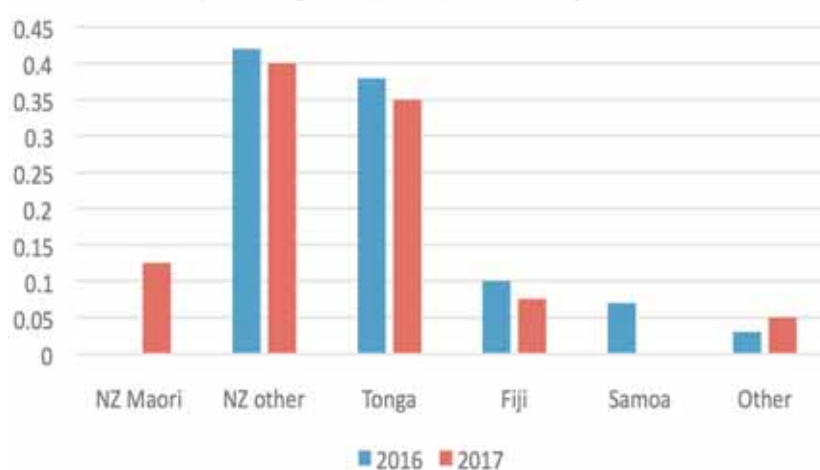
"This year the under 30s has increased slightly, but the rate of growth is slower than we would like. Trinity College staff attended Tauwiri Youth Conference last month to introduce the Church's young people to Trinity College and encourage them to seriously consider us as an option for study.

"We are also considering programmes to get younger people engaged with Trinity College. This could include month-long courses for 18-25 year olds."

Nicola says another interesting aspect of the statistical study is that a majority of students are NZ-born.

"There is a predominance of Tongan students at Trinity College, but we now have many Pacific Island families who have been in New Zealand for several generations. It is also very encouraging

*Trinity College students' country of birth*



to see an increase in the number of Maori students this year.

"There are two disappointing aspects to our current statistics," Nicola says. "One is that we had a drop in women students this year, and the other is that we currently have no students from the South Island.

"In recent years we have had a balance of men and women students, but this year only about 38 percent of the student body is female. We are not sure why the number of women is down, but this is something we will monitor.

"As to becoming more relevant to the South Island, we are looking at ways we can go to them rather than wait for them to come to us. We are discussing ways we can work with all synods to provide intensives and attract younger people."

Trinity College now offers three diploma courses, a Level 5 diploma in Methodist Studies, a Level 6 New Zealand diploma in Christian Studies, and an advanced diploma in Religious Studies. All three diplomas have similar numbers of students enrolled.

## Moana Eco Theology

*Trinity College offers the 2017 block course Moana Eco Theology May 1st to 5th May. This course examines current trends in eco-criticism and eco-theologies, particularly in Oceania.*

It will explore indigenous cosmologies and responses to ecological crises such as climate change (global warming) in Oceania and Aotearoa. The course will raise awareness amongst lay and ordained leaders of climate change, and set a platform for appropriate church and faith community responses.

This course will enable students to consider the challenges that climate change presents. They will look at scientific and theological reflections on climate change by both deniers and advocates to discern ways to think and speak about God, creation and human responsibility.

Students will rethink the place of moana (deep sea) in the life-worlds of Aotearoa and Oceania. The aim is to reverse one of the ideological impacts of climate change, namely, that moana is a danger to life. Rising sea levels present moana as a threat rather than a resource for life. Life is possible because of moana, so the challenge is to appreciate moana in the face of climate change.

This course will address ways in which climate change is both an existential threat and a theological opportunity. Such is the gift of moana for theological engagement in our days of ecological troubles.

## College Snippets

Enrolments are still available in the following semester 1 papers: Moana Eco Theology - Block course 1st May to 5th May and Apocalyptic Imagination - Block course 8th May to 12th May.

Trinity College provides students who live outside of Auckland accommodation during the block courses. To enrol, contact the Academic Registrar Nicola Grundy at [ngrundy@trinitycollege.ac.nz](mailto:ngrundy@trinitycollege.ac.nz).

Trinity College holds worship once a month. College students lead the worship and the full Methodist family is welcome to attend. This year services will be held on: 26th March, 30th April and 28th May.

T 09 521 2073 • E [trinity@trinitycollege.ac.nz](mailto:trinity@trinitycollege.ac.nz)





One of Methodist Mission Southern's prison programmes is a tailored version of StoryBook Dads.

## Prison literacy programmes target reoffending

*The Salvation Army's most recent report on the State of the Nation says that New Zealand's "prison population continues to rise as crime rates fall and recidivism rates remain intractable."*

Methodist Mission Southern director Laura Black says part of the reason our prison population has grown is the 2013 Bail Act reforms, which reversed the burden of proof for accused offenders in bail cases.

Laura says this change alone has increased the prison muster by around 350 people a year.

Despite intensive rehabilitation and reintegration efforts, recidivism rates have recently started rising again.

"Corrections has introduced 'working prisons' which aim to have all inmates complete 40 hours of education, training or industry employment a week. But one of the major barriers to this is the generally low literacy and numeracy of prisoners. It is simply not a good idea to start a course if you can't do the course work," Laura says

Methodist Mission Southern has recently developed innovative new programmes that are helping with this barrier at the Otago Corrections Facility in Milton and at the Invercargill Prison, both of which are men's prisons.

The Mission has four programmes that are making a real difference to the opportunities available to the men.

Intensive Literacy and Numeracy provides up to 100 hours of learning focused on industry opportunities.

Major corporates are supporting this initiative. Mitre10 has allowed the Mission to use its DIY training videos on the course and Repco's catalogue is used for numeracy activities, such as finding a set of parts under a certain cost or applying a 20 percent discount to a purchase order.

NZ Certificate in Foundation

Skills is a full-time course where men gain important 'passport' qualifications enabling them to go onto to training in a trade. The Mission delivers this course in a short timeframe to take account of the likelihood that prisoners are transferred or reclassified.

**StoryBook Dads** - the Mission's version of this programme is quite different to the other Storybook Dad's offerings around the country. In Otago and Southland this is an intergenerational literacy and numeracy programme that also helps create family and whanau connections.

**Learning Licences** - Driving is as much a core skill as reading and writing and maths, and a driver's licence is an important form of ID. Some men are at risk of recall to prison if the drive without a license so achieving it can be the difference between freedom and jail. On top of all that, as a literacy and numeracy tool, the licensing process is hard to beat!

Laura says it is important to remember that even modest shifts in recidivism can result in significant reductions in crime rates. And she says the Mission's programmes are based on research.

"Repeated studies show that work-based initiatives for prisoners have real world positive effects, including reduced re-offending. Work-based interventions are associated with a number of other good outcomes, such as a sense of responsibility, personal value, independence, and dignity.

"The research shows that being unemployed is also correlated with various risk factors such as substance abuse, financial stress, and lacking a stable residence."

In the future, the Mission hopes to use more technology to deliver the programmes, which should cut costs and provide greater access for inmates.

## Imagine a world with effective altruism

*Touchstone writer David Hill has been upskilling through the website coursera.org.*

He recently completed the course 'Becoming a Changemaker: Social Innovation' through Capetown University, and another called 'How Solid Science Can Help You Save the World' through Erasmus University in Rotterdam.

He recently signed up for the course 'Effective Altruism' with Professor Peter Singer through Princeton University and 'Public Policy Challenges of the 21st Century' through Virginia University.

David shares his experience of studying leadership and social change on line.

The world's problems appear to be too great, but what would we do if learned the solutions are within our grasp?

A British university student Beth Barnes, used the research of

other people (much of it gleaned off the Internet) and calculated that if the world's richest 10 percent donated 10 percent of their income we could raise about \$US4 trillion a year. (You can see her TEDx video on YouTube by searching Effective Altruism Beth Barnes).

The richest 10 percent have 60 percent of the world's income of \$US70 trillion and the world could really use a fraction of that.

Not feeling rich? Consider this: according to the website givingwhatwecan.org, a family of two parents and two children with an after tax household income of \$NZ65,000 is among the top 10 percent or income earners in the world.

This is the median household income in New Zealand, so in other words, about half of New Zealand households sit among the world's richest 10 percent.

Now imagine what we could achieve with that \$US4 trillion. Various sources have made some calculations and Beth Barnes has collated it together neatly for us. (Her figures are in US dollars).

- US economist Professor Jeffrey Sachs has calculated \$175 billion a year for two decades could eliminate world poverty;
- \$150 billion a year could ensure every child in the world has at least a secondary education;
- \$25 billion could provide malaria nets for everyone who needs them;
- With \$200 billion everyone who wants to, can be vaccinated against diseases;
- \$10 billion a year would treat the poorest two billion people for parasitic infections;
- \$20 billion a year could treat everyone who needs ARTs for AIDS;

See Page 14

## Parenting Manawatu all about healthy relationships

By Marie Sherry

*Manawatu parents who are struggling with their teenage children's behaviour have a huge resource on their doorstep with Parentline Manawatu.*

Parentline Manawatu offers counselling and parenting groups and is focused on promoting healthy family relationships.

Manager Raewyn Persson says the organisation has been offering parenting programmes since the mid-1980s and has a range of courses on offer. These include programmes on parenting children at various age levels, effective parenting, blended families, fathering and anger management.

Two key programmes for Parentline Manawatu are The Incredible Years and the Triple P Teen Programme, which are both evidence-based programmes that have been used internationally to bring about positive change in families.

Triple P was supported last year by funding gained from the Prince Albert College Trust. It is designed for parents of children aged 11-16 who are struggling to cope with some aspect of parenting.

"Parenting teenagers can be very different to parenting young children," Raewyn says.

"We get a whole range of people dealing a whole range of different issues. Some people might because they see their children changing and want to be prepared for the teen years, other come when their children are in the teen years and have had some crisis.

"Some young people might be self-harming or the parents are struggling to have any control over what their young person is doing. Parents come who are concerned about where their young people are at."

The Triple P programme provides a range of strategies for parenting teens. It places an emphasis on developing positive attitudes, skills and behaviour,



Manager Raewyn Persson (left) with the Parenting Manawatu team.

effective parenting strategies, managing common behaviour problems and giving principles for most situations that arise.

"Parents can learn to negotiate and develop risky behaviour plans with their teenager," says Raewyn.

One of the main goals of the programme is to improve the relationship between the parents and their teenagers.

"Most of our programmes are relationship based and our whole philosophy comes from the prevention of child abuse and promoting positive parenting," Raewyn says.

"It's also beneficial to mix with other parents who are having the same issues. That's an important component. Some people go on to counselling with their young people and become more confident about accessing other groups."

The Triple P programme is run by Vicki Holmes and Joanne Te Paiho. The groups usually involve 8-10 people and parents can either self-refer or be referred by their doctor or another agency. The programme is held each term, with either morning or evening sessions, to cater for parents' differing commitments.

"It's helpful for both parents to come and we have at least 40 people go through a year. We've usually got space for people to

come in and they don't generally have to wait. We mostly get positive feedback around the improved relationship with their young people; parents tend to leave feeling more confident about those relationships."

Parentline Manawatu also holds Triple P discussion groups, which offer practical advice for parents tackling specific problem behaviours. There are four sessions over a number of weeks, with topics including dealing with disobedience, developing good bedtime routines, managing aggression and hassle-free shopping.

Other programmes available with Parentline Manawatu include 'What Pushes Your Buttons', Great Fathering, and Parenting through Separation. An all-day workshop for couples in blended families is also available.

The Incredible Years is a 14-week programme to support parents of children aged 3-8 years, offering practical skills to build positive relationships and deal with challenging behaviour in everyday situations.

Parentline Manawatu is grateful for the support received last year through the Prince Albert College Trust.



# Gisborne church launches Christians Against Poverty

*Mangapapa Church is an evangelical outward-looking church in the Union Parish of Gisborne.*

For many years it has operated a Food Bank for local people on a demand-and-supply basis. Lay leader Stewart Patrick says that while food parcels are essential, the church has lacked resources to act more preventively.

Recently, however, the church combined its Food Bank with a debt counselling service, Christians Against Poverty (CAP). "It's only since we have had this programme that we can see a way out for our clients," Stewart says.

The church receives requests for food parcels through social workers from different agencies - Presbyterian Support, the District Health Board, Plunket, and Maori iwi organizations.

Information on how to deal with debt is supplied with each food parcel that the church delivers. Stewart emphasizes that there is no pressure on anyone to seek help. "We make it clear that it's a free choice."

Food parcels are co-ordinated by the Mangapapa Church secretary with volunteer help. They are made possible through church tithing and the generosity of parishioners plus a recent grant from the Prince Albert Trust.

A parcel contains enough food for a family for several days, mostly canned and packet food as

well as bathroom essentials.

Stewart's wife Marilyn purchases much of the food for the Food Bank. She says its annual report confirms that demand for food parcels is rising by about 20 each year. "Considering that our organization is small and that Gisborne has a stable population, this is a significant increase."

People come to the Food Bank so for many reasons. It may be a shortfall in rent, an inability to pay fines or Work and Income repayments.

"There's also an aspect of Food Banks that's not recognized," says Marilyn. "Many people have never cooked, and don't know how to cook. They may be illiterate so they can't read packet instructions." Marilyn provides simple recipes.

Nicola Hawkins is the CAP Debt Centre manager and debt coach. "Clients find out about us from various places, through pamphlets they have picked up at Work and Income, the hospital, police, library or Age Concern."

Since the church began its CAP programme, 40 individuals or couples have booked appointments. Of the 31 who have had a first appointment, 14 are still on the pathway to becoming debt free. Most clients are unemployed.

Nicola visits clients at home, where they feel more comfortable. She's accompanied by a support

friend, a "prayerful extra" who often establishes ongoing rapport with the client as well as extended family.

Three home visits allow time for CAP head office to assess the client's financial status and present a pathway out of debt. CAP provides them with a budget, and partially manages their money while they become debt free.

CAP aims to relieve the burden of struggling to make ends meet and helps people make wise financial decisions.

"Despite the gloomy appearing statistics, we believe that whenever we see a client God's love has been demonstrated to them. Funding is necessary to run this ministry, but God provides the money somehow," says Nicola.

The church has a three year contract with CAP before it re-evaluates whether to continue with this ministry.

"It is difficult to measure the centre's effectiveness. Even if we help only one person that is one person's life and potentially their children's and extended whanau's lives changed forever," Nicola says.

She believes that whenever she sees a client, God's love is demonstrated to them. It is an expression of Luke 4:19, proclaiming good news to the poor.



Mangapapa Church distributes its Food Bank parcels through social service agencies.



Shepherds guided those on the Nativity Trail to the 'inn'.

## On the Manawatu Nativity Trail

*For 2016, the newly formed Manawatu-Rangitikei Methodist Parish decided to do something a bit different for their Christmas celebrations.*

They still had their traditional Carol Services leading up to the festive season, but instead of a Christmas Eve service, Rev Bob Franklyn imported an idea he had seen in his recent sojourn to the UK, a Nativity Trail.

On Christmas Eve some more than parishioners from the Parish's widespread congregations gathered together in the rural settlement of Pohangina in northern Manawatu.

They then went on a quest to find Baby Jesus somewhere in the village.

Using the tried and trusted method of asking questions and singing the appropriate carols, they set out to navigate the trail.

The local church doubled as a Roman forum, where those on the nativity trail heard the

proclamation of the Emperor Augustus to take a census throughout the empire. On leaving the 'Forum' the sound of singing led them to a 'choir of angels' in the public hall across the road.

From here they were directed to some learned gentlemen, known as the 'Wise Men' on the road-side nearby. After the Wise Men pontificated, they directed all to some local 'shepherds' in a carpark around the corner complete with quad bikes and gumboots.

Together everyone eventually turned up at the County Fayre Cafe where the 'inn keeper' directed the quest around to the storage shed at the back of the garage where they found Mary, Joseph and the baby.

The pilgrims then retired back to County Fayre Cafe and continued the Christmas celebration with further carols and a well deserved supper.

## Help families provide better lives...



### Support Methodist Missions

*Every child has a right to a good start in life.*

All our kids need a fair go so they can flourish and become good citizens.

Creating 'Cycles of Hope' is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

**A donation or bequest can help Methodist Missions make a lasting difference to families throughout New Zealand.**

The newly formed Methodist Alliance will support Missions and Parishes working with families in our communities.

Parishes that want to join The Methodist Alliance can contact Cheryl Banks at Methodist Mission Northern on [cheryl@lifewise.org.nz](mailto:cheryl@lifewise.org.nz).



# Water is a wise investment

*In the driest region of Uganda, rainwater tanks are an immediate solution to the drought that is challenging local subsistence farmers.*

Catherine (15) guards the key to the lock on her family's water tank, knowing that this water is their most valuable possession. Catherine is an HIV orphan herself, but she is now responsible for her aging grandmother and five other orphans that remain in the family.

The water is sweet and good to drink, something that eludes many of the world's people. Some 663 million do not have an adequate source of drinking water.

Like many countries Uganda is struggling to respond to water shortages that makes the family rainwater tank so important when there is little infrastructure or large scale solutions.

Thanks to the annual Christmas Appeal, Christian World Service has been able to pay half the costs for 675 rainwater tanks for families of HIV and AIDS orphans who are members of local associations. Set up by CWS partner the Centre for Community Solidarity, these associations have provided vital support for families once living in misery.

Charles Rwabambari is from the Centre for Community Solidarity and says rapid climate change is creating the drought



*Catherine locks the tap on the water tank CWS funded for her family.*

disaster. For the third year in a row, the south has been devastated by drought and unpredictable weather patterns.

Charles is an agricultural adviser, and he has watched the rainy seasons shrink and the water sources dry up. He says farmers are confused about planting and are losing crops and livestock.

The reduction in rainfall is causing topsoil to disappear without plants to hold

it in place and food insecurity is increasing. People are relying on contaminated water sources such as the Kagera River, whose water was never very good and is now becoming more dangerous, causing more water related diseases.

"CWS's support for the rainwater tanks since 2008 has been a wise investment and has tremendously transformed the lives of the many poor in this area where it is hard

to live," says Charles.

For a region where 85 percent of people depend on the food they grow for all their needs, the failure of crops and the loss of animals is catastrophic.

Deteriorating water quality is a global issue as the demands of industry, agriculture and a larger population increase. Hunger and the lack of clean water are closely interlinked.

Water experts predict more conflict over water as the world's population grows.

In 2015, the United Nations agreed to a global agenda with 17 Sustainable Development Goals and associated targets to reach by 2030. The sixth goal concerning safe water and sanitation for everyone will be key to the achievement of many others.

World Water Day is on March 22, and CWS encourages reflection on the water issues we face. This year the Ecumenical Water Network invites people to share in a pilgrimage of water justice in Africa during the Seven Weeks for Water. Each week the World Council of Churches offers a new African perspective.

CWS encourages individuals and groups to show their support by donating to the Summer Appeal or by purchasing Water through the Gifted ethical gift programme.

## Millions South Sudanese are at risk of starvation



**They need food, water and shelter.  
Please donate to the South Sudan Appeal**

[www.cws.org.nz](http://www.cws.org.nz)



*On V-Day 2017, young men and women marched through Madurai, India to end violence against women. Credit: EKTA*

## A SAFER WORLD FOR WOMEN

*On February 14 a group of 700 people gathered in Madurai, South India in their campaign to stop violence against women and girls.*

For the fourth year, they rose up on V-Day to dance, sing and demonstrate as part of the international day of action for One Billion Rising.

"Breaking the silence about violence against women is the first step in making the world safer and ensuring girls grow up with a strong sense of self-worth," says Christian World Service international programmes coordinator Trish Murray.

Christian World Service partner EKTA played a coordinating role in the event.

The meeting began with a public rally ending at the Gandhi Museum where groups of students danced, sang and performed mime. The largely youthful audience welcomed the speakers who spoke of the shared commitment to make the world safer for women and girls.

According to the United Nations, one in three women will be beaten or raped in their lifetime.

"It was amazing to see the gathering of women and men from diverse backgrounds," said one observer to the event.

EKTA coordinator Bimla Chandrasekar says it was a happy sight to see them dance with all their energy demanding a violence-free world for all women and girls.

Ms Ilangovan from All India Radio urged the women not to give up when things

go against them. She told them they were entitled to control over their own income and bodies as well as to work to improve their economic status and wellbeing.

The afternoon concluded with a joint commitment not to discriminate against women and girls, be violent or keep quiet when they see violence. In a city where men dominate, they concluded the celebration by releasing balloons as a symbol of the freedom they have when the chains of violence are broken.

According to the National Crime Records Bureau in India, a crime against a woman is recorded every 1.7 minutes and a rape is reported every 16 minutes.

Crimes against Indian women have been increasing. Cases of kidnapping and abduction rose by more than a third and domestic violence has increased by 11.6 percent in the most recent figures.

EKTA works to foster better power relations between women and men, seeing it as a key development issue.

It runs workshops with students, giving them new skills to manage relationships and encouraging them to campaign to end violence. University students under EKTA's guidance have worked with local authorities to make sure public spaces like bus shelters are safer for women.

CWS national director Pauline McKay is currently in Tamil Nadu, meeting with CWS partners.

EKTA is supported through donations to the annual Christmas Appeal.



# Young People

By Filo Tu

## CSI rockets into TYC2017

*It is not every day you get the opportunity to fly, and it is definitely not every day you get that chance to fly with a group of young people from your region. But with the backing and support of the Central South Island (CSI) Synod, a good group of 15 young people managed to escape the routine of daily life and get immersed in the Tauwi Youth Conference 2017 (TYC2017).*

The group of young people from the Mainland represented six of the parishes from within the CSI Synod.

Before take off, the youngest amongst them, Siu Williams-Lemi (youth worker, mother of three, TYC organise, singer, musician, and tribal warrior), had only one hope for her underlings.

"For me I hoped that the leaders would come away with a better understanding and appreciation of our wider church family, and also be inspired and energised to go into 2017, equipped to do God's work in our local community," Siu says.

She was not disappointed. She says the programme worked really well and was relatable and relevant to young leaders.

"We had a mix of national youth leaders and Trinity College tutors. The worship was a highlight for most people. It set the atmosphere and kept our focus on why we were all there."

"The Creative Corners were also a very powerful resource for our leaders, using the arts in ministry. Overall, I think the conference was inspiring and energising for all who attended. There was a real calm about the whole weekend and that sense of unity was definitely present!"

The young people from CSI took to TYC2017 with mixed approaches. There were definitely the shy moments when meeting new people from various parts of the country and the wider Connexion.

However, the CSI contingent also had seasoned and confident members who were outgoing and had "no filters".

They did not hold back. They wore their in their unified uniforms of CSI black hoodies and gathered together in dark corners. Nevertheless, they certainly contributed to TYC2017.

CSI can proudly say that they walked away with more than just the Certificate



The Central South Island delegation was a force to be reckoned with at Tauwi Youth Conference.

of Participation. They took to the open mic session as if they owned the stage, singing and performing in a multicultural manner, with a tune that everyone knew.

The group shared in Monday's devotions with their video of questions and answers, and they shared reflections and challenges from their individual perspectives.

They also scattered their skills and talents amongst all those present, and stamped out any doubts that the South Island could not produce anything of sustenance and stability to the church as a whole.

As the ageless Siu says, "If you weren't

at TYC17 and you are a youth leader, then you need to be at the next TYC. To get a better idea as to how amazing it was, you can like our Facebook page: Methodist TYTANZ.

"Attending TYC is a chance to be resourced, a chance to network and to be supported in your local work by others who are doing the same as you around New Zealand." Exit singing: "We're going on a trip in our favourite rocket ship, zooming through the sky, CSI Climb aboard, get ready to explore, there's so much to find, CSI. Come on, let's go! CSI YEAH!"

# Kidz Korna!

## WELCOME TO KIDZ KORNA MARCH 2017!

### God's Own Christmas

The first Sunday in March is Children's Day in Aotearoa New Zealand. It is a day when we celebrate children by giving them extra time, love and new experiences.

To mark Children's Day Rosalie Sugrue has provided a special Word Search. Thank you to Rosalie.

Thanks also to 10 year old Sarah Briston from St John's Church in Hamilton East for writing this month's book review, and to the kidz from St Mark's Uniting Church in Lower Hutt for a story about their Christmas musical.

St Mark's Church in Lower Hutt celebrated Christmas with a Kiwi Christmas musical written by Rev David Dell called God's Own Christmas.

The story begins on the last day of school when a group of kidz decides to stage a Christmas musical for their families and friends. They then plan the show and perform it.

Twenty young people took part in the musical. They sang 12 songs assisted by four back up groups: the Take Note Singers, the Backyard Boys, the Christmas Girls and the Blokey Angels.

Hutt City Uniting Congregations used the play to reach out to the community, and everyone enjoyed the fresh take on the Christmas story set in New Zealand.

Copies of the script and score are available from David Dell by calling 0274 507 079.



## Children's Day Word Search

These people have stories that tell something about them as children or young people. There are 24 names to find. With the remaining letters you can find the unnamed child who loved the Hebrew prophets.

Abel, Benjamin, Cain, David, Esau, Esther, Isaac, Jacob, Joash, Jonathan, Josiah, Joseph, Lot, Mary, Miriam, Moses, Rachael, Rebekah, Samuel, Saul, Seth, Mark, Timothy, Eutychus.

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

An unnamed child who believed in the power of Hebrew prophets is sometimes called: The \_\_\_\_\_ Maid (2 Kgs 5:2-4). Answer: The LITTLE HEBREW Maid



For your Bookshelf

## Vanished

By Kristi Holl

Publisher: Zonderkids, Reviewer: Sarah Briston

Twelve year old Jeri Mckane knew that leaving to go to a boarding school was going to be hard. When her mum (who is often too busy to answer her emails or Skype and phone calls) breaks the news that she can't come to parents weekend Jeri is devastated.

All she wants to do is see and hug her roommate - and best friend - Rosa. But when the school bus with Rosa and five others doesn't return from a trip Jeri knows it is up to her to find out where they are. Can Jeri continue to trust God even in the most confusing times? This is a brilliant and exciting book full of lots of twists. It is an awesome book for 9 to 12 year olds.



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

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







## Adult Sexual Abuse in Religious Institutions - Faith Seeks Understanding

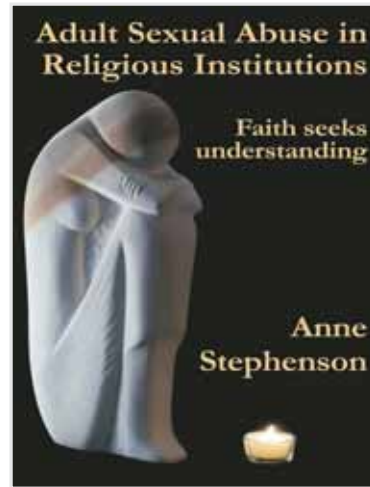
By Anne Stephenson  
2016, Garside Publishing, 86 pages  
Reviewer: Mary Caygill

*In this book's opening pages the author states clearly her intent in writing this resource, which is nothing less than naming what she calls the elephant in the room no one wants to name, and especially no one within religious institutions.*

The naming of this ongoing reality is exactly what this author does. She claims quite rightly that no religious institution is devoid of the need to deal justly and compassionately with both 'victim' and 'abuser' when incidences of adult sexual abuse are brought to light and faced up to.

I deliberately choose to juxtapose these two words - 'justly' and 'compassionately' - as this is the approach the author takes in this valuable resource written out of personal experience.

The subtitle of the book - Faith Seeks Understanding - captures accurately what this book sets out to accomplish and I believe achieves in a most succinct, readable, and



wake-up call to become aware of the realities of adult sexual abuse by its spiritual leaders. This crisis and the way it has been addressed have proven to be very impetuous.

In many cases there is a need to both address and

informative manner. As such, this book will be a valuable resource for all manner of people both inside and outside of religious institutions.

The author conveys well the complex issues that frame instances of sexual abuse. She helpfully identifies some of the key warning indicators along with some of the key psychological frames of reference that we need to understand to grasp the full extent of adult sexual abuse and particularly how and why it occurs within the context of religious institutions.

It is fair to say that all religious institutions have needed an urgent

establish far more robust procedures that work towards ensuring the pastoral and ethical accountability of those in key positions of trust and influence.

The language used by the author of 'offender' and 'victim' are rightfully used throughout the book to clearly identify and then address what is at heart an abuse of power which breaches the all-important ethical principle of 'fiduciary duty'.

As the author establishes, within religious institutions this amounts to breaking the sacred trust between the leader (the one with power) and the congregant who has deemed the leader to be trustworthy.

Because of this sacred trust the consequences are life-changing and the healing required is immense and of a specialised nature both for the victim and offender. The author conveys well the full extent of both the abuse and the healing journey required.

I commend this book as a valuable pastoral resource. It is vital for all involved in any pastoral ministry.

## Living in the Planet Earth - Faith Communities and Ecology

Edited by Neil Darragh  
2016, Accent Publications, 249 pages  
Reviewer: David Hill

*As the impact of our human actions and attitudes on planet Earth becomes increasingly clear, people of faith are re-visioning their journeys.*

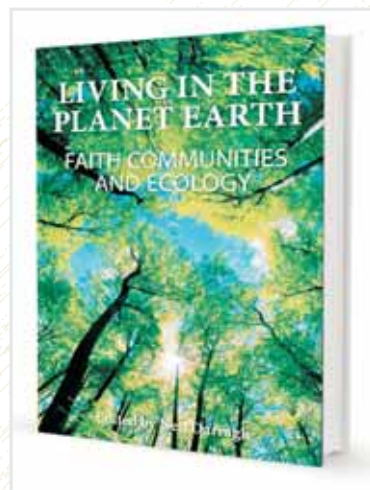
Neil Darragh's book takes up the challenge to explore what faith communities are doing in the face of global warming and climate change, and it includes a re-reading of the Bible in the light of this knowledge and taking action.

As Darragh says, "Attention to ecological issues calls for action at all levels of society from individuals through to international institutions. This includes faith communities."

In this book, 29 writers explore their efforts to reconcile their faith with ecology. It begins with Darragh's introduction, where he describes this work as a companion volume to his 2014 book But Is It Fair? - Faith Communities and Social Justice.

He writes "The poor suffer most from ecological degradation; the planet suffers most from the depredations of the rich. Social justice and eco-justice encompass each other."

The book is then divided into five parts - Biblical sources, other religious sources, conservation and restoration, creating ecological awareness and ecological journeys.



Four Catholic writers and one Presbyterian go back and re-read the scriptures to wrestle theologically with the challenges we face. Issues they address include water, wisdom, whakawhānau (right relationships), the apostolic green imperative, soil, human alienation and living on the Earth with the gospel in hand.

Authors in this section also explore Maori Christian spirituality, Islam, Sikh philosophy, Quaker tradition, and Pope Francis' encyclical Laudato Si. Kiwi author Joy Cowley explores parables found in nature.

Conservation and restoration efforts are considered, including organic farming, healing a forest and attempts to engage with ordinary people.

Creating ecological awareness includes a theological reflection on caring for the Earth, efforts to engage with children at a Catholic school, a Sister of Mercy initiative in the North Island, the Korimako Dominican Ecology Centre in Southland, efforts to produce resources for the Season of Creation (which several Methodist and Uniting congregations use) during September, and gardening.

Finally we are taken on a journey with the St Mary's

Parish environmental care group in Papakura, a coastal pilgrimage, ecological stories from St Paul's of Symonds Street in Auckland, and the reflections of a prayer group.

A Methodist contribution is found in a chapter by Christchurch Methodist minister Rev Mark Gibson who recounts Walk for the Planet, the 2009 pilgrimage from Stewart Island to Wellington.

"The enduring value of the walk was the inspiration and sense of community that it created for those who walked because of their aroha (love) for our planet and concern for what is being done to it," Mark writes.

He recalls that Walk for the Planet planted the seeds for a Central South Island synod initiative, The River of Life Project, which was launched soon after the February 2011 earthquake.

The enduring legacy of The River of Life Project and the original Walk for the Planet is in turn leading to a revitalised Walk for the Planet in 2017 that focuses on Canterbury's rivers and water ways, which is likely to be the subject of a documentary.

In his conclusion, Darragh warns of the pitfalls and things to be aware of, before taking the plunge. Even so, by sharing stories of what can be achieved by faith communities in the face of climate change this book is sure to inspire.

## The Way We Die Now

By Seamus O'Mahony  
2016, Head of Zeus, 292 pages  
Reviewer: John Meredith

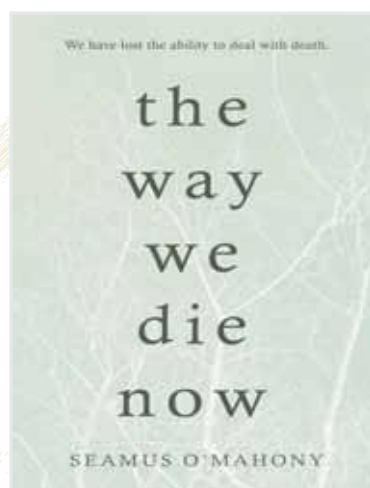
*In days gone by, tuberculosis, known as 'consumption', visited many homes. The power of this disease to consume life seemed unstoppable and deathbed scenes were commonly depicted in literature.*

Whatever the circumstances, these scenes depicted death as a peaceful end. Following death a body would be 'laid out' and remain at home while people came to pay their respects.

Today it is more likely that people will die in a hospital, hospice or other care facility and the body will then be in the care of a funeral director until burial or cremation. Rather than being accepted as a natural process death is largely hidden. Even the word has been replaced by euphemisms such as 'passed away.'

Seamus O'Mahony writes from his perspective as a doctor in an acute care hospital. He has a great deal of experience dealing with people who are dying and their families.

He is concerned that people who die in hospital are



often not told the truth nor are they helped to accept it. The avoidance of truth may be disguised as 'giving hope.'

Doctors may be tempted to subject dying people to useless and ineffective intervention while families grasp at the slimmest possibilities that treatment will achieve a cure for their loved ones. In O'Mahony's view, futile medical treatment, rather than offering genuine hope, robs people of dignity.

O'Mahony writes that when death occurs despite all that doctors have done this may be construed as a medical failure. Because medical education focuses almost exclusively

on diagnosis and treatment, doctors as well as families, may find it hard to accept death as an end process.

Two of the contemporary debates about dying are advance directives (or living wills) and assisted suicide. O'Mahony touches sensitively on both of these and recognises that clashes between the interests of the individual

and the interests of society run right through both medicine and law.

It is not uncommon to hear people speak of 'a good way to go,' when referring to death that seems quick and clean. Yet death cannot be managed so that everyone dies in this way. Bodies are not machines that can be tinkered with to keep them running indefinitely.

O'Mahony believes that, for all its achievements, modern medicine does not always deal kindly with those who are dying. Medicine, in his view, must be characterised not by excess, false promises and evasion but by thoughtfulness.

Our real needs, he says, are not medical but spiritual. He believes that care of people who are dying should be an essential part of what all doctors do. Doctors should tell the truth gently, explore options realistically and always act and speak with compassion and human kindness.

The author concludes that he was prompted to write because he found his medical expertise was inadequate to meet the demands placed on it by his dying patients, their families and by society. This is a book filled with profound insights and reflection on the kindness O'Mahony argues is at the heart of all good medicine at every stage of the human narrative.



## FROM THE ARCHIVES

By Rachel Hurd, Presbyterian Research Centre

## Mollie Findlay - Missionary to China

Here at the Presbyterian Archives at Knox College, Dunedin we have a large collection of records and photographs relating to the history of the Presbyterian Church in Aotearoa-New Zealand, but we also have a smaller collection of artefacts that relate to the history of the Church.

Recently we had an addition to this collection with the donation of several items that had belonged to Mollie Findlay, a missionary in China in the 1920s and 1930s. Among the items were a Chinese sword, Mollie's Chinese seal, a beautiful silk shawl and child's gown, and a tiny carved boat, engraved with intricate Chinese characters.

The sword was said to be a bandit's sword, given to Mollie by a Chinese brigand who had abandoned his old life and converted to Christianity. Beneath the beautiful decorated scabbard, the sword itself is weathered and plain. It is more than capable of undertaking its gruesome work, however, and it has an edge that is still remarkably sharp.

Bandits and the armies of local war lords were a very real threat to the Canton Mission where Mollie was based, and tragically one of the mission



The sword a bandit who converted to Christianity gave to Mollie Findlay.

doctors was killed by bandits who broke into the mission in 1939.

Mollie's life in China is revealed to us not only through the objects that she brought back, but also through the photographs that she took there. Between covers of fraying Chinese silk, a fragile concertina photo album opens out to reveal the vanished world of 1930s China.

There are lounging camels, vistas of the Forbidden City in Peking [Beijing], pictures of the staff of the Canton Mission Hospital, and portraits of local children.

There are fewer photographs of Mollie. In her application to the Foreign Missions Committee she remarks that she does not like to be photographed, and is

it really necessary for her to have her photograph taken for her application?

Mollie had applied for a special opening for a business woman to help with the administration and financial management of the Chinese missions.

In her application she described her motives for seeking this position as "The desire to serve Him where there seems most need and the fact that such training as I have had may have fitted me for this particular work."

The documents that we hold about Mollie help to bring her to life, and reveal her personality. Here is her application for missionary work, correspondence from the mission field, and



The objects in Mollie Findlay's collection include a child's silk robe.

discussion of the nationwide tours that she took to promote the Chinese mission on her furloughs in New Zealand.

Unassuming honesty and warmth shine through as she asks after colleagues and their families, and apologises for delays and possible difficulties.

Mollie was one of many New Zealand women involved in

mission work. They left lives in ordinary New Zealand communities and journeyed to places that were utterly different from anything that they had ever experienced. Through the materials in our collections at the Presbyterian Archives we can gain a better understanding of their lives, and reveal their quite extraordinary stories.

## Unsung Methodists William Shepherd Allen - 1831-1915

By Donald Phillipps

### A LIBERAL POLITICIAN AND A CONSERVATIVE METHODIST

William Allen was born at Manchester, the son of Methodist parents William Allen and his wife Maria Shepherd. His father had been a JP for Staffordshire, residing at Cheadle.

Allen was educated at Wadham College Oxford, graduated BA in law and history in 1854, and MA in 1857. Following his family he became a Wesleyan local preacher and circuit steward. He was well enough known within British Methodism to be invited to chair the Annual Meeting of the Wesleyan Methodist Foreign Mission Society at their Exeter Hall gathering.

In 1869 Allen married Elizabeth Penelope, the daughter of John Candlish, MP for Sunderland. He became a magistrate and Deputy Lieutenant for Staffordshire and was Liberal MP for Newcastle-under-Lyme 1865-1886.

On the matter of Home Rule for Ireland he finally broke with the Liberal Party and became a Unionist.



William Allen

When, in the 1890s the 'single tax' movement emerged in New Zealand based on the writings of the American Charles George, Allen again became involved in controversy, and published pamphlets critical of the philosophy.

Allen first visited New Zealand in 1884/1885, and in 1892 settled at Piako. He established an extensive farming operation at Annandale, near Morrinsville. He aided the erection of a church at Morrinsville, as well as at Huntly, and helped initiate services at other places in the district through members of his farming

staff, many of whom were local preachers.

One of these, Arthur John Leach (1868-1952), a Yorkshire-born school teacher, worked as a gardener at Annandale for 10 years and served as a Home Missionary at Kaukapakapa until 1914. Leach became a mill manager and was a leader in Helensville Methodism for many years.

Allen was an active local preacher and he had his sermons privately printed in 1896. He was intensely interested in evangelism.

He was involved in the re-establishment of Prince Albert College for ministry training in 1895. A tribute paid at the time of his death referred to him as being "extremely sensitive to any appearance even of departure from traditional views of doctrine and policy".

He published several works in this vein: Revivalism (1868); The present position of Wesleyan Methodism: the causes of its

decreasing numbers, and the means which must be adopted to secure an increase (1872); The Itinerant System Considered in Reference to the Future of Wesleyan Methodism and the Forward Movement (1892); and The Teaching Of Christ With Respect To The Future Punishment Of The Wicked (1904).

Of more immediate interest, however, was his contribution to the debate within New Zealand Methodism on the place of modern attitudes to biblical criticism. CH Garland caused something of a furore with his 1893 Conference lecture on 'The Bearing of Higher Criticism...'. Allen entered the lists on the conservative evangelical side with a pamphlet entitled An Answer to the remarks of the Rev. C.H. Garland in his Pamphlet on the Authority of the Bible.

Allen was, as might be imagined, a man of independent means and was elected for Te Aroha in the 1890 election, although he was unseated

on appeal. He was an unsuccessful candidate for the Parnell (Auckland) electorate in 1893. At a later stage he became a member of the Piako County Council.

In later life he shared his time between Woodhead Hall in England and his property at Annandale. Allen finally returned to live in England in 1910 and died at Cheadle on 15 January 1915 at the age of 83. He was buried at St Giles the Abbot's Churchyard in Cheadle. His wife died in 1922.

It is not unusual for people of 'liberal' social and political values to retain strongly conservative religious views. Why is this?

Archimedes said, "Give me a lever and a place to stand and I will move the earth." Does the Church really have to be a rock for that reason? Despite the long, long tradition I still wonder.



# TYC2017 equips youth for service

*From Page 1*

The workshops presented some fundamentals traits and characteristics of good leaders that were both evident in a local setting and on a global platform. Those making the presentations included Rev Dr Mary Caygill, Nicola Grundy, and Te Aroha Rountree Trinity College and also Rev Trevor Hoggard, Rev Misilei Misilei and Rev Abhishek Solomon.

It was very uplifting to have various leaders from different parts of the Connexion there to witness and listen to the young people.

This led to the Talanoa Panel which saw church leaders engage with some stalwarts of Methodist youth ministry in Aotearoa, notably Osaiasi Kupu, Siu Williams-Lemi and Filo Tu.

Different age groups collaborated to put questions to the panel, and the discussion was very positive!

Some of the questions were challenging, some were very deep, and others just seemed to be mind boggling. But with time constraints and the need to further dig deep, the panel laid to rest with no response to the final

question: Does the Church have a vision?

Closing the evening with the final workshop of the day, Filo Tu was invited to speak to the theme of The Faithfulness of a Leader. This workshop included Sharing in Holy Communion led by Rev Abhishek Solomon. It engaged participants in the Stem Bucket Challenge and looked at such issues as secular society, the religious quarter, and the realities of faith.

Throughout the weekend young people shared testimonials about their faith and the challenges they have faced in their spiritual journeys. Others who have served overseas returned with new vigour to ignite and spark their faith in Aotearoa.

Those who led morning worship included the Worship Band from various parts of Auckland-Manukau. These gifted musicians shone brightly throughout the weekend and they allowed for the rest of us to engage in worship in a deep and meaningful way.

As the adage goes, 'all good things must come to an end', but this was not final ending. For

TYC2017 set out the challenge that confirms that we have what it takes to lead - the tools, the resources, the passion, the energy and the numbers.

To this we have to add the inspiration and the willingness to lean on each other as various parts of the one body of Christ. In that way we can work together under a unified banner for the development and continued growth of our church.

It is important to acknowledge the work of the organising committee and the individuals who represented Tauwi's Synods. Under the leadership and warmth of Tauwi children, young people and families ministries coordinator Michael -Walter Lemanu, it was a weekend we will not forget.

We should acknowledge Michael for his quiet leadership, his humbleness, his loving and warm smile, and his ability to draw and connect things without much effort. His charisma and work helped draw together a crowd of young people. Together with the efforts of the organising committee it was a programme that inspired and united Tauwi young people, as we soar into 2017 and the challenges it presents. #321Unite.



TYC2017 was three full days of learning, worship, creativity and making friends.



## Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

## O LE AGANAU'U SAMOA E MAI LE ATUA MA LANA TALALELEI

### Saunia: Motuopua'a Mata'afa Talalafai S. Lauaki

*E muamua ona fa'atalofa atu i lau Afioga i le Peresitene o le Koneferenisi, i lau Susuga Tovia ma le faletua ia Leotele Aumua, fa'aapea lau Afioga i le Sea lau Susuga Suiva'aia ma lau fetalaiga Muaimalae Te'o o matua o le Sinoti.*

Susuga i Fa'afeagaiga ma faletua malolo manumalo. Susu le Aufaigaluega paia a le Atua ma le nofoa tofi i so'o se tafa o la tatou Sinoti. Afifio Tapa'au ma Aiga, alalata'i Tulatoa ma le aufueloloo ma le faleupolu, o faletua ma tausi, sa'oao ma aumaga, fa'aapea alo ma fanau o lalovaoa. Talofa, Talofa Lava.

Ia tumau atu i le Atua lona lava vi'iga e le aunoa, ona o lona alofa ma lana tausiga ua tatou aulia mai ai i le manuia le amataga o le 2017. Fa'afetai foi i le Atua ona o le avanoa ua ia aumaia pea, tatou te fa'aauauina ai le auunaga i lana galuega, e ala i so'o se tofi.

O le Lomiga ia Tesema 2013 sa ou avatua ai se tusitusiga sa fa'aulutalaina "FA'AVAE I LE ATUA SAMOA." O le talitonuga lena ma le Talafa'asolopito o Samoa sa ta'ita'ina mai ai e le Atua Samoa mai anamua, seia o'o ina taunu'u atu Misionare papa'e mai Europa ma le Talalelei.

O se va'aiga pumo'o'mo'o lena tulou, a si o tatou Atunu'u sa iai e aunoa ma le silafia o fafo atu o Samoa ma le tel\_ o le lalolagi na faia e le Atua. O Atunu'u ma lanu, gagana 'ese'ese e le na'o Samoa na fa'amanuaina ai i le fa'asoa a lo tatou Tama o i le Lagi.

O le Lomiga la lena o le fa'amautuina atu ai le faia a le Aganu'u Samoa ma le Talalelei a le Atua. O le Mau lena i le finauga sa faia i Amerika i le va o se tagata

poto ma se Faifeau Misionare. Sa tete'e lena tagata i le tala'iga o le Talalelei e le Faifeau.

Fai mai a ia ua lava ma totoe Aganu'u ma le soifua matagofie ua ola ai tagata, e le toe mana'omia na tala'iga. Ona fesili loa lea iai o le Faifeau. O fea na aumai ai aganu'u a malo i Sisifo o le lalolagi? Where did the Western Civilization cultures come from? Ua le mautali le fiapoto lea.

Ona fa'aapea atu loa lea o le Faifeau, fa'afofoga lelei mai Oe. O le Talitonuga fa'a-Iutaia le nu'u filifilia o le Atua, o le na faia le Lagi ma le lalolagi, e fa'amaonia i lana Tusi Paia mai le tusi o Kenese e o'o i le Fa'aaliga, o le Upu ola a le Atua ma lana Talalelei o le Sa'olotoga, na avatu ai aganu'u a Malo Sa'oloto fa'atemokarasi i Sisifo o le lalolagi.

Atonu e to'atele outou ua fa'afofoga i le fuaitau lea o le KERISIANO IUTAIA. O se mealilo lea o lo tatou soifuaga, na amata mai Egelani ona sau ai lea i Amerika ma o'o mai ai i Malo uma i Sisifo o le lalolagi e iai i tatou.

O le soifuaga o Malo i Sisifo e fa'avae ia Iesu Keriso. O le Sa'olotoga, o le Talalelei. O le fa'atemokarasi o le Talalelei a Iesu Keriso. E le mafai ona tavavaeina le Aganu'u ma le Talalelei, aua o mea-alofa mai le Atua. O le Aganu'u Samoa, o le va'a lea o le Talalelei, e momoli ai Afioga a le Atua, i le soifuaga o tagata Samoa, ma fa'atinoina ai lana misiona i le lalolagi.

"O le fe'au o lo'o fetalai mai ai le Agaga o le Atua, i le au-kerisiano o le Sinoti Samoa ma Samoa e fa'aapea: o la outou pisinisi ma le matafaioi, o le fa'apaiaina po'o le fa'amama lea o le Aganu'u.

Fai mai Iesu, Mataio 5: 13. "O outou

o le masima o le lalolagi outou; ae afai e magalo le masima, pe se a se mea e fa'amai ai? E leai se mea e toe aoga ai, na ona lafoa'iina i fafo ma solia e tagata."

Le paia o le Sinoti Samoa, o le upu moni e o'o mai i le aso, e le'i iloa lava e Samoa po'o ai e fa'atonutonuina le Aganu'u, po'o le Ao o le Malo, po'o le Palemia ma le Palemene, po'o le pulega mamalu a ali'i ma faipule.

O le upu moni e leai. O le ali'i o Satani ua na pulea le aia tatau a le tagata ma lana filifiliga sa'oloto. Talofa i le Agaga Paia ma lana musumusuga, ia fa'amama le avega ua taugata le soifuaga, ae leai ua malo lava le leo o Satani.

Se fai se louni i le faletupe e fai ai le mea lena, e faigata o lo outou aiga e faia le Nu'u ma le Ekalesia. O le ala lea ua pasese ai lava i le Aganu'u ma le Atua ma lana Talalelei mea uma.

Sinoti Samoa, o lea ua aumai e le Atua le FE'AU mo i tatou. O le fofu lea o le fa'afitauli o lo'o i luga ua leva ona tatou fa'afeagai ae maise o le Atunu'u.

"O la tatou matafaioi o le fa'apaia po'o le fa'amama o le aganu'u."

O le fesili; E fa'apaia fa'aapea? E fa'amama fa'aapea?

Fai mai Iesu, O outou, o le masima o le lalolagi outou. Matua loloto le Tofa Mamao a le Atua. O lana Au'afa teu mau lea ua tatala mai. Ua fa'atua Oe ma a'u i le masima ma lona 'o'ona e fa'aumi pe fa'atologa ai le aoga po'o le matagofie o se taumafa e pei o le fasipovi masima. O lona uiga ia 'o'ona lou masima. Ia pa'ia lou masima, e fa'apaia ai le Aganu'u ma fa'amama ma fa'amatagofieina ai aua le Atua ma lana Talalelei.

Fesili: Ae fa'aapea pe afai ua magalo lou masima?

Oka, se Tofa lava ina a tu'usa'o e le 'alo, o le pelu e fa'atau ma'ai ona itu, a lo tatou Atua. Afai ua magalo, o lona uiga ua leai se 'o'ona, ua leai se paia o iai, ua manuleaga, ua leai se mea e toe aoga ai na ona lafoa'iina i fafo ma solia e tagata.

Le vaega la lea a Satani a soli soli e tagata ona toe feofeoa'i lea e fa'aleaga le Aganu'u ma le galuega a le Atua. Ua na'o le suafa o Iesu lo tatou Ali'i manumalo e tutuli ese ai.

Sinoti Samoa fa'afetai i le Alofa o le Atua ua tatou soifua ma ola sa'oloto i a tatou aganu'u ma tapua'i ia te ia le Atua silisili'ese. A'o le isi afa o le lalolagi o Malo i Sasa'e (Eastern Civilization) o lo latou talitonuga o le SECULAR HUMANISM meaning Worldly or Earthly - teaching Man to be a sinner, based on Evolution o le poto o le tagata e Talitonu e LEAI se Atua, LEAI se Lagi, LEAI se Ola e fa'avavau LEAI se afi e fa'avavau.

O lotu ia e iai Malo Komenisi, Islam, Buddhism, Hinduism and Communism. E faitau piliona tagata o lo'o pologa ai i ia atunu'u. Ia alofa mai le Atua e fesoasoani mai i le fa'apaiaina, famamaina, fa'amamaina o la tatou Aganu'u i totonu o tatou Aiga, ma la tatou Sinoti e faitaulaga ai ma le fiafia i le Atua, e fua i le tele o lona Alofa mai ma lana foai mo Oe.

Afai ua sala le gagana, po ua sopolagi foi se manatu, alofa fa'amagalo la outou auaua.

Ia manuia tele la tatou Sinoti. Soifua.



## VEIVAKATIKORI ENA LOMA NI WASEWASE 2017 VEI RAU TALATALA KO REV AKUILA BALE KEI REV ALIPATE LIVANI

By Rev Joeli Ducivaki

*Enai 4 ni Siga Vakarauwai ena vula sa oti e mai vakayacori kina na nona vakatikori ko Rev Akuila Bale, me sa Talatala ni Tabacakacaka vou ko Whanganui. E tekivutaki ena dua na So Kalou ena mataka ka liutaka na Talatala Qase ko Rev Peni Tikoinaka.*

E mai tataunaka ena nonai vunau na va na "L" Listen (Vakarorogo), Learn (Vuli), Lead (Mo liu tiko) keina Love (Dau loloma). Ena vosa ni vaka'dre ogo, e wasea kina na bibi ni veiqravi SEGAs ni qaravi vei ira na veiutaki ena Lotu. E totoka ka vakasakiti na nodratou veitokani keina veitokoni na lewe ni Lotu Vakavavalagi ena nodratou solia edua na I loloma kina matavuvale vakai Talatala.

Era tiko ena soqo ogo na veiwekani mai Okaladi, Vakatawa mai Okaladi e Loma Vakatawa ko Maikeli Danilau, Talatala ni Tabacakacaka ko Viti e Okaladi ko Talatala Alifereti Uludole, Talatala e Meadowland Talatala Joeli Ducivaki kei vica na matavuvale mai Hamilton. Mai Weligtoni, e ratou yaco mai vei na Qase ni Lotu keina vuvale Vakai Talatala Vakatofolei.

Ni suka na Lotu qai vakayacori edua na veiqravi Vakavanua keina dua vakasigalevu.

Ena kena macawa tarava, Sigatabu 12 ni Siga, sa mai vakayacori na Soqo nei Talatala Alipate Livani ka qaravi mai na vale ni Lotu e Hamilton East Parish. Totoka na nodratou veiqravi na lewe vakakoso ena Tabacakacaka ko Waikato kei Wairiki.

Edua na nona mala ni vosa na Talatala vou ni Tabacakacaka ko Waikato kei Wairiki, e cavuta kina na dredre edau sotava nai taukei mai Viti eda sa mai tu eke, na noda dau vakadewataka vakacava (se lagata na kena sere) edua na qele tani. E mai biuta koto edua nai bolebole ni veiqravi vei ira na veiutaki ena loma ni Wasewase.

Ena vei vakatikori e rua sa vakayacori ogo sa mai biuta koto kina edua roka ni veiqravi ena loma ni Wasewase me vaka koto ogo

- (i) Tabacakacaka ni Ceva - Invercargill/Christchurch/New Plymouth - Rev Peni Tikoinaka.
- (ii) Tabacakacaka ko Weligtoni - Rev Peni Tikoinaka (Talatala Vakatofolei - Sikeli Cawanikawai).
- (iii) Tabacakacaka ko Whanganui - Rev Akuila Bale.
- (iv) Tabacakacaka ko Waikato/Wairiki - Hamilton/Rotorua/Tauranga - Rev Alipate Livani.
- (v) Tabacakacaka ko Okaladi e Loma - Pitt St/Hauraki - Vacant.
- (vi) Tabacakacaka ko Viti e Okaladi - Meadowland/Pukekohe - Rev Alifereti Uludole (Tabacakacaka kei Pukekohe) kei Rev Joeli Ducivaki (Meadowland).



Ni oti na So Kalou, e ratou mai tu vata ogo keina Talatala vou ena Tabacakacaka ko Waikato/Wairiki ko Rev Alipate Livani o Turaga ni Ovisa vakacegu (mawi), Qase ni Lotu e Waikato Qasenivuli Sisa Tuicaku, Rev Alipate Livani, Talatala Qase Rev Peni Tikoinaka kei Talatala mai Meadowland ko Rev Joeli Ducivaki.



O ira na marama ni Wasewase era marautaka tiko na So Kalou keina veitokani ena soqo ni vei vakatikori nei Rev Alipate Livani. Erau dabe toka e loma oqori o Radini Talatala Qase Tikoinaka kei Radini Qase Levu Vakacegu Tuwere.



E rau mai solia nai loloma ni Tabacakacaka vou ko Whanganui ko Tuirara levu Solomon Kadavu kei na Turaga Vakatawa Simione Tarogi vua na nodratou Talatala vou ko Rev Akuila Bale. E koto oqori edua na "vuni Senitoa" na nodratou loloma na matavuvale vakai Talatala kina Tabacakacaka.

## Nai Balebale keina kena Bibi na Siga Vukelulu ni Dravusa vei keda na Lotu Vakarisito

By Rev Joeli Ducivaki

*Taumada na vakavinavinaka levu vua na Qase Levu vakacegu, ena nona vola baleta na Lent, au mai tovolea meu biuta vata edua na vakanananu ni Lede ena yabaki ogo 2017. E cavuta vinaka toka na Qase levu na kena bibi medau vakarautaki keda ka raici keda vinaka tale maada ena noda lakolako ni cola Kauvelatai.*

Oqori kina au via kuria na nona vakanananu ena kena vakamacalataki na Siga Vukelulu ni Dravusa keina 40 na Siga ni Vakavakarau keina dikeva keda tale.

Ena Vukelulu 1st Maji na Siga Vukelulu ni Dravusa [Ash Wednesday] sai tekivu ni 'Lent' se Lede na vosa ka vakayagataki vakalotu ena gauna ni kadre [spring se lent];

edau kila talega ni dau balavu na siga ka lekaleka na bogi ka mai vakatokai kina me (Lengthen). Sa ma vakayagataki tabakidua na 'lent' ena lotu ka ologi kina na kenai balebale ni 40 na siga ["Quadragesima" vakaLatini, 40 na siga ni lent].

Sa bibi na 40 na siga me vaka na uca ena waluvu, ena talanoa kei Noa, tiko ena ulunivanua kei na Kalou ko Mosese, me veivutuni ko Ninive vei Jona, vakarautaki koya enai tavi ni veiqravi ko Jisu.

Sa salavata kei na Yom Kappur ni Lotu Jiu ena Day of Atonement, na gauna ni lolo, masumasu, tusanaki ni noda valavala ka me rawa ni namaki kina na gauna vinaka.

Eda sa taurivaka na Lotu VaKarisito me gauna ni lolo, masumasu, wili Vola Tabu ka

vakasamataka kina na rarawa, yaluma kei na mate nei Jisu mai na kauveilatai ena vuku ni nodai valavalaca.

E so na Lotu Vakarisito sa cava na Lent ena Siga Lotulevu ni bera na Siga ni Mate, eso na Lotu ena Vakarauwai (Holy Saturday) ni oti na Siga ni Mate. E sega ni okati na Siga ni Turaga [Sundays] baleta ni siga ni marau, reki ka ni tucake kina ko Jisu mai na mate. E tiko e loma na Siga ni kena kacivaki na Lako mai nei Jisu [Annunciation of the Lord] nai ka 15 Epereli, ogo nai tukutuku matanidavui mai vei Agilos Kaperieli ni sa 'tina ni Kalou' se tinai Jisu ko Meri [Luke 1:26-38].

Na veimatalotu vakarisito, sa dua na gauna ni solevu kei na vakananumi ni lesilesi

ni Kalou vei Meri kei na nona ciqoma ko Meri me lako mai vua nai Vakabula kei vuravura.

Namaka na veileseni ena gauna bibi ogo ka na tekivu ena Siga Vukelulu ni Dravusa, ena kena lotu ena boro e yadremu na dravusa ka cavuti na vosa, "Ko sa buli mai na kuvu ni soso, ko na lesu tale ena kuvu ni soso" vakasamataka ko ya na nomu ka buli, yalani sa dodonu ga mo veivutuni ka veisautaka na bula ka vakabauta dina saga na Turaga ko Jisu me tui ni nomu bula; ko ya me dina na nomu lotu ka sega ni muri tu ga.

Me sobu tiko na nona veituberi na Kalou ko Giova ena nona bula keina matavuvale. Emeni.



# Fakahoko Fuofua Fakataha Kosilio Potungaue 'a Fafine 'a e Vahefonua

By Tiulipe Pope

*Ne lava 'o fakahoko 'a e visone na'e faka'amua mei he kuohili ke lava ha kosilio 'a e Potungaue 'a Fafine 'a e Vahefonua Tonga 'o Aotearoa. Ko e 'uluaki fakataha ko 'eni na'e fakahoko ia he 'aho 17 - 19 'o Fepueli ki he Willow Park Convention 'i Eastern Beach.*

Ko e taumu'a foki 'o e kosilio ni ke lava mai ki ai 'a e kau taki 'o e ngaahi potungaue 'a fafine 'a e ngaahi vahenga ngaue pea mo e ngaahi potu siasi. Na'e tautau toko 2 mai mei he ngaahi fai'anga lotu 'a e vahenga ngaue 'Okalani/Manukau.

Na'e lava mai foki mo e kau fakafongia mei Uelingtoni 'a ia na'e taki mai 'a e hoa e faifekau pule 'o Wesley Taranaki, 'Akesa Taunga pea pehe ki he hoa e setuata Avalon, Seno Laukau. Pea na'e lava mai mo e hoa e faifekau mei he vahenga ngaue Kosipeli, Lisia



Kaufononga.

Na'e lava ange 'a e talekita 'o e va'a e Pasifiki, Rev. Setaita Kinahoi Veikune 'o too e koloa 'o e fakataha ni, 'a ia 'i he 'ene fuofua hoko ko eni ko e talekita. Ka na'a ne hoko foki ki mu'a ko e palesiteni

ki he potungaue 'a fafine 'a e Vahefonua.

Na'e 'i ai mo e lea 'e taha mei he siasi faka-'Ingilani ko Dr. 'Ala Toetu'u.

Na'e mafana 'aupito 'a e fakataha ni koe'uhii ko e fuofua

taimi ke lava mai 'a e kau taki 'o e ngaahi potungaue 'a fafine 'a e ngaahi siasi 'o nau fakataha'i mo talanoa'i ha ngaahi polokalama ke fakalele'aki 'a e potungaue ni 'i he kaha'u.

Na'e pehe foki 'e he palesiteni,

Silila Kilikiti ko e me'a fakafiefia 'aupito kiato ia 'a 'ene vakai atu ki he laumalie fiefia mo e fie ngaue fakataha 'a e kau fefine mei he ngaahi potu siasi.

Ne fuoloa foki e faka'amu ke lava 'a e fakataha ni pea 'oku fiefia 'a e tokotaha kotoa tautautefito ki he komiti koe'uhii ko e faifaiange pea lava 'o fakahoko 'a e faka'amu ko 'eni.

Ko e komiti 'oku kau ki ai 'a e kau ma'u lakanga ko 'eni: Silila Kilikiti (palesiteni); Tiulipe Pope (tokoni palesiteni); Siniva Vaitohi (sekelitali); 'Amelia Hoglan (tauhi pa'anga); Valeti Finau; Moana Manukia; Siutaisa Tukutau; Kalolina Hafu pea mo 'Uila Pulu.

Kuo fokotu'utu'u ai pe ke fakahoko fakata'u ua 'a e kosilio ko 'eni. Ko e ta'u 2 kotoa pee 'e fakalele ai 'a e fakataha lahi mo e semina ma'a kakai fefine pea 'oku 'ataa ki he tokotaha kotoa pe ke kau mai ki ai.

## Ko e fakatautehina 'a e kau setuata

*Na'e tokanga 'a e faifekau sea, Tevita Finau ki he mahu'inga 'o e fakatautehina pea mo e felala'aki, fetoka'i'aki pea mo e tu'unga taki fakahoko ngaue 'o e kau setuataa. Ko e tokotaha 'oku 'mu'omu'aa pea mo e muimui' pee 'oku na kei tatau pe he ko e ongo tautehina.*

'Oku 'ikai ko ha fatongia 'oku fai ai ha fakavahavaha'a pe fesiosiofaki ka ko e kau tauhi koloa kotoa 'a e 'Otua pea mo e siasi. Na'e feinga foki 'a Tevita ke mahino ki he kau setuata 'a honau mahu'inga ki he ngaue 'a e siasi.

Na'a ne fakahoko foki ha akotohitapu 'i he Saame 23 ke tokoni ki he kau setuata pea mo honau ngaahi hoaa koe'uhii ko e fatongia mahu'inga mo mamafa 'oku nau fuesiaa.

Na'e ma'u faingamalie foki 'a e ongo setuata lahi, Mafua Lolohea pea mo 'Uha'one Metuisela

ke toe fakamamafa'i 'a e fatongia 'o e setuata ki he kakai 'o e siasii kae'uma'a foki 'a e faifekau.

'I he talatalaifale 'a Mafua na'a ne fakamamafa'i ai ki he kau setuata ko kinautolu 'a e kau tauhi 'o e faifekau 'a ia 'oku kau ai e mo'ui lootolu, sino, 'atamai mo e laumalie foki. 'I he 'uhinga koi aa 'oku mahu'inga ke 'ai pee mo 'a'ahi 'a e kau setuata ki he faifekau 'o fai ha'ane lotu pea 'ikai ko ia pee kae vakai'i 'a e tu'unga 'oku 'i ai e mo'ui lelei 'a e faifekau mo hono familii.

Ko e talaloto 'a e kau setuata pea mo honau hoaa ko e kemi fakamafana eni pea tokoni lahi 'aupito ki honau fatongiaa. 'Oku haa mai foki 'e hokohoko atu pee hono ngaue'aki 'a e founda ngaue ko 'enii.



Ko Valeti Finau mo e kulupu 'a e ngaahi hoa 'o e kau faifekau.

## Ko e Fakatautehina 'a e kau faifekau

*Ko e taha 'a e me'a na'e tokanga lahi ki ai 'a Dr. Nasili Vaka'uta 'i he ako mo e kemi kumi ivi 'a e kau faifekau ko e lau 'o e Tohitapu ke mahino 'a e talanoa pea mo 'ene hoko ko e fakakoloa ki he tokotaha kotoa pe.*

'I he ongo ako Tohitapu na'a ne fakahoko 'i he Fuakava Motu'a, Senesi 19, Siosiu 2 pea mo Fakamaa 19 na'a ne tokanga ai ki he mahu'inga 'o e lau 'o e Tohitapu ke mahino 'a e talanoa pee ko e ngaahi talanoa pea mo 'enau ngaahi felave'ii.

Na'a ne hoko atu foki ki he 'ene pehee ko e konga lahi 'o 'etau mahino'i 'o e Tohitapu ko e ngaahi me'a pee na'a tau a'usia 'i Tonga pea tau hiki mai mo ia . Ka 'oku mahu'inga ke tau toe sio mei ha ngaahi matapa kehe kihe talanoa.

Na'a ne fakataataa'aki 'a e talanoa 'o 'Epalahame mo 'Aisake. Ko e anga maheni 'o e talanoa ko 'enii ko 'etau fakamamafa'i 'a 'Epalahame ko e tamai 'a e kakai tuii. Ka 'oku mahu'inga ke tau toe vakai ki he talanoa ni mei he tafa'aki 'a 'Aisake, 'a ia ko e foha na'a ne fakalongolongo 'o 'ikai hano le'o.

'I hono fakahoa mai ki he 'aho ni ko e taimi 'e ni'ihii 'oku 'ikai ke 'i ai ha le'o ia 'o e fanau 'i he fa'unga pule

'o e siasii pea mo e famili 'i 'api.

Ko e natula 'o e fa'unga pule mo e tauhi fanau ko iaa 'oku ne fakatupu 'a e ngaahi palopalema lahi 'oku fepaki mo e to'utupu 'i he 'aho ni. Ko e taha he tokotaha mahu'inga 'i he talanoa ko Sela 'a ia ko e uaiifi 'o 'Epalahame. Kapau te tau lau 'a e talanoa pea mei he tafa'aki 'a Sela pea mo e ngaahi faingata'a na'a ne fetaulaki mo ia ko e uaiifi pea mo e fefine 'e lava ai ke tokoni kia kitautolu ke tau mahino'i 'a e ngaahi faingata'a 'oku fepaki mo e kakai fefine 'o e sosaieti.

Pea te tau ngaue leva ke fai ha tokoni ki he ngaahi 'isiuu fakasosiale ko 'enii.

Kuo lava eni 'a e kemi kumi ivi mo e fakatautehina 'a e kau faifekau ki he 2017. Ko e taha 'a e 'uhinga hono fai tomu'a 'i he ta'uu koe'uhii 'oku te'eki ke fu'u lahi e ngaue 'a e mo e kau faifekau pea 'oku 'ata'ataa ange honau taimi.

Na'e 'i ai foki 'a e faifekau sea, Tevita Finau 'o tokoni ki hono fakalele 'o e kemi ni.



Ko e kau setuata mo honau ngaahi hoa 'i he kemi fakatautehina 'a e kau setuata 'o e Vahefonua.



Ko e ni'ihii 'o e kau ngaue 'a e Vahefonua na'a nau fakalele 'a e kemi: Taina Tupou (tokoni sekelitali), Tevita Finau (faifekausea), Valeti Finau (tokoni palesiteni kakai fefine 'Okalani/Manukau), Temisi Taufa (setuata lahi 'Okalani/Manukau), Paula Taumoepeau (minisita pa'anga vahefonua), 'Uha'one Metuisela (tokoni setuata lahi 'Uahefonua), Milika Metuisela (Taki kakai fefine Ellerslie).



## FAKALOTOFALE'IA

### Ko kitautolu ko e tapuaki ki he tokotahEEa kotoa 'o tatau he siasi mo e komuniti “We are a blessing for every people both in the church and community”

By 'Ikli Pope

*Na'e taa'i malie 'a e kemi fakatautehina 'a e kau faifekau 'i he ongo ako tohitapu na'e fakahoko 'e he pule 'o kolisi tohitapu Trinity, Rev Dr Nasili Vaka'uta. Na'e kaungamalie mo lahi 'a e ngaahi me'a mahu'inga (values) na'e tokanga ki ai 'a Nasili ke fakamahino ki he kau faifekau me'apango he'ikai lava ke 'au liliki ia 'i he kolomu ni.*

'I he 'Fakalotofale'ia' 'o e mahina ni tuku mu'a ke faka'ilonga'i ha me'a pe 'e taha ke tokoni ki he 'etau fononga fakalotu 'i he mahina ni.

Ko e fakakaukau, “Ko 'etau hoko ko e tapuaki ki he famili kotoa pe, tokotaha kotoa pe, to'u kotoa pe 'o tatau 'i he siasi pea mo komuniti foki”.

Ko e fakakaukau ni na'e ha ia 'i he ongo ako tohitapu malie mo mahu'inga na'e faka'inasi'aki 'a e kau faifekau. Te u toki fakaikiiki 'a nai ange 'i he ongoongo ki he kemi ni.

Kaekehe, na'a ne pole'i (challenge) 'a e kau faifekau ke mahino 'oku 'ikai ko e kakai ke nau tapuaki'i 'a e kau faifekau ka ko e kau faifekau ke nau tapuaki'i 'a e kau memipa 'o e siasii pea mo e kakai foki. 'I he fakakaukau ko 'enii 'oku 'uhinga ia ko e ngaue, fatongia, malanga'i 'a e Tohitapu pea mo e mahino'i 'o e Tohitapu 'oku fiema'u ke hoko ko e tapuaki ki he mo'ui 'a e kau memipa 'o e siasii, to'utupu mo e fanau 'o e siasi pea ope atu 'o 'inasi ai 'a e tokotaha kotoa pe 'i he sosaieti.

Ko e hoko 'a e faifekau ko e tapuaki ki he kakai 'o e siasi mo e komuniti 'oku mahu'inga ke mahino ko e me'a ia ke hoko "i heni pea mo e taimi ni" foki (here and now). Hange foki ko e folofola 'a Sisu ke tau ma'u 'a e mo'ui pea ma'u 'o lahi 'aupito.

Ka 'e fakama'opo'opo kotoa ia mei hono lau ke mahino 'a e Tohitapu pea mo hono ngaahi talanoa mo e ngaahi puipuitu'a 'oku fa'u'aki 'a e ngaahi talanoaa. Pea 'e 'ilo ai mo e ngaahi matapaa 'e hoko ai 'a e Tohitapu ko e fakakoloa ki he tokotaha kotoa pea mo e tokoni ofi ki he 'isiu mo e puputu'u kotoa pe.

'I he 'etau hoko ko e tapuaki ki he kaunga fononga mo e kakai kotoa pe 'e ala fakafuo (illustrate) ia he 'Fakalotofale'ia' 'o e mahina kuo 'osii 'a ia ko e ngaahi tapuaki na'e ma'u 'e he kau folau mei Siu'ilikutapu mo Mailefihi 'i he ngaue fakataha 'a e Vahefonua, Siasi 'o Ponsonby, ngaahi famili, kolisi tutuku, kaungamaheni pea mo e kakai Tonga pe na'a nau lototoo ke tokoni 'i he taimi na'e hoko ai 'a e faingata'a.

TAA KO KITAUTOLU 'OKU TOTONU KO E MO'UTANGA IA MO E TAPUAKI KI HE NGAAGHI FAMILI 'O E SIASI MO E KAKAI KOTOA PE 'O E KOMUNITII.



Ko Rev Dr. Nasili Vaka'uta lolotonga 'ene fakahoko 'a e ako Tohitapu 'i he kemi fakatautehina 'a e kau faifekau.



Ko e kau faifekau mo honau ngaahi hoa lolotonga 'a e ako Tohitapu 'i hono fakahoko 'e he puleako 'o Trinity Nasili Vaka'uta.



Ko e tangata'eki palesiteni 'o e siasi, Rev Prince Devanandan faifekau sea, Tevita Finau mo e kau fakafononga na'a nau 'i he katoanga'i e hoko 'a Pukekohe ko e peulisi pe vahenga ngaue fo'ou 'o e Vahefonua Tonga 'o Aotearoa.



Ko e faifekau 'o e Vaimo'ui mei Henderson, Finau Halaleva mo e ni'ihii 'o e kau fakafononga na'a nau 'i he katoanga.

## Hoko 'a Pukekohe ko e Peulisi Fo'ou 'o e Vahefonua

*Na'e lava lelei hono fakahoko 'o e ouau faka'ilonga'i mo hono fakatapui 'a e hoko 'a e fai'anga lotu Pukekohe ko e vahenga ngaue pe peulisi fo'ou ia 'o e Vahefonua. Na'e fakahoko 'a e ouau fakalaumalie eni 'e he palesiteni 'o e siasi Metotisi, Rev Prince Devanandan pea mo e faifekau sea 'o e Vahefonua Tonga 'o Aotearoa, Rev. Tevita Finau.*

Ko e ola foki eni 'o e ngaue fakataha 'a e faifekau 'o e fai'anga lotuu, Rev Viliami Finau pea mo e kau taki 'o e siasi. Na'a nau toutou fakataha'i pe foki 'i he ngaahi fakataha'anga maheni 'o fakahoko mai ki he fakataha kuata 'a 'Okalani/Manukau pea nau loto taha ai ke fakahoko 'a e fakakaukau ni. Na'e me'a foki 'i he katoanga 'a Pilinisesi Salote Maumautaimi Tuku'aho pea mo e

kau faifekau tokolahi ke faka'ilonga'i 'a e ngaue mahu'inga ni. Na'e tataki 'a e ouau 'e he ifi ko ia 'a Dominion.

'Oku ongo'i foki 'e he siasii ko e sitepu mahu'inga eni 'oku a'u ki ai 'a e kainga lotu ni.

'E lahi ange ai honau faingamalie ke nau fakalele pe 'a 'enau ngaue pea 'ikai ko ia pe ka te nau 'ilo ange ai 'a e ngaahi me'a 'oku

totonu ke fakalakalaka'aki 'a e ngaue 'a ia 'e fe'unga ange mo e kakai 'o e siasii

'E kehe foki eni ia mo e taimi na'a nau fakangoongo taha mai pe ki he vahenga ngaue 'Okalani/Manukau. Ko e fakamatala ia 'a e ongo setuata, Heneli Nai pea mo Kini Mapuhola.