

# TOUCHSTONE

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



## Religious Diversity Centre launched

*Helen Clark with members of the New Zealand Sikh community at the opening of the Religious Diversity Centre.*

*By Terry Wall*

**R**eligious diversity is now a reality in many New Zealand neighbourhoods.

According to the Pew Research Centre we are the world's 19th most religiously diverse nation. Auckland may be more diverse than Sydney or London.

The challenge we face is to embrace this diversity as a gift rather than seeing it as a threat.

In recognition of this the Religious Diversity Centre was launched in the Grand Hall at Parliament on 30th March.

The newly established Diversity Centre is to be a national centre of educational

research excellence dedicated to fostering religious understanding among all New Zealanders.

It will publish the results of research carried out on its behalf, provide training in religious diversity, and contribute expert advice for policymakers. It will also promote co-operation and friendship between communities.

Representatives of great religious traditions were present at the opening, including Methodist President Rev Tovia Aumua.

Former prime minister and head of the United Nations Development Programme Helen Clark is the Diversity Centre's patron. She addressed the gathering and officially launched the new venture.

Chair of the Centre's Board

of Trustees Jocelyn Armstrong welcomed those present and commended the centre as an idea whose time had come.

Attorney-General Chris Finlayson expressed confidence that the Centre would make a strong contribution to understanding and interpreting our new reality. Quoting from Jonathan Sachs, he said that a test of faith is whether I can make space for others. Can we see the image of God in those who are different?

The guest speaker was Victoria University Professor of Religious Studies Paul Morris. Paul expressed the hope that the Centre would be a resource for social cohesion and harmony.

"Religious diversity needs to be reflected in national identity,"

he said. Paul went on to suggest that it was important that the values and commitments of religious diversity should be brought into every aspect of kiwi life.

Helen Clark stated that New Zealand could be a model to other nations that struggle with accommodating religious diversity. She insisted that "terrorism violates the basic principles of every faith".

What is said in the mosque on Friday, the synagogue on Saturday and the church on Sunday matters. So in her work with the United Nations Development Programme, she advocates development programmes that are sensitive to different faiths.

In her lively address she



*Jocelyn Armstrong.*

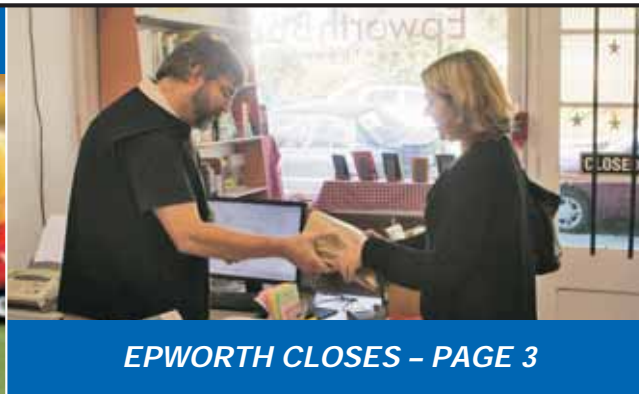
called for greater understanding of the causes of extremism. Visiting Mali in the course of her work, she learnt that there were many negative drivers for young people such as financial incentives to join jihadists, trafficking of people, drugs and guns. Authentic development will provide and support positive options.

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Sinoti Samoa organised an event at Inflatable World in Manukau to promote early childhood education

# Sinoti Samoa boosts early childhood education

By Sophie Parish

**The Methodist Church of NZ's Samoan Synod is working with the Ministry of Education to promote early childhood education.**

Sinoti Samoa's Maukau District teamed up with Ministry of Education to host an event for parents and children under five at Inflatable World in Manukau on Saturday April 2nd.

Members of the Samoan Methodist congregations in Mangere Central, Mangere East, Otara, Papatoetoe, Manurewa and Papakura were invited. Around 300 turned up to have some fun and food and learn more about early childhood education and how they can enrol their children.

Papatoetoe Methodist Minister Rev Paulo Ieli helped organise the event.

"It was a great turn out, I saw a lot of new faces and the people attending brought their 0-5 year olds. We are so appreciative of the Ministry of Education funding and

helping to facilitate this event," Paulo says.

The Ministry of Education has made it a goal to have 98 percent of children attend early childhood education (ECE). As part of this goal, communities with the fewest number of children attending ECE are high on the Ministry's list.

Statistics show children from Pacific and Maori descent are better equipped for school when they have ECE and yet they are less likely to attend. For a number of reasons, many Pacific Island children do not go to kindergarten or day care and therefore struggle with their education later on.

Sinoti Samoa superintendent Rev Suiva'aia Te'o feels it is vital to address the issue.

"It is really important children attend ECE at an early stage so they can start their education and are supported with their pathway for the future," Sui says.

Cultural, language and economic barriers are the critical reasons ECE

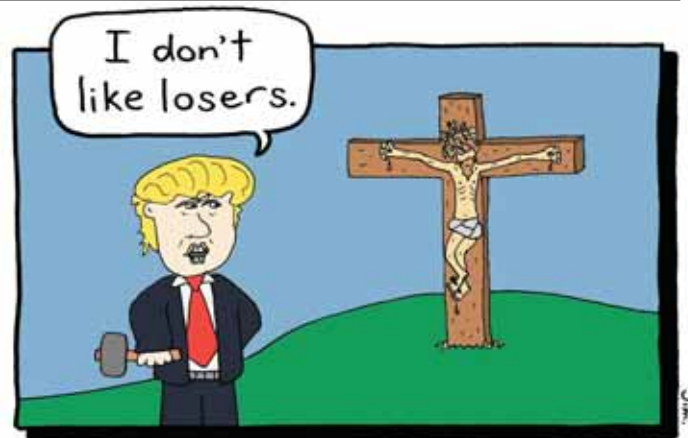
attendance in Pacific communities is low.

Sui and Paulo say that, along with these factors, there are difficulties in transporting their children. And Pacific parents are uncertain about ECE, how their children could fit in, and whether they will receive the attention they need.

Ministers in the Manukau District are hopeful that this event will plant the seed for parents and children so they see the need to enrol their children early childhood education.

Martin Mariota is senior advisor for the Early Learning Taskforce at the Ministry of Education. He spoke to the caregivers at Inflatable World and told them that as part of the Pasifika Church Partnership Strategy, the Taskforce is working with Sinoti Samoa and Crosspower NZ to encourage children into ECE.

"The parents and families attending the event were very receptive. I believe it was a success," Martin says.



A few people did not like Brendan Boughen's thought provoking cartoon.

## Cartoonist's Trump barb rubs some the wrong way

By Cory Miller

**Provoking a good debate is a sign of a job well done for Touchstone's own cartoonist who has once again attracted global attention for his latest public artwork.**

Brendan Boughen, a regular contributor to the paper, recently made the headlines around the world-wide media with his billboard that carried a cartoon of Donald Trump saying "I don't like losers" while standing beside a crucified Jesus Christ.

It was disliked so much by some that the first billboard put up outside St Luke's Presbyterian Church in the Auckland suburb of Remuera was stolen.

A second billboard was defaced with the words "I hate Muslims".

Brendan is not so impressed with the anti-Muslim sentiment that was plastered across the second billboard the church put up.

"I don't like my cartoons being changed, it was kind of annoying but it showed how much it was provocative."

While some criticised the billboard for being 'anti-Christ' when it first went up, Brendan says the image was, in fact, a way of showing how the Republican candidate's views and values were at odds with

those of Jesus.

He says the billboard, which was up outside the church throughout the Lenten and Easter season, was meant to be confrontational.

St Luke's minister Rev Glynn Cardy says the billboard took aim at Trump who is known for calling many people 'losers'.

He says it illustrates how the candidate's views are in direct contradiction to the Christian message.

"For those of us at St Luke's the cross is about politics. Jesus was killed - violently, publicly and shamefully - because he spoke truth to power and confronted the leaders of his day about their treatment of the outcasts.

"To the Trumps of his day, and to those who see winners as having money and power, the Jesus of the Bible was a loser who associated with those rejected by society. And he died broke."

He says Jesus has an alternative vision of reality - one that seeks to support minorities and those who are most vulnerable.

Brendan has been drawing cartoons since he was a teenager. He says while his cartoons often hold a religious and at times political slant this is not always the case.

"Sometimes they have a message in there, sometimes they are just silly. Some are more serious than others."

It's not the first time his church billboards have been deemed controversial. His recent Christmas cartoon outside of St Luke's depicted Jesus' parents as refugees.

Another one six years ago outside St Matthew-in-the-City, also at Easter, showed a crucified Jesus reflecting on how his situation "sucks" as he pondered if the people would remember his message.

"Some call it outrageous, but it's meant to be provocative."

Brendan is currently keeping mum on any future controversial works, but does intend to keep on drawing cartoons that are more than just a pretty picture.

## Senior Minister

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## Executive Officer

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The Association is responsible for the major investment portfolios of the Methodist Church of NZ, and the successful applicant will report to an experienced Board of Trustees, comprising both Church and external professionals. Primarily, the appointee will work to protect and enhance the value of assets and returns for those three entities.

Please provide the details of your background and experience to the Executive Search Consultants advising the Board at [cv@jpasearch.com](mailto:cv@jpasearch.com)



# EPWORTH BOOKS' FINAL CHAPTER

By David Hill

*The closure of the Methodist church's bookshop has been met with sadness and disappointment.*

Epworth Books owner Sarah Laurenson says since she announced at the end of March that the bookshop would close she has received hundreds of emails from people asking why and thanking her and her team for the work they have done.

"It is really humbling. It has been a sad time for us, really. Epworth Books has been going for a long time."

Sarah says early this year the Christian Education Commission (CEC), which oversees Bible in Schools, decided to encourage schools to use its resources instead of purchasing them through Epworth Books. This decision spelt the end for her business.

"For many years we have been supplying material from Access Ministry in Australia to schools around the country. Recently the CEC has been producing their own material and



Sarah Laurenson and Philip Garside have turned the page on Epworth Books.

they decided they wanted everybody to use that material.

"We feel badly treated by CEC but we knew that if they took that stance it would be the end for us. Our sales are continuing to be steady, but we just can't make up the difference from losing the CEC sales."

The Internet has also had an impact, Sarah says. People prefer to look for cheaper offshore deals, but most of Epworth Books'

customers did not shop online.

"A lot of our customers liked us doing it for them. We just can't compete against some of the deals being offered online by large organisations which can buy in bulk."

Sarah and her husband Alan Dine purchased Epworth Books in 2003 in partnership with Philip and Heather Garside, but its history goes back at least to the 1940s when Wesley Methodist

Church in Taranaki Street, Wellington, established a small bookshop.

Even though the bookshop has been privately owned for more than a decade, Sarah says she is grateful for Te Hahi's support over the years.

"The church has continued to treat us as if we were still the official Methodist Church bookshop, allowing us to set up stalls at Conference and giving us access to synods. A lot of people probably were not even aware it was privately owned."

Over the years Epworth Books has established a broad customer base, including Anglicans, Presbyterians and Catholics, and has been invited to hold bookstalls at Anglican and Catholic events, thanks largely to being one of the few outlets to purchase progressive Christian material.

"I'm not sure where that is going to come from now. There are few Christian bookshops around as it is, and many regional towns have no Christian

bookshops," Sarah says.

"I feel sad about that. I don't know how people are going to get hold of progressive material as easily. It is an area we have tried to promote."

Epworth Books has also been an outlet for New Zealand Christian writers to sell their material, including Methodists Rosalie Sugrue, Jim Stuart and Mark Gibson.

"We have always tried to promote New Zealand writers, particularly in the way of indigenous material and liturgy, because so much of it comes from the United States and the United Kingdom and the seasons are all wrong. For example, Lent for them is in the spring."

Epworth Books closed its doors for the last time on April 22. However, Philip Garside will continue to offer magazine subscription service and work with the Hymn Book Trust alongside his publishing business, Philip Garside Publishing Ltd.



Efforts to establish an interreligious friendship group in Howick-Pakuranga have been warmly received

## Friends across religions in Pakuranga

By Hilaire Campbell

*Rev Freddy de Alwis believes interfaith cooperation is vital for world peace.*

Born and raised in Sri Lanka, he was appointed to Howick Pakuranga Trinity Methodist Church four years ago. He brought with him an experience of interfaith community that he felt was missing in NZ.

"I felt lonely. So I decided to contact nearby churches with my idea of starting an interfaith initiative," he says. His aim was to get people from different faiths working side by side on community projects.

Two months ago Freddy met with members of the neighbouring Catholic Church then other churches caught on to his idea. Because of their enthusiasm Freddy founded what he calls an interreligious friendship group. It consists of Buddhist, Hindu, Muslim, Jewish, Catholic and Protestant people.

"The beginning was very exciting. I talked with the Muslim imam, Dr Ali Boorooni, at our local mosque, and visited the Buddhist temple for their presentation on creating caring societies through meditation and Christianity. The highlight was hearing a Muslim imam from Iran talk about the love of humanity

irrespective of religion, ethnicity and skin colour. 'That's the real Islamic faith', he said."

A core group from the different faiths met with Freddy on the 11th of April at Trinity Methodist Church. They wholeheartedly supported his idea for interreligious friendship and agreed to proceed.

They extended an invitation to 20 representatives from each faith to a meeting at Trinity Church. About 130 people attended.

The key speaker was Dato' Jega Jagadeesan, who addressed the role of faith in creating national unity and a caring society, and each group gave a short talk on spirituality. As one speaker said, it is not about claiming our own space and our own faith, it is about working together for a common purpose.

"We were very pleased that Whaea Taini Drummond from the Howick marae could be present," Freddy says. "Like other marae, Howick is free of interdenominational barriers so we very much wanted their blessing."

Since then the group has had several very positive meetings.

"We are now in the very early stages of dialoguing and breaking barriers. We already have one goal - to identify and reach out to disabled children and their caregivers to honour and bring

them together. And that's just the start."

Freddy believes the bonds that are being created are just as important as the project itself. Meeting for coffee, having vegetarian food together and "just going the distance" have been wonderful. "Everyone was happy and even at 10pm no one wanted to leave."

Freddy hopes the friendship group can dispel prejudice towards different faiths. "New Zealanders have a little fear about the Islamic religion and fundamentalism so we want to iron that out. Muslim people have come a long way to live here in harmony. We want to explode the hatred and ignorance that some of them experience."

No single religion has a monopoly on the friendship group. "We all have ownership of it," he says.

His initiative has the full support of Methodist Church leaders.

On April 27th the core group will meet to share their ideas for working together on community projects.

Freddy trained in Sri Lanka then worked for the Christian Conference of Asia (CCA) in Thailand. He did post graduate studies on social development at St Francis Xavier University in

Canada before coming to NZ.

His background is Buddhist. "My mother died as a Buddhist and pushed me towards ordination in the Christian tradition. I'm pleased I took this step," he says.

Freddy says he has always worked for human rights and religious co-existence. "People live their religion and that's wonderful,

but if there was a third world war it would be about religion. If we respect other faiths and converse we can avoid that."

Freddy believes in God's humanity. "God loves everyone, whether black or white, of any faith or none. When we start trying to be like Him we'll have world peace."



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## Welcome praise for pioneer preachers

To the editor,

I was pleased to see Donald Phillipps' article about Henry Curran in the April Touchstone.

Henry Curran was my great grandfather's brother. When I was young, Henry's daughter (Rita) lived in Hamilton around the corner from us and I remember hearing her talk about her father. Sadly, I was too young to be interested. However, my father did much to research the family history.

Amongst the box of details my father collected about Henry, I found a description of Henry's work amongst the Maori and his medical practices by an early editor of The Treasury magazine (a Brethren publication) who had preached alongside him.

"Mr H. Curran ... during a trouble in his throat that laid him aside from preaching for over a year resolved to make use of the time in the study of the Maori language. He had native friends to help him. He succeeded very well indeed, and as his throat recovered he was able to preach to the Maori in their own native tongue. He did much good work among them, and being efficient in Professor Kirk's treatment, he very successfully treated them of their complaints, gaining him much favour and opening the door for the Gospel."

The same author describes Henry's work while he was in Makaretu near the Ruahine Ranges.

"H Curran and I were there to minister the Word, as the Holy Spirit might lead. That Saturday evening was a blessed time of earnest, believing prayer. The Lord's day morning was a hallowed time around Himself at his Table. Then came the afternoon. Over the wooded hills and valleys the people flocked in, jamming the

hall, platform and porch. All the space available for the speakers was 18 inches square."

An article in the Hawera Star on the occasion of Henry and Louisa's golden wedding anniversary contains a wonderful description of how Henry extracted teeth "beneath a willow tree, in schools and on a wharf".

The same article describes how Mr Curran "took meetings every night and had to attend to his patients during the day time, riding as many as seven horses in three days, through roadless bush. 'While I was thus engaged,' Mr Curran said, 'I fed on green potatoes as the ships had stopped calling. I did not have meat for many days and the school master and I used to go fishing to keep ourselves alive.'"

Henry's memory has been kept alive, not only in the family, but also it turns out amongst those he ministered to. I remember as a child camping next to a Maori family during a summer holiday. On Christmas Eve, they started singing Christmas carols and Christian songs.

When my mother spoke to them the next morning, it turned out that they came from the Taranaki region and Henry Curran had been very influential in the older kuia's Christian journey. She spoke of him with great affection.

Henry Curran's writing about 'medical' matters is still in the family. By today's standards, it would not pass the rigors of medical publishing. However, it includes many homeopathic remedies that were largely based on Maori and European practices of the time. Medicine and Christianity are still very much part of the lives of many in our family today. We owe much to these early pioneers.

*Monique Elven (nee Curran), Auckland*

## Bible in Schools has done much good

To the editor,

I am pleased the Methodist Church did not withdraw its support from the Churches Education Commission (CEC), the organisation that runs Bible in Schools classes.

Bible in Schools has a long and valued record in this area over many decades and long may it continue. I am disappointed that more people have not supported it through your newspaper.

## Progressive Christians suffer identity crisis

To the editor,

The lay leaders of Mangapapa Union Parish, Gisborne, express their sadness and surprise at seeing Methodist and Presbyterian Church leaders within our Lower North Island Synod and Presbytery Central region embrace and actively promote the Progressive Spirituality Conference to be held in Napier in May.

The keynote speaker at the conference, Rev Robin Myers, does not think that Christians need to believe in conventional marks of the Church, including Jesus' physical resurrection, ascension into heaven, virgin birth or position as the son of God.

How then we ask, can our ordained clergy who are promoting this speaker and conference, share in declaring together our Methodist Pastoral Resolutions, which read:

"At the heart of the Gospel there stands Jesus Christ, the Word made flesh. We therefore resolve in all our preaching, teaching and administering of the Sacraments, to place ourselves at the disposal of the Holy Spirit so that our words and actions may confront men and women with the Risen Christ.... We remind ourselves that all our efforts are of little consequence unless they spring out of a lively relationship with Jesus Christ."

There is no question that many within our denominations have a crisis of identity with the one foundation of the Church - Jesus Christ.

It seems to me if David Hines has his way it will all go in the near future.

To me it just simply makes the whole thing worse when the Secular Education Network is asking for donations from members of the Methodist Church to employ lawyers to have Bible in Schools removed on the basis of human rights.

*Ron Panckhurst, West Melton*

Check your synod and parish meetings, is His name even spoken there? It is clear that diversity of views and belief have replaced the living Jesus Christ at the foundation for many folk in Methodism.

John Thornley (Touchstone March 2016), gives us Robin Myers view of the Bible. "The Bible said, and now we say... Our posture is one of overhearing... a conversation between God and God's people. The preacher's task is to listen first, and then to make a report, not just on what God was up to, but on what God may still be up to."

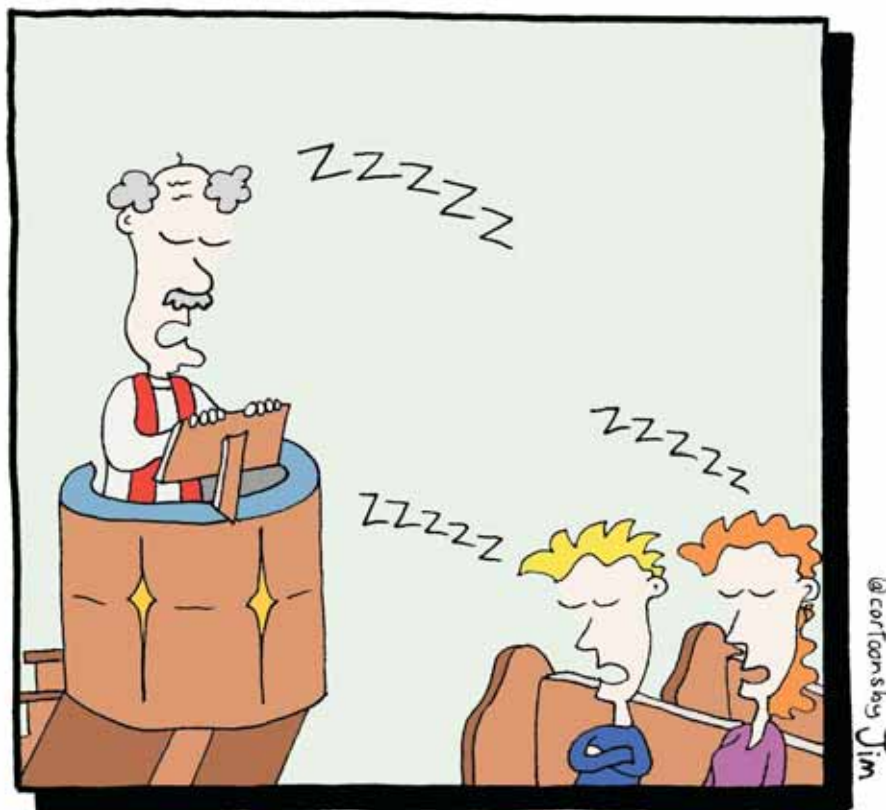
Well, Jesus Christ has the last word on the purpose of Scripture. "You have your heads in your Bibles constantly because you think you'll find eternal life there. But you miss the forest for the trees. These Scriptures are all about me! (John 5:39 MSG).

Wesley proclaimed a living, risen Jesus Christ as Lord, and no other foundation can be laid for the Methodist Church.

Progressive spirituality wants to accept some of the teachings of Jesus but not Jesus Christ in his divinity and Lordship. So what are they then left with?

"If Christ did not rise again then our faith is in vain. Something may be left - a system of morals and the like - but that is not Christianity," writes Brooke Foss Westcott.

*Stewart Patrick, Gisborne*



Netflix and church.

## The Ageing Experience

By Jan Fogg

## What is Real?

*At the Union Parish in Thames we hold a small social group for people with dementia, and I am always on the lookout for good stories to read to those who attend.*

Stories written for adults are hard to find yet I frequently find wonderful stories written for their grandchildren. One such story with a great deal of depth is 'The Velveteen Rabbit' by Margery Williams, originally published in 1922.

This is a children's story that I believe was written for all people of all ages. Its mythology has several layers of meaning.

When a boy receives the gift of a velveteen rabbit, it is novel for a couple of hours. Quite soon it is just another toy in the nursery. Fancier toys are scathing - the rabbit doesn't have a wind-up gadget, or anything special.

However, the skin horse is in the nursery too. He has seen a lot of things come and go and is now wise. The rabbit picks up courage one day and asks the skin horse, what is real? Does it hurt?

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."

"Does it happen all at once, like being wound up," the rabbit asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept.

"Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."

The story continues with the boy declaring the velveteen rabbit Real. Live rabbits outside declare the velveteen rabbit is not Real, because he doesn't do things that real rabbits do. He doesn't smell right, he doesn't have hind legs, and he doesn't dance the way they do.

By the end, however, the velveteen rabbit does do things that we would call real behaviour, such as crying, breathing, and having emotions.

We too might reflect on what is Real? When life changes for us, we may feel that others regard us differently. We can be drawn into thinking that the way things used to be was more Real or of more value than things now.

Is Real when life is fresh and beautiful? (In this case, only young people are real). Or does one become real through being much loved?

If we don't know God's love, are we less real? Or is Real only for the flesh and blood active life? (In this case only those in middle life, who 'contribute' to society, are Real).

Maybe there are different levels of reality in the various ages and stages of life. The good news is that there is yet more to discover about being Real later in life!



## CONVERSATION WITH THE CONNEXION

# Diversity at home and abroad

*The Presidential Team has had a busy year representing the Methodist Church of New Zealand at events in New Zealand and overseas.*

On March 30th President Tovia attended the launch of Aotearoa's new Religious Diversity Centre at the Grand Hall in Parliament.

As New Zealand's population continues to grow a vigorous interfaith movement has evolved, and it now has many members all over New Zealand. Interfaith groups hold a variety of activities and educational events that have benefits for all of New Zealand society.

The new Religious Diversity Centre has been established by a group of respected researchers, educators, faith leaders, and community builders. Former Prime Minister Helen Clark is the patron.

The main purpose of the Religious Diversity Centre is to:

- Create a national centre of excellence dedicated to fostering appreciation and understanding of religious diversity among all New Zealanders;
- Provide high quality religious diversity training resources for professional development;
- Contribute expert advice for policymakers and media organisations;

- Encourage interreligious dialogue;
- Promote co-operation, friendship, and peace-making;
- Honour Te Tiriti o Waitangi.

In her speech at the launch of the centre Helen Clark pointed to her experience as the head of the United Nations Development Programme. She said, "New Zealand can provide a model of religion for the rest of the world. The world badly needs such models."

This is especially true given the terrorist attacks that are happening in some parts of the world. Helen says New Zealanders are very fortunate but we can provide a model of religious tolerance to the rest of the world.

President Tovia was pleased to represent the Methodist Church at the event. The Church has shown strong support and commitment in interfaith dialogues throughout the country.

This event gave him an opportunity to meet leaders of other faiths. They expressed their appreciation and strong support for the Religious Diversity Centre.

On April 5th, Tovia and General Secretary David Bush travelled to Seoul to attend the annual Conference of the South Seoul Korean Methodist Church.

The Conference started on April 7th

with an opening service at 10am followed by the business items conducted mainly in Korean.

Tovia and David were introduced to the Conference where they were given a warm welcome. In return they conveyed greetings from the Methodist Church of NZ.

The next day saw more business, recognition of retiring ministers, and an ordination service for 49 ordinands.

The average age of the ordinands was in the late 20s or early 30s. Tovia says the spouses and parents of the ordinands played an important part in the service and the Church acknowledged the support families provide during the ordinands' years of training and on-going ministry.

The majority of the Conference time was the discussing of the business items. This included the overseas missions that the Korean Methodist Church supports with financial and human resources.

The majority of the 1000 Conference participants were also young men and women.

Tovia, David and their interpreter Pastor Eunsung Hwang visited local churches and significant landmarks around Seoul city, including the Palace.

Christianity in South Korea is heavily



President  
Rev Tovia Aumua



Vice President  
Bella Ngaha

dominated by four denominations: Presbyterians, Methodists, Catholics and Baptists. The Methodist Church in South Korea is flourishing.

Tovia and David worshipped on Sunday April 10th at Chung Dong First Methodist Church in Seoul whose pastoral roll is more than 5000 members. Attendance on that Sunday was about 2200, and the church bulletin stated that the previous Sunday's givings were equivalent to more than NZ\$100,000.

During their trip Tovia and David also met with leaders of the South Seoul Conference and reached some decisions that should advance the relations between the two churches in New Zealand.

The Presidential Team gives thanks for the opportunities they have had to represent Te Hahi. These are opportunities to gain new experiences and understandings about what is happening in other parts of the world in regard to the spreading of the Good News.

## WHAT VIOLENCE DOES NOT ACHIEVE

By Bill Peddie

*Donald Trump has been sounding off and calling for tougher measures against terrorism.*

He wants to see more stringent border controls and violent treatment of terror suspects including torture. He even advocates killing members of the terrorists' families.

From the reaction in the US polls, his diatribe against terrorism reflects a popular view. A large percentage of Republicans agree with his recipe of grim punishment.

Given the support for his policies, perhaps it is time to remind ourselves his call for violence against those who rise up against the West is hardly compatible with the principles for which Christians claim to stand. Many of Trump's supporters self-identify as Christian but on this teaching at least, we should remind them that their brand of Christianity does not extend to accepting the Sermon on the Mount.

Can we be certain New Zealand Methodists are more Christian on this viewpoint?

On the surface, Trump's followers are responding to a persuasive argument. Terrorists will stop at nothing to frighten civilized people into submission and have chosen the despicable tactic of surprise attacks on the most vulnerable.

A common reaction in the West to such action is to assume that the perpetrators will only give up their terror tactics in the face of the strongest possible reprisals. And after all isn't that what is intended to happen when drone strikes or bombing raids are launched on ISIS strongholds or terrorist enclaves?

Against that proposal we might reflect on Mohandas Gandhi's caution about violence. He said: "I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent."

Given these opposing world views, Trump versus Gandhi, it is fair to ask which is most plausible.

Presumably every person's actions are at least partially chosen to deliver desired outcomes. ISIS members, for example, have made it clear that they feel their mission is to create an ever widening region in which their Islamic conservatism will gain ascendancy as a step towards a world-wide Islamic religious state.

Because terror tactics are a cheap and accessible alternative to conventional warfare,

all too often a surprise attack on a soft target produces maximum disruption.

Where terrorism fails can be seen in the Pew surveys on attitudes to ISIS among the Muslim nations. In the most recent surveys, in all of the sampled nations (apart from Pakistan) there is a distinct and in some cases an overwhelming rejection of ISIS and its tactics.

Terrorism and violence might gain temporary power in some towns and cities in Iraq and Syria but if the actions turn even Muslims away from sympathizing with ISIS such acts are likely to be counterproductive to its aims in the long-run.

Similarly, if we look at the Western responses to terrorism, again the actions rarely have the desired effect. Each time a Western power launches a reprisal raid or drone attack, local people see it as a foreign incursion. When the inevitable collateral damage occurs and innocent bystanders are injured or killed, terrorist organisations like ISIS are strengthened because their cause feeds on resentment.

I have a suggestion. Rather than focus on punishing terrorism, if we were to highlight other Muslims' disillusionment with ISIS as shown in the Pew surveys, the terrorists would see more reasons to moderate their strategy. These surveys also remind us that ISIS in no way stands for mainstream Islam.

Indeed, if we want to spend money to fight terrorism, instead of the incredibly expensive bombing raids, which we know foster resentment, why not give practical aid to the very areas under contention?

Even from the point of view of simple economics, pre-emptive, non-military aid to friends and enemies alike would be cheaper than assisting with the rebuild of towns where Western weapons are used to turn buildings into rubble.

We need to remind ourselves that the cost of resettling refugees displaced by punitive action far outweighs the potential cost of being good neighbours in the first place.

Who knows, if the aid was overtly given in proportion to areas where there was a reduction in terrorism, then there might be some motivation to gain more aid by reducing violence.

Reply to Grant Stephens

## Bible in Schools dishonest about evangelism

By David Hines

*I congratulate Grant Stephens (Touchstone April) for his honesty in saying Bible in Schools classes exist to evangelise children. Unfortunately, the Churches Education Commission, the main Bible in Schools provider, denies that its purpose is evangelism and many people believe them.*

They deny it because it is against the Human Rights Act for a state school to be one-sided. The entire state service is obliged to be neutral with regard to religion and the only way schools can hold these classes is by declaring the school is legally closed at the time, using a loophole clause in the Education Act 1964.

The dishonesty of this loophole is starting to annoy more and more people. Bible in Schools classes are endorsed by schools. They put a heavy emphasis on promoting a relationship with God and teach that all our moral values come from Christianity.

Religious studies professor Paul Morris reviewed six of the main religious instruction syllabuses and found all were unsuitable for children from non-Christian homes (and even unsuitable for Christians who are not evangelical).

I agree that all of us are one-sided to a point, including lay preachers. No doubt members of other religions and atheists are as well but these other groups are not promoting their beliefs in state primary schools. If they were, schools would become horrific battlegrounds for children's minds and hostile places for those who are too young for this kind of conflict.

The Secular Education Network says children should be protected against evangelism, and I would add from other kinds of biased teaching as well.

Children do need to learn about religion, but from a neutral point of view by professional teachers, not by one-sided amateurs.

I personally believe this teaching should:

- respect all religious and non-religious beliefs;
- respect children's need to grow at their own pace, as they find their own religious path;
- respect the beliefs of other children who are their classmates.

In November Methodist Conference supported the need for multi-faith education, and I understand it is moving to contribute to this in consultation with other religions.

When Jesus welcomed children, as Grant refers to in Matthew 19.14, they were apparently brought to him by parents who were his followers.

I doubt that Jesus would have been so keen to see these children if they were from unbelieving homes, were brought there against their own wishes and the wishes of their parents, and were bullied if they didn't come. Yet that is what happens in Bible in Schools.

It is a very coercive kind of evangelism, done by volunteers who are deceitfully denying that it is evangelism at all.

On April 6 a team led by Tanya Jacob and myself applied to bring our concerns about this into an existing court case. We were partially successful, but were denied the right to bring wider evidence, so we are considering our options.

Our supporters include Christians, people from non-Christian religions, and people of no religion.

Our givealittle webpage has netted \$7465 since we started in January. I hope open-minded Methodists will assist. They can do so going to the givealittle website and searching for Tanya Jacob.

David Hines is a lay preacher at Pitt Street Methodist Church and public relations officer for the Secular Education Network.



## A deacon's challenge to the church

By Shirley-Joy Barrow  
*After serving the Methodist Church for some 30 years, the last four being somewhat in exile, I intend to retire at Conference this year.*

Working as a deacon has not been easy. My passion to work for the poor took me to places where normal middle-class values are not always honoured and where few other church people wish to go.

My role as a deacon was further complicated because I am also a minister's wife. Often parishes have clear but unspoken expectations of a minister's wife and little knowledge of the role of a deacon.

My ministry has challenged the Church because I have often worked outside of the comfort of the parish to help the poorest and most disadvantaged in the communities where my husband Tony and I served.

I have often been criticised for saying that facing guns and knives was less threatening to me than facing a parish council.

While being accountable to the Church, the Church has not always provided adequate support or pastoral care to Tony and me when we faced difficulties as a ministry couple in a struggling parish and mission.

Indeed, I believe the Church has made my work difficult on more than one occasion, most recently when I was employed at the City Mission in Whanganui. One outcome of this was that in 2013 the Church took a complaint against me for bringing it into disrepute.

I am pleased those charges were dropped and we were able to reach a satisfactory resolution at mediation in January 2016. I continue in Full Connexion and in good standing in the Church. Nevertheless, at this point

retirement is the best outcome for me. I am not the first deacon or deaconess to retire in order to continue to serve God the way I was called to serve.

By joining the Methodist Church and reading John Wesley's sermons I felt I became part of a new form of church that would organise, educate, empower and transform the lives of the poor.

Wesley created connexion in place of hierarchy and the society in place of the church parish. As James Stuart writes in his book *The John Wesley Code*, "Both were more flexible, adaptable and more contextually relevant; both were designed to serve the needs of those most at risk."

In reflecting on my diaconal ministry, the final words from my poem 'Why Be a Deacon?' summarise what I have done as a deacon and what I will do in future: "I see a need, I need to serve, I serve because Jesus first served me."



Members of Trinity Union Church in Wellington with donations to fill the pantries of newly-arrived Syrian refugees.

## Wellington churches support Syrian refugees

By Diana Roberts  
*Last month a second group of Syrian refugees arrived in Wellington.*

The group included 13 people, in addition to the 22 who were welcomed in February. Further groups are scheduled to arrive in June and August.

The Red Cross has set in place services and programmes for the refugees and it is co-ordinating training for volunteer supporters. Anglican and Catholic churches

around Wellington liaise with Red Cross to find housing and supply household items, including furniture and food.

Trinity Union Church in Newtown is working with the Catholic Parish of Wellington South. Trinity is a small congregation but it has taken responsibility to provide pantry packages for the refugee families in the area.

This cooperation is fostered by Trinity's participation in the Social Justice group of the Catholic parish. Together they have a commitment

to connect local communities to refugee communities.

The Catholic agency for aid and social justice Caritas has set 'migrations' as its theme for Social Justice Week (September 11-17, 2016). There are plans for a community picnic day with the newcomers, and opportunities for them to contribute their stories at church services during that week.

Trinity was invited to join the Catholic Social Justice group in 2014, and since then we have worked together on promoting the Living Wage and encouraging the establishment of a warrant of fitness for rental housing.

We are exploring ways of supporting our local communities, taking our cue from agencies like St Vincent de Paul Society, Wesley Community Action and the Night Shelter for homeless men.

We want to help strengthen our communities to make them good places for everyone to live - including the refugee families. celebratory service in the Sacred Heart Cathedral, Wellington, in late February, marked the birth of the National Dialogue for Christian Unity, a partnership between Catholic, Anglican and Methodist Churches.

The commitment of the Catholic Parish of Wellington South and the Wellington South Union Parish to unite in supporting Syrian refugees affirms the importance of developing that dialogue to more fully express God's mission for us all.

## HONEST TO GOD

By Ian Harris

## Surviving the moral wasteland

*Are we in a moral wasteland? Now there's a question you might try when conversation around the dinner table looks like drying up.*

After the initial gulp, guests would probably come up with answers ranging from 'yes' to 'no' to 'maybe'. That would depend on who is responding, and from what angle.

Some would be clear that while they themselves are not in any moral wasteland, lots of other people obviously are. Those other people probably never think of themselves as living in a moral wasteland either: life is the way things are, so they just get on with it.

Certainly New Zealand's moral landscape has changed and is changing. Whether the result is a moral wasteland or a moral opportunity, however, is up to each individual.

In our contemporary secular world, it is not enough simply to demand

conformity to traditional standards and codes that belong to the worldview of former societies - and which, by and large, served most people well.

Such standards and customs were what the Romans called their mores, the codes of acceptable behaviour that helped people to get along with each other, and so promoted the well-being of their communities. From mores we get our words 'moral' and 'morality'. In Greek society the same idea was conveyed by ethos, which gives us 'ethics' and 'ethical'.

Though the Greek and Roman words originally meant much the same, in English 'morals' and 'ethics' have taken their own distinctive paths. While 'morals' still refers to the accepted standards of a person or society, 'ethics' goes a step further and subjects those standards to critical examination.

The distinction is important. In Western society the huge strides in human rights over the past 200 years have come about because this critical ethical evaluation undermined many of the accepted moral standards of former days.

As a result, slaves have been freed, capital punishment abolished in most Western countries, women emancipated, apartheid ended, divorce sanctioned, and homosexuals accepted as merely different in their sexual orientation, not depraved.

Age-old standards and principles came to be seen as just that: age-old. They were not necessarily right or binding for all time.

That is a proposition some churches still have problems

with. On the basis of moral standards deriving from their sacred texts, they debar homosexuals from positions of leadership in the church.

No doubt those who support such discrimination feel a glow that they are rolling back the moral wasteland. In fact they are distancing the Church even further from the mainstream of the society they are part of.

More seriously, they have tragically misconstrued the nature of a truly Christian approach to ethical questions. Applying an ancient, inflexible standard to an issue which is today seen in a very different light is, quite simply, not ethical. Besides, it is not the role of any church to pummel

society back into a pre-ordained line, but to relate sensitively to people wherever they happen to be.

That was Jesus' approach. He got into trouble with the upright defenders of religious

standards by bucking many established mores for the sake of a higher good.

He brushed aside the accepted view of one of the Ten Commandments, not working on the Sabbath, by healing a man with a withered hand on that day. Challenged when his followers' plucked heads of grain to eat as they walked through a grain field on the Sabbath, he retorted: "The Sabbath was made for man, not man for the Sabbath."

In other words, the higher good is the true locus of morality, and it can vary from situation to situation. That is why 'moral standards' should never be used as a clobbering machine, least of all by Christians.

Arising as they do from the cumulative experience of past generations, those standards give a good and necessary steer most of the time. At other times they can become oppressive or perverse. An action is moral not because someone else imposes it as the proper thing to do. It is moral when you come to that decision freely for yourself.

And how do you decide that? Paradoxically, this is where Christianity is most subversive of traditional morality, and most relevant to a society that has wearied of the Church.

It does not say: "Here are the rules, so conform." It asks of every situation: "What does a love that respects persons, senses their need, nurtures their well-being, require here?"

Wherever the question is asked in that way, there is no moral wasteland.



Ian Harris



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## Lectionary 2016/2017

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Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to [wendyk@methodist.org.nz](mailto:wendyk@methodist.org.nz)



# Creating community in the heart of Auckland

By Paul Titus

*The new acting superintendent of Methodist Mission Northern's three trusts sees the role as an extension of his work as 'chaplain at large' for the Auckland city centre.*

Rev John MacDonald has been appointed interim superintendent of Methodist Mission Northern, Lifewise and the Airedale Property Trust.

Methodist Mission Northern board chair Marion Hines says John will lead the Trusts' executive team and ensure the Mission's values of respect, courage and integrity are reflected in the Trusts' work.

In 2013 two central Auckland congregations, Methodist Aotea Chapel and St James Presbyterian, appointed John as a chaplain at large to bring a new style of ministry to the inner city.

John's ministry evolved to become 'Splice', which aims to build a sense of community and connectedness in the heart of Auckland.

"Auckland's city centre has undergone a radical transformation in the last 15 years," John says. "In 2000 it had about 2500 residents, now there are more than 40,000 residents."

"A large number are students who attend the University of Auckland, Auckland University of Technology and other tertiary institutes. Many of them live in small, cheaply built apartments, some of which are not fit for human habitation."

"Others are office workers, and some are retired people who

have sold their home to experience life in the inner city because there is so much going on. Many homeless people also prefer to live in the city centre for the same reasons - because there are lots of people and life is interesting."

John says central Auckland's population is very diverse. It is made up of people from more than 130 ethnic groups. Half were born overseas, and for many English is their second or third language.

When he was appointed chaplain at large his first task was to come to grips with the nature of the community.

"I spent 12 months walking, watching, listening and talking to people. I met people in cafes, waterfront bars and on the street," John says.

"What I found was that while the population of the central city had grown quite large, there was little or no social infrastructure. This is an area of just 300 hectares that fills up with 90,000 workers on week days."

"While there were lots of people, many were isolated and there was little sense of community."

"I felt we needed to bring soulfulness into the soul of the city. We set out to encourage people to engage with each other, enjoy each other's company, and become part of a neighbourhood."

John and his team chose Splice as the name of the ministry because their goal was to splice together the residents' multiple strands of ethnicity, language,

culture, and experience.

Splice's purpose was not to bring more people into the pews of the two congregations that sponsored it but to encourage and help organise small-scale events where people could come together over shared interests.

These included yoga classes, chess, knitting, poetry readings, musical events and barbecues.

"Our role is to enable and support. One of our main aims is to get people engaged with the local arts community."

"We helped organise an exhibition by a well-known artist who has the ability to bring traditional Maori and other ethnic art together. Another young woman offers life drawing classes twice a week."

"One Sunday I handed the worship at St James over to a young Polynesian poet. He now does workshops and one of our most sceptical parishioners is his biggest promoter."

Splice is not singularly Christian in its message. It is based on shared values, openness and inclusivity.

"When Jesus was overwhelmed with his own faith community he retreated to the desert for 40 days. He came back a different person. His new truth was about doing the right thing and he learned from women and people of other religious groups," John says.

"That is what needs to happen in our society. We need to have conversations and be open and brave enough to see truth in a huge range of cultures."



Artist Selwyn Vercor and volunteers at a Splice Chinese New Year event.



Chaplain at large Rev John Chaplain (right) with Sarah Lancaster.

John says the Auckland City Council and community boards are very supportive of the work Splice is doing. Splice has developed a website and promotes its activities through social media and advertisements.

He sees its approach as one that can address homelessness and inequality because these are problems that we have created as a community and therefore ones that we must deal with as a community.

# Christchurch city chaplain starts with open book

By Paul Titus

*The disruptions of the Christchurch earthquake have prompted the Durham Street Methodist Church to rethink how it offers ministry and witness in the city centre.*

As the congregation works through its plans to rebuild on its former site, it has appointed Rev Rob Ferguson to serve as its 'chaplain to the city'.

Parish steward Digby Prosser says the congregation discussed different ways of being present in the city centre and decided to appoint a chaplain to engage with residents and other members of the community.

"We did not want to sit and wait for people to come and join us on Sunday morning. We want someone who can help us meet people where they are," Digby says.

"The world has changed rapidly over the past 15 years and not only because of the earthquakes. The earthquakes have given us an opportunity to experiment with ways that we can be church in future."

"It has given us a chance to ask ourselves 'Why do we do church?' Traditional church presents a theology and expects people to conform. We are saying let's go out and engage people where they are and see where that leads."

Durham Street's decision to sponsor a chaplain to the city came out of a series of reviews and planning discussion led by the Central South Island Synod and former presbyter Rev Dr Mary Caygill.

Rob will take on the role in July. He comes to the position after 10 years with the Presbyterian congregation of St Ninians in Christchurch. Prior to this he held

Methodist and Uniting appointments in Beckenham and St Albans in Christchurch and in Taranaki and Palmerston North.

He says his ministry has always straddled the Church and the community. In addition to his parish work he is a hymn writer, blogger and philosopher.

"I actually retired at the last Methodist Conference but when I saw the ad for the city chaplain's position I could not resist."

"It is difficult to give a concise job description for what I have been asked to do. The chaplain is expected to offer ministry to, of and with the people of central Christchurch."

"At first I will have no office, just a laptop and cellphone. I intend to walk the streets and get a handle on what the inner city looks like and feels like."

"Some people have suggested I lead a Wednesday morning service but it could just be a breakfast group if that is what people want."

"The point is not to put more bums on pews, although that might happen in the long term. Rather the aim is explore what people want and need both spiritually and to address social issues such as inequality."

Digby met with Auckland's chaplain at large Rev John McDonald when the Durham Street congregation was establishing its chaplain position. Although the two chaplaincies are similar, the situation in the two cities is very different.

Rob says the best example of how he will approach the job is when a staff person died suddenly at a nearby mall when he was at St Ninians.

"People who worked at the mall were upset and they were uncomfortable at work. They asked me to lead a service and I crafted a ceremony after talking to people so I could present a spiritual message they were comfortable with."

"I did not come and say this is how we are going to do things."

The chaplain position is full time. Funding for it and a ministry team for Durham Street will be provided half by the parish and half by Methodist Mission Resourcing with some additional funding from the Central South Island Synod.



Durham Street steward Digby Prosser (left) and chaplain to the city Rev Rob Ferguson.



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Refugees stranded at a train station in Budapest, Hungary.

## Encounter with refugees stirs young Kiwi to help

*A former Kiwi journalist, who stumbled across thousands of desperate refugees stranded in a Budapest train station last year, has been moved to volunteer in camps around Europe.*

Initially Sophia Duckor-Jones did what she could to help raise money to buy clothes, food and water for those who were stranded but she felt it was not enough.

She says just moving on with her globe-trotting adventures without a second look is not an option.

"I always felt guilty leaving to continue with my own OE," she says. "Nothing could erase the faces that I saw."

Sophia says before her experience in Budapest she was "pretty naive".

"I knew about the situation in Syria but I always felt so far away, and I guess I didn't really know about the true horrors of war until I saw these refugees first hand."

This year, Sophia has decided to spend three months overseas in Greece, helping out at various refugee camps, with plans to eventually head to Turkey.

Her first stop, in mid-April, was a refugee camp at Ritsona, just outside Athens. It holds about 900 refugees.

She says she has been moved to tears in the few days she has spent helping volunteer organisations and meeting people "just like her" who have been forced to leave their homes and lives behind.

"I have started to become friends with the refugees, which is lovely, but it makes everything so much more emotional."

Sophia recounts meeting a man from Syria who worked as a teacher.

"His wife is pregnant with their first child. They want to get to Germany, but don't know when that will happen. His first child could be born in the camp."

Sophia says it is so important to remember that refugees are people "just like you and I".

"They are mothers, fathers, sons, daughters, brothers and sisters. They are the victims of this war, and they have been left with nothing but the clothes on their back."

"They didn't ask for this to happen, they were forced out of their homes, the places they love."

While she is realistic her efforts won't put an end to the tides of humanity fleeing their homelands, at the very least Sophia hopes to show those in need that people do care.

"I want to remind them that the world does care and that there are people doing all they can to help them."

After her first stop Sophia hopes to go to other camps in Greece and is even considering going to Turkey at a later date.

Anyone who wants to help Sophia can donate on the helprefugees page on the givealittle website.

## Dazzling array of worship resources online

*In the digital age more and more preachers look to the Internet in addition to or rather than their library when they come prepare their Sunday services.*

The Internet provides easy access to material from all around the world, of course, but if you want something with a New Zealand or Australian theme there is also much to choose from.

Methodist Central South Island Synod superintendent Rev Kathryn Walters regularly visits a number of websites, including textweek.com.

Kathryn says textweek offers links to other websites for various aspects of worship and ministry. It has sections for liturgy, music, children's talks, movies, and exegesis.

Each week textweek offers a collection of website links to resources which relate to the weekly readings. Through these links Kathryn has found some of her favourite websites including ministrymatters.com, sacredise.com and lectionarysong.blogspot.co.nz.

"Sacredise.com has awesome contemporary prayers in common language from the heart, a reflection with the lectionary readings and applies that to a local and global context. Inspirational and challenging," Kathryn says.

Popular Christchurch hymn writer Rev Bill Wallace has nearly 300 hymns, songs and choruses published on the Internet. Many can be found at the Progressive Christianity website.

A search for William L Wallace on Google turns up hundreds of pages with his worship and liturgy resources. Among them is Mass of the Universe, an ecologically-orientated communion service with a PowerPoint presentation.

Most of Bill's work can be downloaded for free and you can even listen to a sound recording of the hymns. Some of Bill's hymns are also posted on the Methodist Church of NZ (MCNZ) website.

MCNZ Mission Resourcing director Rev



Trevor has developed a website (trevorhoggard.com) where he has posted a selection of his sermons written during his 30 years in ministry.

Trevor says he posted them after numerous requests to do so, and they are available if anyone needs help getting a sermon off the ground.

His website also carries some of Trevor's reflections on the Methodist-Catholic Dialogue. These are informed in part by his experience serving in Rome as the Methodist representative to the Holy See from 2006 to 2011.

For a number of years Rev Andrew Gamman prepared 10 Minutes on a Tuesday for the MCNZ to provide contemporary worship material for Kiwi congregations. The 10 Minutes on a Tuesday material is still archived on the MCNZ website.

Today Andrew prepares similar resources for his Taking Flight website. He says the aim of Taking Flight is to apply Biblical readings to 21st century living. It includes references to contemporary news items as well as current movies and music. Taking Flight is available through subscription.

Like Kathryn, Andrew is a fan of textweek.com. He also gives thumbs up to dramatix.org.nz, which he says is the world's largest

Christian drama website and is Kiwi as well.

"Hymnary.org has thousands of hymns that you can click on to hear and if they are out of copyright the scoresheets are available as well," he says.

Rev Andrew Donaldson uses a number of websites to source hymns including hymntime.com, hymns.org, hymnal.oremus.org and progressivehymns.com.

Andrew Donaldson uses the websites of a number of theologians from the Uniting Church in Australia for liturgy and lectionary resources. They include Rex Hunt (rexaehuntprogressive.com), Bill Loader (whose homepage is on the Murdoch University website), and Howard Wallace for Old Testament material.

For LGBT material Andrew Donaldson uses the 'out-in-scripture' page from the Human Rights Campaign website.

Former Trinity College principal Rev Dr David Bell has created his own website - kiwiconnexion.nz. It is a forum where a number of NZ ministers and ministry students share resources and ideas, and it offers material on evolution, science and religion.

Fie kamata ha me'a 'oku kehe mo fo'ou ange? Me'a mai 'o ako 'i Laidlaw!

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# Holy Spirit comes at Pentecost

*The fire of God's Spirit empowers us to walk on paths we may not have chosen and to peripheries where we may not have gone.*

Peter and the disciples denied, betrayed and deserted Jesus but the Holy Spirit later inspired them to relentlessly proclaim the Good News.

The Holy Spirit came upon the gathered disciples on the day of Pentecost, the 50th day after the Sabbath of Passover Week, also known as the Feast of Weeks, the Feast of Harvest and the Day of First Fruits.

The scripture readings throughout the Easter season have led us in an adventure through some acts of the Spirit in the early church.

This band of faithful individuals responded to God's powerful presence in their lives and committed themselves to mutual ministry although they denied Jesus then he was crucified.

Paul was persecuting the Lord's

disciples in Jerusalem but when he travelled to Damascus, he was stopped on his tracks. He was made to turn 180 degrees and instead of persecuting Christians, he was empowered to proclaim God's goodness and mercy to the entire world.

The wealthy woman Lydia of Philippi was a dealer in purple cloth and also revealed to be a worshipper of God. She opened her heart to the Lord and she was baptized together with the members of her household.

Lydia opened her house and offered hospitality to Paul and his companions.

After a time of despair, disillusionment, and fear the Holy Spirit intervened. All those who gathered to celebrate the Jewish festival of Pentecost were amazed to hear Galileans speaking a multitude of languages for they were well-known for being monolingual.

This was convincing evidence to the disciples that their mission was to spread

beyond their community and nation.

With the coming of the Spirit, individuals and the church experienced a quality of life that was beyond their own natural powers.

The Spirit came to unite believers in an unparalleled manner. The Spirit came as a promise, not as law and as a gift, not as a challenge. He came sovereignly, not conditionally.

With the coming of the Spirit at Pentecost, the ministry and mission of Jesus was made universal.

The wonders of God were declared in various languages according to those who were present. They were amazed and perplexed. They asked one another 'What does this mean?'

Then Peter stood up with the 11, raised his voice and addressed the crowd. He referred to biblical authorities that the crowd of Jews and Jewish converts knew and trusted - Abraham, Moses, and the

## MOTEKIAI FAKATOU REFLECTS ON ACTS 2

Prophets.

In this way Peter let the crowd know that this coming of the Spirit was the action of God, not a random event.

Peter's words related not only to the traditions of his hearers but also to their recent experiences, for the Jesus they had known was empowered by this same God (Acts 2:22-24).

With Peter's speech, the disciples begin a public ministry that was and continues to be energised by the Spirit's indwelling and fuelled by the Spirit's power. Are this public ministry and this Spirit still at the heart and soul of our church today?

As we celebrate the sustaining presence of God's Spirit within the church, may we be empowered to walk in unfamiliar places and reach those in the margins.

The Spirit gives the church its mission and the power to undertake it. As you look into the future, consider what mission the Spirit is giving to you and your church.



## Church on the fault line



*Back in 2001 when I was appointed minister to Wainoni Methodist Church in Christchurch, a group of members approached me to express their concern about the*

*future of the church.*

Membership was dropping, outreach to the wider community was minimal and the congregation was growing more inward looking. The church was, in a way, stuck.

As a result of that discussion, a small group decided to explore what could be done to revitalise the congregation and reach out to the community. The result was a door to door survey asking local people what the church might offer.

The consensus that emerged was that the church could become a gathering place for older people. It could offer opportunities for people to meet, discuss

local concerns, and participate in programmes.

In other words, the church needed to be not only a place of worship but a community hub.

With the support of the Leaders' Meeting, the church decided to apply to the Prince Albert Trust for assistance. To their delight they received a start-up grant so a small coordinating committee was established, which went on to form a trust.

It appointed Betty Chapman as a community worker.

When the 2010 and 2011 earthquakes devastated Christchurch, the Wainoni Avonside Community Trust and therefore the church became a critical community hub. The church played host to the Canterbury Earthquake Recovery Authority, the Earthquake Commission personnel, CanCERN and government officials as well as local people who wanted to know what was happening.

By opening its door to the community, everyone from politicians (including the

prime minister) to vulnerable people living in broken homes and bumpy streets, could meet and share their concerns.

Wainoni Methodists provided vital support and encouragement to many even when its members were living their own earthquake stories.

From a vantage point just down the road, I could see the church being transformed. It fits with Robin Meyers' idea of an 'underground church' - a faith community recapturing the way of Jesus through its actions.

In the 1960s during the civil rights struggle in the United States, my bishop appointed me to an inner-city church located in the heart of a deeply divided community. The people were vulnerable but this time the pain was based on race and prejudice.

Like Wainoni, the predominantly white congregation in Philadelphia decided to open the church to the community. Almost overnight the church became a community hub for people who were hurting and for

those wanting change. People from the neighbourhood took over the church and made it their place.

During my time there Dr Martin Luther King Jr was a powerful voice challenging the injustices that were destroying the fabric of the country. He wrote his unapologetic and powerful Letter from a Birmingham Jail which is required reading.

Arrested for being an extremist, King responded that "Jesus was an extremist for love; that Amos was an extremist for justice, that Paul was an extremist for the gospel." The question, he argued, is not whether we will be extremists but "what kind of extremists will we be. Will we be extremists for hate or for love?"

The church can focus its energy inward. It can fill in the forms and pray for the world beyond its doors, or it can open itself to the community and risk being a place of transformation. For me the decision was made for me long ago by the people I met in inner city Philadelphia.

## CONNECTIONS

By Jim Stuart

## What does it mean?

Lyn Heine, UCANZ Standing Committee co-chair.

*Three men walk into a pub and lean on the bar with their drinks. The one in the middle turns to one of his mates and says, "What is God?"*

His mate replies, "God is Love." The man on the other side taps him on the shoulder and asks, "What did you say?"

"I asked him what is God."

"Yeah. And what did he say?"

"He said God is Love."

"What does he mean?"

And there we have it, the challenge of being human and particularly humans involved in faith communities. What does it mean?

We are a meaning-making people - from way back. We all share the very human tendency to take simple things and complicate them, disagree

about what things mean, and shy away from working with what we hold in common.

The opening joke was told to me by a good Catholic friend. We stood together in the Warehouse laughing because we both knew what it meant and what it has meant over the years since Jesus the Christ walked and taught on earth. The alternative was to weep because of what it meant.

Love your neighbour. Love your enemy. Follow me. Abide in me and I will abide in you. Be one as I and my father are one.

What does it mean to say we follow Jesus the Christ? What does it mean to say love your neighbour and your enemy? What does it mean to 'build the Kingdom here on earth?'

What does it mean to be part of a

denomination? What does it mean to be part of a Cooperating Venture?

For the last eight years we have had the wisdom and gifts and generous sharing of these from Peter MacKenzie as the executive officer of UCANZ. He has helped all of us involved with CVs to make meaning of what this expression of Christian living can look like.

Local churches have enjoyed Peter's presence when he took services and provided teaching. Regional bodies have appreciated his knowledge and the help he gave to understand the difficulties they have come across. Partner churches have been wisely guided to understand their responsibilities to the local churches and to each other.

Peter is a meaning-making person,

and we are thankful for his storytelling, his hospitality and his ability to grow living things.

And for his work on the new simplified Procedures for Cooperating Ventures, his availability and responsiveness in his role with UCANZ, and relationships he built throughout the CV landscape.

All these gifts and his legacy will continue to take on additional meaning as UCANZ Standing Committee moves both to replace Peter and fulfil its role of encouraging local CV churches in their faith life and engagement with their partners, and of assisting the partners to fruitfully engage as well.

What does it mean to be a CV? Let's find out together.



## Heroic effort saves historic church

*After a tricky night-time relocation, Christchurch's historic Richmond Methodist Churches now have a new home on the city's outskirts.*

Richmond Methodist Church was one of the saddest victims of the 2010 and 2011 earthquakes. While most Methodist congregations in the region have been able to repair or replace their buildings, the Richmond congregation was deemed to be too small to warrant restoring its two 19th century wooden church buildings.

As a result, the land on which the churches sat was sold to the neighbouring Richmond Working Men's Club on the condition that the quake-damaged buildings were removed.

The two churches (built in 1869 and 1878) were put up for tender, and, while most of those who expressed an interest backed off when they realised the scope of the task required to move them, one party persisted.

Pam and Ken Jackson bought the buildings and then went through the elaborate consents and logistic process to have them relocated from Stanmore Road to a property they own on Marshlands Road, north of the city.

Pam says her love of historic buildings and her respect for the craftsmanship and native timbers used in earlier generations led

her to buy the churches.

She is unsure what their future use will be once they are restored but she hopes they can be used to celebrate weddings as they once did.

"The whole process was quite stressful and it cost more than would have been justified if it was purely a commercial decision," Pam says.

King House Removals shifted the buildings the six kilometres to their new home. The larger of the two buildings was shifted using a trailer with five axles.

Once it was on the trailer, the top of the big church was 12m high. More than 60 power lines had to be dropped along the route to make way for trucks, and Pam says there were a number of close shaves manoeuvring around overhead signs, trees, street lights and traffic lights.

"The land where the buildings now sit is peat. To prepare a foundation we had to dig out the ground and compact it with tonnes of gravel. We built the concrete foundation on top of this," she says.

Bruce McCallum was Richmond Methodist's lay minister from 2008 to 2013. He says he is very pleased that Pam persisted in her efforts to buy the churches. If she had not, they would have been demolished.

"It is an incredible thing that someone came along to rescue

the two old buildings. The old identities from the congregation are thrilled to know it won't be destroyed," Bruce says.

"At its new location it is in a lovely setting in front of a row of trees. It can be clearly seen from the road."

The Richmond congregation has now joined the joint Methodist-Presbyterian Crossways Community Church in Shirley. Money from the sale of the Stanmore Road land is available to Crossways' approved capital projects.

Pam says the church was built for people of the community and she wants to include them in its history.

She has received some of the old Richmond Methodist attendance rolls and intends to archive them. She wants to create a digital resource where people can look up details and photos of former Richmond Methodist congregations.

She would very much appreciate copies of drawings or photos of the buildings and/or marriages, christenings and other events that took place in them. She particularly wants an image of the older, smaller church so it can be restored to its original design.

To contact Pam Jackson regarding memorabilia from Richmond Methodist Church, call 021 933 939 or email [pam@jsm.net.nz](mailto:pam@jsm.net.nz).



Pam Jackson (right) and Bruce McCallum in front of the Richmond Methodist church buildings at their new home.



King House Removals transported the churches to their new home on April 30th.

## The Shed offers Coast youth fun and support

By Hilaire Campbell

*For the youth of Greymouth The Shed is a second home.*

What used to be a factory that manufactured kitchens is now a fully equipped youth centre. When Rev Tim Mora and his wife Nicky came to the Coast to serve in the Greymouth-Kumara Anglican Parish 18 years ago they saw the building's possibilities.

"The Shed has everything for youth - a playing field, a sunken fire pit great for toasting marshmallows, an outdoor chess board and mini golf.

"Inside it's very functional. There is a kitchen as well as TV, computer, gaming and music rooms, basketball, table tennis, a gym and art room.

"We've got it all," Tim says. "But the main thing is it's comfy. We wanted to create a safe space."

The Shed programme is an inclusive, community-based one. Youth leaders and mentors come from across a variety of churches - Anglican, Elim, Methodist, Baptist and Catholic.

"But it's not just the churches," says Tim. "It is also the support of the wider community, local businesses and community organisations that enables The Shed to exist. We couldn't do without them."

Nicky and Tim are foster parents with grown children. Between them they have more than 50 years of youth work experience. Often they are the 'go to' people in the community when it comes to youth matters.



All of Greymouth's churches and many community groups support The Shed youth centre.



Young people can be themselves and have fun and at The Shed.

"We regularly have 80 plus youth on a Friday night and our roll tops 230 youth from across the district. That is close to a third of the 750 teens living here," says Nicky.

Nicky mentors, guides and encourages but says the programme is only possible because of the large team of volunteers.

She organizes Friday night socials and Sunday youth services that balance spiritual and social components.

Other events are opp shop balls, Shed Idols, movies and 'girls and guys' nights. These are popular, partly because of The Shed's ethic of respect for everyone, positive

peer pressure and no bullying. Nicky says one teen calls The Shed "a sanctuary".

Nicky says some adults malign young people but "when you believe in them they are the best. Kids have to feel safe in their skins, use all their gifts, and above all have fun. We mustn't forget that."

Nicky and Tim are enmeshed in their own community but say it's vital to hook up with other organizations. As members of the West Coast Youth Workers Collective they are closely connected with CYFS, police and the District Council.

Nicky says they have an eye to the future. "If we want future leaders and volunteers we need to

teach them compassion now. Our Emerge Leaders Team is doing just that."

The Shed does the 40 Hour Famine, paints faces on Waitangi Day, and raises money for the Tearfund and Tree of Hope.

"We need to empower kids to serve at a global as well as local level. To think outside their own personal world."

The West Coast has the same problems as anywhere - teenage pregnancy, drug use, and alcohol. Some young people have had difficult childhoods and Nicky knows from experience how hard it can be to make a new life so she is able to get alongside struggling young people.

Over the years over 2000 teens have experienced The Shed. Some are now in their 30s and with Facebook Tim says they never lose touch.

Greymouth Uniting Parish steward Thelma Efford says the Parish fully appreciates Tim and Nicky's work.

"Many young churchgoers and community youth have benefited from their experience, and our members support their group any way we can. It is very important for Christian outreach."

Funds from the Methodist Church's Camp Snowdon Fund have helped The Shed over the last decade.



# A Lenten walk for others



David Hill starting his walk in Kaikoura with his son Tristan.



David Hill (second left) with supporters (from left) Waimakariri MP Matt Doocey, Stephen Walters, Julia Howard, Jan Patterson, Robyn Andrews and Laura Melville.

Six months ago Methodist Publishing Board chairman David Hill set out to do a series of walks during Lent and Easter to connect with different congregations and raise money for Christian World Service (CWS) appeals.

"While driving to work the day after discussing cholesterol medication with my doctor, I decided I would set myself a challenge but I thought why only do something for yourself, when you can help others in the process," David says.

"A metaphor for my challenge comes from Isaiah 65: 'The former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating'.

"I launched Walk for Others at New Brighton Union Church on Sunday, February 7. Christchurch East MP Poto Williams was there to speak about community wellbeing."

During Lent and Easter David walked, sometimes with others and sometimes alone in Rangiora, Timaru, Kaiapoi, Kaikoura, Hanmer Springs, Oamaru and east Christchurch.

On Ash Wednesday, February 10, he walked around 10 km from Rangiora New Life School accompanied by representatives from the school, Waimakariri MP Matt Doocey and members of Wellbeing North Canterbury.

They finished at the Trinity Methodist Church in time for a healthy lunch served by the local congregation.

Next up David walked in Timaru, where he was sponsored by his uncle and his wife, John and Beth Doak, at Parklands Motor Lodge, after a 10km walk.

Then he ventured to Kaiapoi, where he was joined by Rangiora New Life School principal Stephen Walters and members of the Kaiapoi Co-operating Parish, which hosted the group after the walk.

David says the most challenging walk was the Kaikoura Peninsula Walkway. It is a journey of 11 km and includes the odd steep climb although the stunning views certainly make it worth the effort.

Next up was Oamaru, where he

led a 10 km walk to help the Waitaki Presbyterian Parish launch the North Otago Tonga Engagement (NOTE), a fundraising initiative through CWS to support villages in Tonga.

"The walk in Oamaru was by far the most successful. There were about 50 walkers at the start, and it swelled to more than 80 by the walk's end when we had a barbecue and umu lunch.

"Lamentations chapter 3 says 'It has made my paths crooked'. You don't get much more crooked than when you follow a river. This was the task facing me on Easter Sunday as I lined up for the annual dawn service on New Brighton beach, with several east Christchurch congregations.

"After breakfast at New Brighton Union Church, I embarked on a 16km journey following the Avon River to Hagley Park. I stopped off to join the service at Wainoni Methodist Church to share my story.

"On this walk I managed to raise \$150 for Haiti and \$180 for the Philippines, a far cry from the \$6000 raised at NOTE's launch."

David says after seven walks in seven weeks he decided to venture south to Dunedin to walk around the hills and streets of Green Island and Abbotsford.

"After the challenges of Good Friday, the message of Easter calls us to make changes in our lives and rise up for a new beginning.

The Easter Sunday walk may have marked the end of this challenge, but it is just the beginning. There are plenty more journeys, stories to share and reasons to rise up. As American evangelical Christian writer Brian McLaren puts it, Easter is a time to be 'truly alive'."

David says he has ideas for future walks and is keen to link up with local parishes and fundraising initiatives. One possibility is a Holy Trail walk linking congregations in the evolving 'Eastern Alliance' in eastern Christchurch.

If you would like to be a part of the journey, you can like his Facebook page - Walk for Others - or get in touch by email [dphil@xtra.co.nz](mailto:dphil@xtra.co.nz) or phone (03) 383 5957 or 027 421 3761.



Walking the Kaikoura Peninsula

## A place to call Home



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

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

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

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

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



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



# New way to help Syrian refugees

*Christian World Service has launched a new way for people who want to help raise money and awareness for Syrian refugees.*

The first ever Operation Refugee kicked off last month when five people picked up the challenge to live on the same rations as a Syrian refugee from 16 -20 June this year.

CWS is looking for 100 people who will join the challenge to raise at least \$500 through sponsorships.

"When people see the many refugee stories on our media, they want to know how to help. Going to Europe or the Middle East will create more problems and is very expensive. Operation Refugee is a way people in New Zealand can send refugees the help they want and need," says CWS national director Pauline McKay.

CWS has prepared a toolkit and enlisted chef Grant Allen to provide recipes and encouragement. You can sign up at the CWS operation refugee website and set up a personal fundraising page.

CWS will send a box of rations and asks participants to purchase the rice they will eat. People are encouraged to sponsor participants to help them reach their fundraising goals.

Money raised will help people from Syria find food, medical care and education they need to survive.



*You can raise funds for Syrian refugees by living for five days on the same rations they have.*

Participants will have an opportunity to get a taste of a limited menu and share their story with friends and family.

CWS is raising funds to support the work of the Department of Service to Palestinian Refugees who began assisting refugees in 1949.

Operation Refugee is based on the Ration Challenge devised by Australian colleagues Act for Peace.

# Tonga rebuilds, prepares for the worst

*A few months after Cyclone Ian ripped through Tonga's Ha'apai group in January 2014, Christian World Service international programmes coordinator Trish Murray met Mele.*

Like many others, Mele Lepolo feared for her family while she sheltered from the cyclone storm in a neighbour's house. Visiting Ha'apai last month, Trish was glad to catch up with Mele and inspect her new home.

The two room house built by the World Bank is solid and built to be cyclone resistant Trish says. The girls and women sleep in one room and the other is used as a sitting room.

The house not big enough for the whole family, so four sons sleep in the makeshift house they built after the cyclone. Mele's water comes from a new tank and they use the bathroom facilities of the old house.

The Government of Tonga applied to the World Bank for funding to provide houses for vulnerable people. These are single parents, large families of six or more, heads of household aged 65 or older, those with family members who were disabled, and people with low or no remittances.

Efforts to reconstruct 1100 dwellings in Ha'apai to disaster resistant standard are due to be completed by June 2018. Half of the US \$12 million cost will be met by a grant from the World Bank and the rest from a low interest loan.

By December 2015, the World Bank reported more than 307 new one and two roomed homes had been completed.

Across the islands in the Ha'apai group there is a mixture of makeshift and new houses. The Red Cross and the Church of the Latter Day Saints have built some houses.

The cyclone was estimated to have cost Tonga US\$49.5 million. Modelling



*Mele inside her new home.*

by the World Bank predicts Tonga will lose on average US\$15.5 million per year as a result of earthquakes and cyclones. This will amount to 14 percent of GDP in years when a major disaster occurs.

According to the World Risk Report 2012, Tonga is the world's second most at risk country from disasters out of 173 countries surveyed.

Trish says despite this, with the leadership of CWS partner Ama Takilao, the gardens were flourishing.

"Demonstration plots have inspired residents to plant new and bigger gardens at home. Housing remains a big issue. If another cyclone strikes soon, I am not sure everyone on Ha'apai will have adequate shelter to protect themselves," says Trish.

# World Humanitarian Summit

*Disaster response will be one of the areas of focus in the first United Nations World Humanitarian Summit to be held in Istanbul, Turkey from 23-24 May.*

The New Zealand Government will send a delegation to help formulate the global humanitarian agenda for the next decade.

The aim is to establish new ways to stop crises from developing, address the root causes of conflicts and prioritise funding for the most effective response.

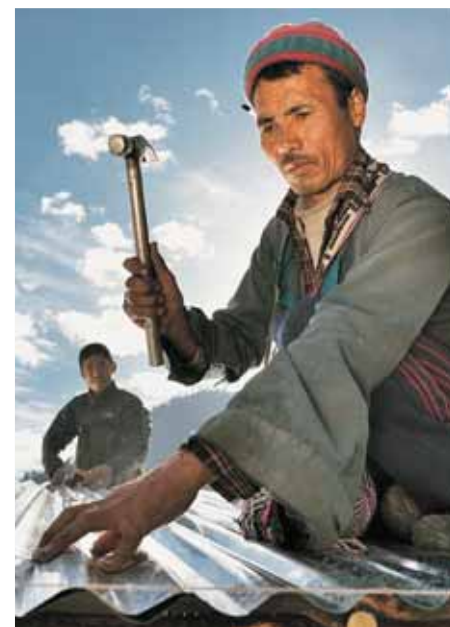
Conflicts can last for decades and the failure to resolve long term grievances can fuel others.

Palestine and Israel continue to be a flashpoint underlying regional conflicts in the Middle East. Last year, global military spending topped US\$1,676 billion, an increase of one percent in real terms since 2014 according to the Stockholm International Peace Research Institute.

ACT Alliance (Action by Churches Together) is one of the many non-governmental groups seeking to influence the Summit. Like other groups, ACT Alliance advocates for a shift toward locally-led responses.

Their vision is to for resilient communities to define their own needs and lead the response rather than rely on others for emergency support. Training people in disaster preparedness and giving them the tools they need to recover is what resilient communities need.

ACT Alliance is also campaigning for the people who provide help to be



*The best way to help people rebound after a disaster is to provide them the training and tools they need meet their own needs.*

accountable to the beneficiaries for the results and for better access to people living in fragile states and protracted crises.

"How communities rebuild after disaster will make a difference when the next storm comes. Here in the Pacific, we know the predictions are for more intense storms, so it is critical that we give local people the means to survive and rebuild. If we don't, the level of poverty will rise," says Trish.

## KEEP HOPE ALIVE



## Get more help

to Syrian refugees needing food and support.

Eat the same rations as a Syrian refugee from 16 -20 June and get sponsored.

Find out how you can be part of Operation Refugee:

[www.cwsoperationrefugee.nz](http://www.cwsoperationrefugee.nz)

Phone: 0800 74 73 72





## Creating Welcoming Churches - A Disability Resource for Faith Communities

*This booklet is designed as a practical resource for churches. It begins with a challenge to think about disability and see it not as relating to individuals but as a social barrier.*

"Disability is the process which happens when one group of people create barriers by designing a world only for their way of living, taking no account of the impairment of other people."

If barriers exclude anyone from community then, if we truly believe in the right to life with no artificial restrictions, we must act to remove these barriers so that no one is excluded and all are made welcome.

Within the Christian community of the church this is a response to Jesus who came to bring life in all its fullness for everyone.

Language is important when speaking of disability. There are no disabled people only people with a disability.

We all have various levels of ability and disability and there is a place for all within the church as the Body of Christ. One important role of the church is to mould a



relationship of respectful equality.

This includes recognition and encouragement of human potential rather than being fixated on physical limitations and obstacles. We are encouraged to look for people's ability that may be developed rather than seeing disability that limits possibilities.

The booklet makes suggestions on ways to enhance the dignity of people with any kind of disability. An important starting point is that those who have disabilities should always be consulted about changes to worship or church property that will affect them.

Sighted people, for example, can never know what is best for people with visual disabilities. I remember learning about this from working with a colleague with severe visual impairment.

He had his own way of doing things. He told me clearly, 'I cannot see but I can feel. Do not assume you know what I need.'

Suggestions in the booklet about communicating with

people with disabilities will repay careful study.

Some standards regarding the physical environment may be set out in legislation or codes of practice but, as the booklet states, "Never do less than is set out in the standards and, where you can, do more." A handy accessibility checklist is included.

The booklet has stories that show how 11 churches have acted to become more accessible so that all people feel they have a place within the community of faith.

Questions for group reflection invite congregations to consider how to encourage participation, build relationships and listen to people.

Churches are encouraged to consider observing Disability Awareness Sunday and details are given of further sources of information about all aspects of disability awareness.

The booklet includes quotations and drawings to stimulate thought and challenge presuppositions. It is the kind of resource that all church leaders should seriously consider reading, thinking and talking about if churches really are to be welcoming communities.

Copies are available from the DSF Network.

## People of the Light

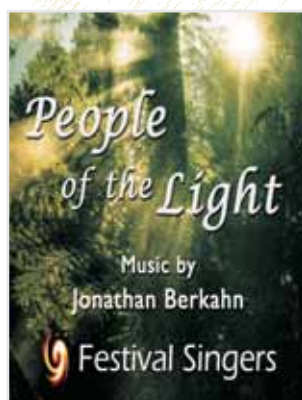
*Since its inception in 1976 with Guy Jansen as musical director, the Festival Singers of Wellington has encouraged young performers and introduced new music to swell the great sea of faith.*

People of the Light continues this tradition under the direction of composer Jonathan Berkahn who has been a choir member since 1990, accompanist (1999-2013) and is currently musical director. Jonathan is also director of music at an Anglican parish in Khandallah.

The music follows the Church year, beginning with songs for Advent and Christmas. These first four songs are filled with Advent expectation and the certainty that God's care is ever-present.

Go to Dark Gethsemane prepares us for the 12 pieces of an Easter cantata, The Third Day, in which the musical settings and words heighten the pain and poignancy of the familiar sequence of events.

In The Third Day we hear many voices anew: Judas in torment, mother Mary tending the body of her son, sorrowing



women early in the morning, the angel who speaks to these women, the friends, confused and fearful, in the locked upper room, the travellers on the road to Emmaus and doubting Thomas.

The cantata concludes with the Great Commission and a triumphant finale dances along supported by a blend of instrumental sections and full choir.

The cantata is followed by Such Love, a beautiful setting of 1 John 3:1-2, 16-18, and choral settings for the traditional words of the Magnificat and Nunc Dimittis.

People of the Light concludes with a blessing based on Psalm 27.

Delightful instrumentals include pieces of Celtic music. The cantata opens with Easter Snow and at the end finale slides into The Early Morning Set, with lively melodies to complement the fervour of the preceding piece.

There is plenty of variety in this CD. Fourteen instrumentalists are named in the list of performers, three of whom play more than one instrument. Soloists, ably supported by women's and men's voices and full choir,

enrich choral textures.

Some songs, such as Pieta, resonate with gentle tenderness. With its lilting cadences, Pieta is part of a long tradition in religious art depicting Mary cradling her crucified son. Gently, Gently, Lift Him may well move you to tears.

In contrast, Do You Remember? presents the events of Good Friday with a series of questions, reflective and restrained, juxtaposed with sections of harsh words and percussive sound striking like whips.

The music is attractive and memorable. The language is steeped in Biblical allusions and quotations so that it is familiar but not so familiar that it washes blandly over the listener.

All sources of words are acknowledged and elsewhere Jonathan shows his expertise in setting his own well-chosen words to music.

Jonathan hopes that the music will speak to any who will hear. This reviewer found this to be true. Immerse yourselves in these songs and the words and you will be richly rewarded.

*Music by Jonathan Berkahn performed by the Festival Singers 2015*

*22 tracks, playing time 78:33*

*Reviewer: Jill Meredith*

## Book tells Methodist mayor's tale

*Last month Christchurch mayor Lianne Dalziel helped launch a new biography of former Christchurch mayor and staunch Methodist lay preacher Henry Holland.*

Henry (or Harry) held the Christchurch mayoralty from 1912 to 1919, a period marked by World War I and the influenza epidemic. He was also MP for the Christchurch North electorate from 1925 to 1935, and when he retired that seat was held by his son, Sid Holland, who later became Prime Minister.

Author Helen Thomas is the great granddaughter of Harry and his wife Jane Holland. She has written 'May Your

Shadow Never Grow Less' to tell their story because she felt that they had made such an important contribution to Canterbury people's lives.

Helen says Harry farmed in the Greendale district outside Christchurch before he moved into the city to take over the New Zealand distributorship of McLaren Traction engines.

"Harry and Jane were stalwarts of Greendale Methodist Church, and they became part of the Cambridge Terrace Primitive Methodist Church family when they moved to town. Harry was a local preacher all around the district for about 60 years, and for many years he

represented his church at NZ Methodist Conferences.

"He was NZ representative to the British Primitive Methodist Church conference and was vice president of both the Primitive Methodist Conference and of the New Zealand Methodist Conference after the union of the Primitive and Wesleyan Methodists in 1913.

"Jane, a teacher before her marriage, was a wife and mother but also very active in public life, including raising money for the Lady Liverpool Fund during World War I."

In addition to Lianne Dalziel, Rev Barbara Peddie and historians Dr John

Cookson and Professor Geoff Rice spoke at the April 3rd book launch, which was held in the Christchurch City Council chambers.

Following Harry and Jane's example of asking for socks for soldiers in 1915, those who attended the launch donated cans of food and money, which went to Christchurch Methodist Mission.

May Your Shadow Never Grow Less - The Life and Times of Henry and Jane Holland Canterbury, New Zealand 1863-1945 is published by Fraser Books, Masterton.



*Helen Thomas flanked by portraits of the subjects of her book, Harry and Jane Holland.*

### May Your Shadow Never Grow Less

*The Life And Times Of Henry  
And Jane Holland Canterbury,  
New Zealand 1863-1945*

**By Helen Thomas**

To purchase send your name, address and phone number and a cheque for \$49.50 plus \$6 postage per book to:  
Helen Thomas, 13 Mahupuku Street,  
Greytown 5712  
Email: wenelen9@xtra.co.nz  
Bank details on request.



## ON SCREEN

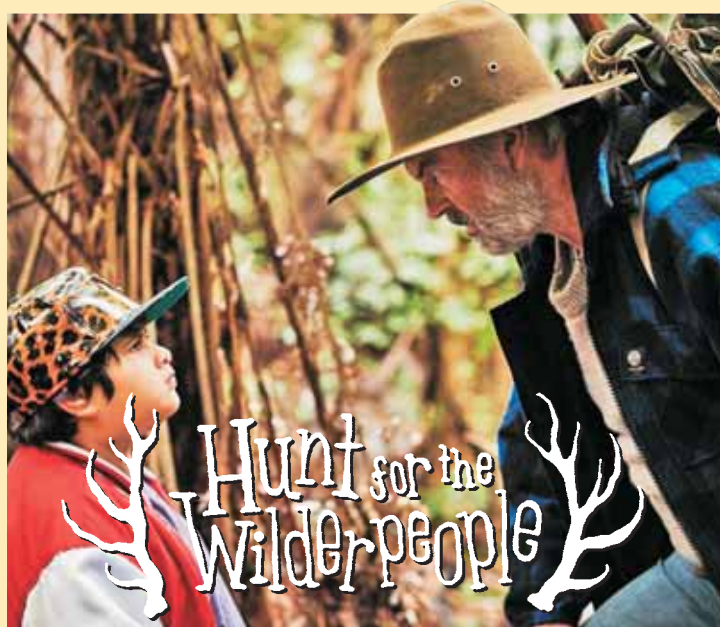
*A Film Review by Steve Taylor*

*Hunt for the Wilderpeople is a wonderful tickle of the New Zealand funny bone. The people I sat beside wiped tears from their eyes, and then as the credits rolled stood to applaud the script writing skills of director Taika Waititi and the acting of teenager Ricky Barker.*

Hunt for the Wilderpeople is a road trip gone bush. Troubled teenager Julian Dennison (Ricky Barker) needs a home. At the end of a rural gravel road, Bella (Rima Te Wiata) and her silent partner, Hector (Sam Neill) are Julian's last chance before juvenile detention.

When tragedy strikes, Julian goes bush. Tracked by Hector, their actions spark a national manhunt. At this point, with the end inevitable, interest is maintained by the insertion of the bizarre (extinct birds and selfie seekers) and creative cinematic rifts on pop-culture (Up, Goodbye Pork Pie and 1980s Toyota advertisements).

New Zealand cinema has been typecast as dark and brooding (interestingly by Sam



Neill himself), evident in the bleak cinematographic palate of a *Vigil* or the subject matter of *Quiet Earth* or *River Queen*.

Hunt for the Wilderpeople is a welcome reminder that rich veins of humour have always run through New Zealand cinema - from Goodbye Pork Pie and Came a Hot Friday, to Boy (the latter also directed by Taika

Waititi).

What we are finding funny is worth pondering. *Hunt for the Wilderpeople* is an adaptation of Barry Crump's *Wild Pork and Watercress*.

At the core of Crump's books are men alone, a reference to the name of John Mulgan's 1939 novel. In the literature of Crump and Mulgan, rather than embrace

the emotional work required of long term relationships, men are adrift from commitment and conflict.

Males alone are the core of Hunt for the Wilderpeople. The humour that surrounds Julian's use of haiku is not only funny, but a reminder of emotional deprivation.

The sadness at the core of these constructions of being male is magnified by the shift in time. *Wild Pork and Watercress*, written by Crump 30 years ago, is contemporized in *Hunt for the Wilderpeople*. John Campbell reports for national news, while cell phone technology is used to track Julian and Hector.

In New Zealand today, there are far too many Julian's and the rate of child neglect remains unacceptably high. Hunt for the Wilderpeople is a film well worth seeing, even as the light hearted laughter involves themes that should weigh on our heart instead of tickle our funny bone.

Religion has a presence in *Hunt for the Wilderpeople*. Director Waititi plays a church

minister, his sermon a head  
scratching piece of nonsense.

Shifting from funeral scene to plot development, Julian and Hector's act of going bush becomes a form of redemption. Isolation deepens the relationship between Julian and Hector.

The bush can bond. The result is a secularized affirmation of Christian understandings of the grace possible in creation and through relationship.

Go to Hunt for the Wilderpeople. Laugh until you cry. Return home. Commit to acting in ways that turn the tears of New Zealand children into laughter.

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

## Families noted in Scripture

*The first book of the Bible is the story of a wealthy Hebrew family, and, like any family saga, the characters do not always behave well. There are tales of envy, trickery, disloyalty, infidelity and favouritism.*

After Genesis the Bible puts little emphasis on families. The occasional domestic glimpses seen in the times of the judges and kings are far from wholesome.

The New Testament makes scant mention of family life but what we can observe is more encouraging, no doubt helped by polygamy no longer being prevalent. However, our concept of 'Christian family values' is post-Biblical but certainly worthy of celebrating with Home and Family Sunday in May.

Abraham was the founding \_\_ of the Hebrew nation  
His wife's original name was  
Abraham's first son was named  
The son of Abraham and Sarah was  
Abraham's grandson Jacob had \_\_ sons  
The priestly line of the family began with  
Jacob's most famous son was  
Jacob's most famous descendent was

**F** \_\_\_\_\_  
**A** \_\_\_\_\_  
**M** \_\_\_\_\_  
**I** \_\_\_\_\_  
**L** \_\_\_\_\_  
**I** \_\_\_\_\_  
**E** \_\_\_\_\_  
**S** \_\_\_\_\_

Jn 8:53  
Gn 11:29  
Gn 16:15  
Gn 21:3  
Gn 35:23-26  
Nm 1:50  
Gn 45:26-27  
Nb 27:59

Moses was raised by an Egyptian  
Moses birth mother was a slave called  
Moses brother Aaron was a  
Moses sister Miriam was a  
Jacob's son — was the forebear...

**N** \_\_\_\_\_  
**O** \_\_\_\_\_  
**T** \_\_\_\_\_  
**E** \_\_\_\_\_  
**D** \_\_\_\_\_

Ex 2:10  
Nb 27:59  
Lv 1:7  
Ex 15:20  
Mt 1:2

...of the Kingly dynasty that began with  
...followed by his favourite son

**I** \_\_\_\_\_  
**N**

Mt 1:6  
Mt 1:7

A further 20 \_\_\_\_ ruled in this dynasty  
Matthew lists 14 more generations to Jesus the  
The mother of Jesus is known as the \_\_\_\_ Mary  
Jesus responded to the plea of a father named  
Jesus healed \_\_\_\_ mother-in-law  
Paul befriended a young man called  
... also his grandmother Lois, and mother  
Simon of Cyrene visited the city of  
...with his sons Rufus and \_\_\_\_

**S** \_\_\_\_\_  
**C** \_\_\_\_\_  
**R** \_\_\_\_\_  
**I** \_\_\_\_\_  
**P** \_\_\_\_\_  
**T** \_\_\_\_\_  
**U** \_\_\_\_\_  
**R** \_\_\_\_\_  
**E** \_\_\_\_\_

Mt 1:6-11  
Mt 1:17  
Lk 1:27  
Lk 8:41  
Mt 8:14-15  
Ac 16:1  
2 Tm 1:5  
Mk 10:33  
Mk 15:21

Answers: Father, Sarah, Ishmael, Isaac, twelve, Levi, Joseph, Moses, Princess, Jochabed, priest, prophetess, Judah, David, Solomon, kings, Christ, virgin, Jairus, Peter, Limoth, Eunice, Jerusalem, Alexander

# PENTECOST: Or 'Jesus serves' By Russell Rigby

## Pentecost!

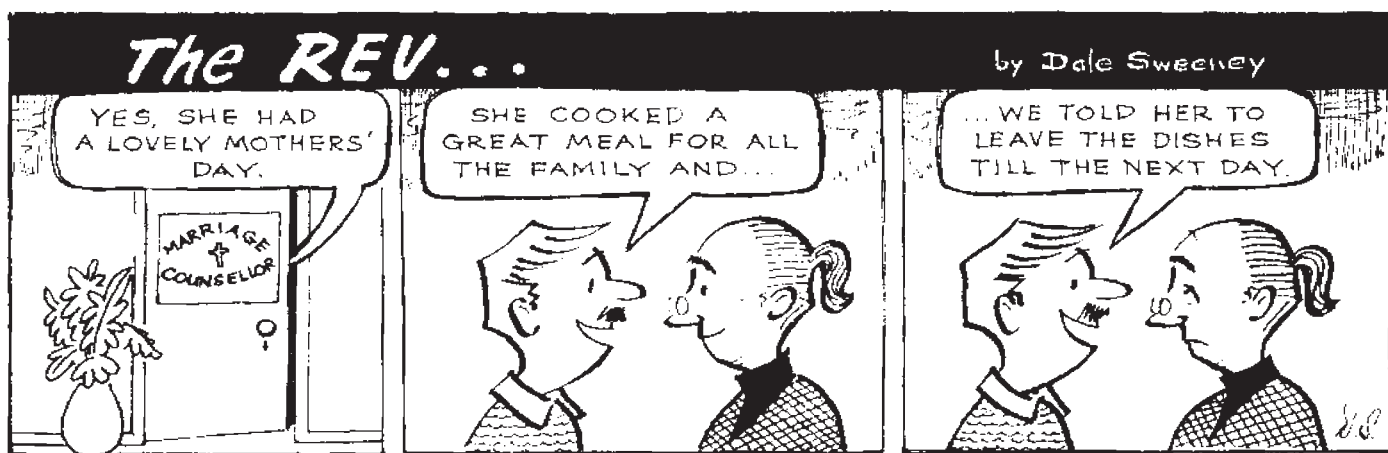
*A festival of fresh fruits  
In a 'parched land'.  
Lives bonding, abilities shared  
Birthing, sparking,  
struggling, laughing,  
new communities spreading;  
resistance stalking,  
oft with destruction in hands...  
But the 'Stephens' just see  
where Jesus stands.*

## Pentecost!

*Who knows where from,  
where to,  
in whom.  
The fresh fruits  
keep rising;  
Lives bringing light  
In many dark places  
Of fear and of fight;  
and old ways resisting...  
sapping life-flow...  
ready to blight...*

*But the scent of Life is in the  
air,  
Energy flows out of visions of  
care,  
And seed falls again,  
To grow in the soil  
Of today's 'parched lands'  
For some see again where  
Jesus stands.*

# Bible Challenge





# Young People

By Filo Tu

## Spacifix loses a loved one

*There is something beautiful about language - the beauty of its accent, the pronunciations, the changes in meanings and underlying emphasis.*

However, there is something in the language of music that cannot be defined or dissected in the same way as its linguistic counterpart. That is why when a musical soul is lost to the call of God, the numbness and pain is that much harder to swallow.

The following notice appeared in the New Zealand Herald:

"FINAU, Metui Ofa Ki UCLA Born 8 May 1986. Passed away on 24 March 2016. It is with heavy hearts we notify friends and family our beloved Metui passed away suddenly...Husband and Soulmate to Natasha, cherished son of Rev Viliami Finau and Tui'pulu, adored brother and uncle."

An accomplished musician, Metui Finau, was a well-known soul within the Tongan community of Auckland.

Growing up in West Auckland, Metui attended Kelston Boys' High School. His love and passion for music began at a young age, and peaked when he was a member of the Pacific group, Spacifix.

Spacifix was a boy band formed in April 2003. It won the Smokefree Pacifica Beats national competition for secondary school students aged 13 to 18. After its following in West Auckland grew, the group signed a management agreement with Ocean Entertainment Ltd., which led to several opportunities.

Its 2006 hit Sunshine Day was released to radio and television and reached No. 11 on the New Zealand charts. Metui was the lead rapper for the track,

which allowed the group to showcase its mixed sounds of funk, soul, blues, R 'n B and reggae.

In the same year, World Fresh and director Ondrej Havas commissioned Spacifix to write and record the 40-hour Famine soundtrack - Spread da Word.

Despite having a full schedule of commitments, the group never failed to enjoy other opportunities. They performed alongside Christina Aguilera in Auckland and UB40 in Tonga, did promotional work with Telecom, and had television appearances including shows such as Disney TV, Pacific Beat Street, Good Morning and Studio 2.

Above all else, it continued to produce the music for which it was famous, including: Gotta Get Like This, Make Things Right, and Old Skool Remix (feat. AMG).

Spacifix continued to gain momentum, even on the international stage, after a tour of Europe, the UK and Australia. Their biggest audience was around 34,000 people at the Christian music festival EO Youth Day in the Gelredome Soccer Stadium in the Netherlands.

Metui's passing triggered an outpouring of grief and condolences on social media. Laying in state at his home in Flat Bush, he moved to his family homestead in New Lynn where an open service took place at Pulela'a New Lynn Tongan Methodist Church.

The aapo took place at Pulela'a the following day, and his funeral service and burial were at Waikumete Cemetery on the first Saturday of April.

A "thoughtful and generous and full of life" character, Metui is survived by his wife Natasha,



Metui Finau.

and six siblings.

His aim in life was always to make people happy. His ability to perform on stage was not just natural talent but came out of a willingness to enjoy the company of people and share the gift of music to all who were willing to listen.

His cheeky nature and musical ability will continue to be a language that speaks to those he met.

Our condolences to the loved ones he left behind.

# Kidz Korna!

## WELCOME TO KIDZ KORNA MAY 2016!

School holidays are over and I hope you all had a great time with family and friends.

Perhaps for some of you holidays were a time that you had to catch up with your school work. I know that was what I had to do quite often!

As I write this we are still enjoying beautiful warm autumn weather. It is sunnier than usual for this time of year.

## Morrinsville kidz enjoy Communion meal

At Morrinsville Methodist, Church Rev Hui Young Han has invited the children to join the grownups at the communion rail.

The children are included in the communion service without hesitation and made to feel welcome.

Having communion is a highlight for the children. As with all members of the congregation, Hui Young crouches and addresses each person at the communion rail.

The children include Hui Young's own daughter Ye Rang.



Rev Hui Young Han welcomes the children to the communion rail.

This month we hear from the Sunday school classes at Woodlands Road

Methodist Church in Timaru and Morrinsville Methodist Church. Thanks to them for sharing their stories.

I'm sure that there are many of you who could share your stories and I really would like to hear from you.

## Easter lesson in Timaru



Mrs Swain washes the feet of Timaru kidz (from left) Aida holding Sala, Masi, Victor, Vili, and Jo.

The Sunday school class at Woodlands Road Methodist Church in Timaru has been learning stories about the Passover and Easter.

One Sunday their teacher, Mrs Swain, washed their feet to show them how Jesus washed the disciples' feet before he went to the cross.

## WordSearch

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

### WOMEN IN THE BIBLE

There are a lot of women named in the Bible. Can you find some of these in the Wordsearch?  
Abigail, Bathsheba, Bernice, Deborah, Dorcas, Elisabeth, Esther, Eve, Hannah, Judith, Leah, Mary, Martha, Naomi, Rebekah, Ruth, Sarah.

## 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)



# Earthquakes' effects still rumble through archives

P R E S B Y T E R I A N   A R C H I V E S

By Jane Thomsen, Director, Presbyterian Research Centre

*When I was charged with writing my first Touchstone article in my new role as director of the Presbyterian Research Centre, I thought about what themes in our collections interested me and found that much of it had already been written about in previous columns.*

I then trawled through blog posts, reports and other documents for inspiration and realised how much the events in Christchurch five years ago have impacted and continue to impact Presbyterian Archives.

Enhance is probably a better word than impact. As a previous archivist, Yvonne Wilkie, wrote in a blog post just after the February 2012 earthquake:

"Researchers (...) expect us, as an archive, to have materials relating to the past be it disasters or moments of great joy."

And later in the same piece: "Archivists must not become gatekeepers that make decisions on what may or may not be too tragic or unpleasant to keep. Our primary function is to gather material so that memories and experiences of the past are accessible to enable us all to gain new understandings as we confront change."

Many churches were demolished or were significantly damaged in the February 22nd earthquake. Church archives, records

and photos not already deposited in regional archives suddenly became homeless. Their importance was highlighted not just as nostalgic reminders of lost buildings, but for practical reasons.

Architectural plans and building specifications could assist those who had to assess and, when required, restore buildings. Parish records were needed as legal documents, especially when it was necessary to trace the provenance of land and buildings as parishes closed or merged.

As this material was salvaged, it started to come to the archives. The Regional Repository of Parish and Presbytery records for early Christchurch and the West Coast held by Christchurch Public Libraries closed in 2011 and an agreement to transfer these records to our archives signed was signed just before the February earthquake.

After the devastating earthquake, these records were inaccessible, as they were held hostage by the badly damaged and dangerous Farmers Carpark building. We finally received them - approximately 330 boxes - in early 2014 and processed them over the next year.

Records from individual parishes and churches continued to come in as buildings were assessed and strengthening or demolition recommended.

The tragic February 2012 events did



Unpacking and reorganising records from Canterbury at the Presbyterian Research Centre.

not only affect Christchurch. Increased earthquake awareness and legislation meant that in every region public buildings, including churches, are being assessed for safety. Earthquake strengthening requirements mean that many church buildings are closing, either while work is being carried out or permanently.

We continue to receive church and parish records and we get many enquiries. We welcome material relating to parishes

anywhere in the country (although several regions maintain their own archive).

Our storage space is diminishing but our collection is becoming richer! Photographs, architectural plans and building specifications are always a particularly welcome discovery, and will help us continue "to gather material so that memories and experiences of the past are accessible to enable us all to gain new understandings as we confront change".

## Unsung Methodists

EVELYN KATE ISITT - 1876-1948

By Donald Phillipps

## A FLEET STREET PERSONALITY

I'm deeply grateful to a friend for reminding me of a parsonage-kid who became a trail-blazer in the world of journalism.

Evelyn Kate Isitt (known as Kate, or Miss E.) was born in New Plymouth, the daughter of Frank and Mary Isitt, on July 20th 1876, and received her education in those towns to which her father, a Wesleyan minister, was stationed, concluding with Nelson Girls' College in 1891.

At this stage she must have moved to Christchurch, where her uncle, Leonard Isitt, a former minister, was now a national leader of the temperance movement.

About this time, too, she made the acquaintance of Harold Williams, exactly her age, and the son of Rev WJ Williams. He and her father had come to New Zealand together, a decade earlier. Their paths were to cross again 30 years later.

For some years Kate acted as Leonard Isitt's secretary, and honed her skills as a writer. She engaged in what might be now called investigative journalism, with an article on flax milling in New Zealand, but much more importantly, she wrote a novel, published in the UK in 1905, under the pseudonym of Kathleen Inglewood.

Its title was Patmos, and its theme was the human side of the New Zealand Prohibition movement. As a work of fiction it received its fair measure of both praise and outright rejection, as might be expected, both in terms of its bias and its literary quality. Unlike other works of its kind it had a measure of public success and ran to a reprint.

With such experience it was to Kate's



The Manchester Guardian's London Editorial, Financial and Wire Room staff with Kate Isitt seated at the left end of the front row.

credit that she was appointed the lady editor of the newly launched Wellington daily, the Dominion, in 1907.

Under the name 'Dominica' she edited a regular feature, entitled 'Women's World - Matters of Interest from Far and Near'.

One, for example, of the feature was a report on her visit to Sydney to see how the justice system there dealt with the plight of women. That she should cross the Tasman for this purpose indicates her status within the Dominion, and her authority in the newly developing world of women's affairs.

It is fair to say Kate had ambitions to test her journalistic ability on a wider stage, and in October 1910 she travelled to the United Kingdom, where she almost immediately found employment with the Manchester Guardian.

She was to remain with them until her retirement in 1944, and for all of that time she was part of the newspaper's 'London Editorial, Financial and Wire Room' as it was called in 1921. She was even invited by the University of London to give a lecture on 'The Work of a Woman General Reporter' to its journalism course in 1925.

"You must love the work or its exactions will be intolerable," she told them.

Kate never lost contact with her homeland. For 20 years and more her articles appeared in New Zealand newspapers.

In 1915 the NZ Expeditionary Force commissioned her to write a 16-page New Zealand Soldiers' Guide to London, and she was constantly referred to as part of the world of expatriate New Zealanders who had made

a name for themselves in heart of the Empire.

When Harold Williams, by then the foreign editor of the Times, died in 1929 she represented her newspaper at his funeral and placed a wreath at his grave. In 1935, it was reported that Kate held a regular salon at the Lyceum Club in Piccadilly to which fellow expatriates were invited. In that report it stated that she was "well connected, and held an influential position in a male dominated world".

At her death, the Guardian's tribute described a woman of exceptional character. The strong influence of her church and family background in New Zealand is apparent from what was written.

The tribute spoke of her "tall, stately figure, the directness of her ways of getting information, her warm sympathies with all who she thought were not getting a fair deal..."

For example, she recorded of the deeds and military honours of London shop assistants and small shopkeepers, normally derided, and she strongly criticised the authorities' shoddy treatment of returned servicemen, who were issued poor quality clothing, upon their discharge.

The tribute stressed that her "independence of character and impetuous generosity made her a remembered personality in Fleet Street".

Kate died at Kensington on Saturday January 24th 1948, where she had been living with her younger sister Winifred. She never abandoned her liberal principles, or her regard for her country of birth. She really sounds like someone it would have been a privilege to know.



## Nai Vaqa Vakayalo Ni Vula Ko Me 2016 Ulutaga: Muri Jisu Tikoga. Joni 21: 15-19

*15 Ni ra sa katalau oti, sa kaya vei Saimoni Pita ko Jisu, Saimoni, na luve i Jona, ko sa lomani au vakalevu, ka vakalailai ko iratou oqo, se segai?*

Sa kaya vua ko koya, io, na turaga; ko ni sa kila niu sa lomani kemuni. Sa kaya vua ko koya, vakani ira na noqu lami. 16 sa kaya tale vakarua vei koya, saimoni, na luve i jona, ko sa lomani au, se segai?

Sa kaya vua ko koya, io, na turaga; ko ni sa kila niu sa lomani kemuni. Sa kaya vua ko koya, vakatawana na noqu sipi. 17a sa kaya vakatolu vua, saimoni, na luve i jona, ko sa lomani au, se segai? Sa rarawa na loma i pita ni sa kaya vakatolu vua ko koya, o sa lomani au, se segai?

A sa kaya vua, kemuni na turaga, ko ni sa kila na ka kecega; ko ni sa kila niu sa lomani kemuni. Sa kaya vua ko jisu, vakani ira na noqu sipi. 18 e dina, e dina, au sa kaya vei iko, ni ko a gone, ko a dauvauci iko, ka lako veitalia voli ga: ia ni ko na qase mai, ko na dodoka na ligamu, ka na vauci iko e dua tani, ka kauti iko ki na tikina ko na sega ni vinakata. 19ia sa vosa vakaoqo ko koya, me vakatakila na mate ena vakarokorokotaka kina na kalou ko koya. Ia ni sa vosa oti vakaoqo ko koya, sa kaya vua, muri au...

Ai kau  
Na vula vakaviti oqo ko me, e vakatokai me vulaidoi

Sa via oti mai na draki ca, lailai tale ga na namu kei na lago. Tau e dua na uca bi, na i vakabonaniduruka, era se kina na duruka kei na vico.

E vanua, se keli tiko na uvi, vakabibi na yabaki levu (uvi leka), tekivu na werewere, tei na uvi taumada. Dreu tiko ga na moli, oti na duruka.

Caka na kailegaga me verevere - kakana

ni yabaki. Se na senikau ni vula o me - na vulaome (makita, senikaloni).

Mai wai, e vaka e se drava tiko ga, gauna ni daniva, salala, sara - e se gauna ni qoli lawa.

Ena vula vakai vola tabu, e gauna ni rairai nei jisu ena gauna ni nona tucake tale. Ratou sa lesu tale na tisaipeli kina nodratou yalava makawa. Sa vakaraitaki koya tiko ko jisu ni bera nona kaucake. E yalataka talega vei ratou na tisaipeli na tala mai na yalo tabu.

E nodra macawa talega na tinada, ka i ulutaga" meda liga loloma ni dauveiqaravi". E ra sa vaka osana oti na luveda ena vula rua sa oti, "me ra bula na lalai"ka sa bole tikoga na i wasewase ko viti ena i "vakarau ni noda muri jisu".

Sa dreu na leba ni veisusu vei keda na luvei viti e aotearoa.

Nai matai ni vakasama

Ko sa lomani jisu vakalevu cake mai na ka kecekecega? Oqori na taro nei jisu vei pita sa rawa ni da taroga vei keda e daidai se vakacava na i rairai ni noda lomana na kalou. E rawarawa na vosataka na loloma ia e sega ni vosa vosataki, me bulataki (Love is not a spoken but a living incarnated word).

Na taro oqo e tarogi vakatolu kina ko pita. Me sauma vakavosa enai matai ni gauna..io na turaga...karua ni gauna..io na turaga..katolu ni gauna sa rarawa ni kila e vosataka ga ka sega ni bulataka. Na loloma e bulataki mai na vakabauta e yavutaki kina na bula.

Ko vakabauti jisu, ko na dau lomani jisu. Ko pita sa via luluqa mai na nona vakabauta ni sa yali vakayago ko jisu. Sa lesu tale kina drano, kina waqa, kina qoli, kina cakacaka se i gadigadi makawa. Me



Ko Ira Na Marama Ni Walkato, vakavakarautaki na keba ni Marama ni vula ko Jiune, Rotorua. Vinaka Vakalevu. Ili Tulagi, Gladys Vula, Alanieta Tuicakau.

da kila, ni dau veitalevi ko jisu me vakadeitaka na noda lomani koya ena noda vei baravi makawa.

Sa veitalevi vei ira na dau suka ki muri, lutu, lesu tale kina nodrai lasalasa makawa, ko jisu ka taroga se da lomani koya vakalevu cake mai vei ira oqo.

Ai karua ni vakasama

Ni ko a gone ko a dau vauci iko, ka lako veitalia voli ga..oqo nai tovo ni gone eda rawa ni tukuna ni da se vauci kina nai wasewase ko viti. Se gone sara nai wasewase ka se levu jiko ga na lako vakaveitalia..radau tukuna mai yasayasa vaka ra na visabuki.

Na veitalia ni vosa, i tovo, lotu, soli ka, kei na vuqa na ka eda se vauci tu kina dina ga ni da sa qase vakayago, e da se gone vakayalo. E da se pita me da vakadetaki tale, me da rogoca na vosa nei jisu.

E vuqa na ka eda dau rawarawai kina vakalevu. Me da vakamatuataki ena nona

tukuna"ia ni ko sa qase mai"..me da waraka na nona veivakamatuataki na kalou. Oqo na veika e tataunaka ko jisu, na gauna ena kauti keda kina na yalo tabu kina vanua eda na sega ni vinakata.

Mai na i gadigadi makawa eda dau taleitaka ki na veitalai eda na sega ni taleitaka, mai na druka kina qaqa, mai na drava kina katoa ni da rogoca na vosa i jisu.

Ni sa rawa na vakabauta ena vakarorogo ia ena vakarorogo kina vosa i karisito. (Roma 10: 17).

Ai katolu ni vakasama

Ni sa vosa oti sa qai kaya" muri au".

Na muri e ka ni bula taucoko, gauna taucoko, yalo taucoko, taledi kei na i yau taucoko. E a soli cala tale na bula ni suka i muri mai vei karisito. E vakavuna me veitalevi lesu ko jisu ka vakarota tale "muri au".

Sa voqa lesu tale na vosa ka yali, me ratou siviraki tale ena kaukauwa ni muri jisu. Sa sega ni dau ka rawarawa dina na muri mawe.

E so na gauna eda na keveti ka roqoti enai roqo ni veiqaravi ka vuqa na gauna eda na veiqaravi sara ga ga ena noda rogoca jikoga na domo ni veisureti oqo. Cabe se siro, delana se qakilo, soko se vodo, taubale se karataki bilibili, e se veisureti tikoga e daidai.

E talei ni gauna e kaya kina me ratou muri jisu, e kainaki ni ratou vakadeitaki tale na tisaipeli. Sega tale na suka, ki muri, sa toso tikoga ki liu. E ratou sa kauta na kosipeli kina tutu vava ni vuravura me yacova na mate.

Me da bole ni colata nai vua ni muri jisu se vakacava na kena dredre. Oqo na veika kamikamica ni muri jisu. Emeni.

## KAU CAKE KO JISU, SOLI MAI VEI KEDA NAI SOLISOLI NI YALOTABU

By Rev Joeli Ducivaki

**Luke 24:36-53, Cakacaka  
1:1-11, 2: 1 - 13**

**Vakamacala Taumada**

Na vula ko Me, e rua na ka bibi edau vakananumi ena loma ni tuvatuva ni Lotu Vakarisito oya:

Ni sa mai vakacavara na gone Turaga ko Jisu Karisito na nonai tavi e vuravura, ka sa lesu cake vei Tamata.

Na Penitiko, na kena soli mai na Yalotabu.

Eda sa mai lako sivia na Siga ni Mate kei na tucake tale. Sa vakaraitaka na turaga ni sa mai Vakadrukai na mate kei na bati ni bulubulu. Ni oti e vasagavulu na siga ni nona tucake tale, sa mai kaucake na gone Turaga ko Jisu.

Na gauna oqori emai tovolea me vakadinadinataka tiko vei iratou na tisaipeli keina na lewe vuqa ni sa tucake tale ko koya. Eda rogoca na nodra vakatititiga eso vei ira na wekana.

Sa tekivu talega na nodratou cakacaka na Tisaipeli ena nodratou cakacaka ni veivakabulai. Au na via tovolea meu boroa edua tale na I yaloyalo na I balebale ni nona sa mai kau lesu ki lomalagi ko Jisu kei na soli sobu mai na Yalotabu.

**Matai ni Vakasama - Na  
Cava mada nai balebale ena  
nona sa mai kau cake na gone  
Turaga ko Jisu?**

Ni sa vakarau me kau cake ko Jisu, e vica na ka sa cakava vei iratou na tisaipeli me vakadeitaka na kena tauyavutaki na Matanitu ni Kalou e Vuravura. Me sema na nona Veiqaravi ko Jisu, me ratou vakakuria na Tisaipeli. Me vaka ni ra sa mai vakabulai ira na dravudravua, tauvimate ko Jisu ena nona veivakabulai vakayago kei na vakayalo, sa tauyavu kina na I soqosoqo Lotu era qaravi kina na Vakabauti koya.

Oqo e vica na tuvatuva sa vakadavora ko Jisu me na nodratou yaragi na Tisaipeli.

1. E kerea ko Jisu edua na kakana, ka kana e matadratou (Luke 24:41).

2. E sema ko Jisu nai talanoa se porofisai mai nai Vola Tabu Makawa se Vola Tabu nodra na Jiu, keina Same. (Luke 24:44).

3. Sa dolava na nodratou vakasama, me ratou kila na I vola tabu (Luke 24:45).

Au na via wasea e vica na vakasama mai na tolu na tikina eda rogoca tiko.

**(i) Na yago I Jisu sa I sema ni vuravura ki vua na Kalou**

Ni sa rairai voli ko Jisu vei ratou na Tisaipeli ka sa vakaraitaka tiko ni sega ni yalo ga sa tucake mai ia sa yago talega. Na lagilagi oqori sa takosovi kina na mate ka sa kau bulabula yani ki Lomalagi. E rawa beka ni da kaya, mai na MATE, kina TUCAKE TALE ki LOMALAGI sara. NA CAVA SARA MADA NA KENAI BALEBALE? Sa tiko cake mai lomalagi na veika vakavuravura na yago I Jisu.

E na vuku I Jisu, sa mai sema kina na bula e vuravura kei na bula mai lomalagi. Sa semai kina koi keda yadudua, na matavuvale, veisoqosoqo eso kenai vei sa bula voli e vuravura oqo. Au vakabauta oqo edua nai tukutuku vinaka ka taleitaki. Ni sa dolavi lomalagi ko Jisu vei keda kecekece sara.

O koya ga sa sala kina bula vakalomagi. Sa mai tawasei na tai ruarua sa basuki ka vakadavori ka vaqeyavutaki yani. Eda sa vakasinaitaki ena yalo ni Kalou ka kune vakacegu keina marau. Ocei li e besetaka?

**(ii) Nai Talanoa ni Luveni Kalou sa Yaco me dina ka dei**

Na lesu cake nei Jisu e dusimaka tiko na nona sa mai sema na veitukutuku e volai baleti koya ena i Vola Tabu Makawa se nodra I Vola Tabu nodra na Jiu, Vola Tabu

Vou kei na Same. Meu dusimaka e vica

- Ena Vakatekivu 3:15, e cavuti vinaka koto kina ni na sucu edua na tagane mai vua na yalewa.

- Maika 5:2, "Ena na qai biuti ira yani na nona tamata o Jiova vei ira na kedra meca me yacova ni sa sucu na luvena tagane vua na yalewa sa Dodonu me vakasucu gone".

- Aisea 7:14 "O Jiova ga vaka i koya ena solia vei kemuni edua na I vakatakilakila. Raica ena bukete edua na gone yalewa ka sa na vakasucuma edua na gone tagane ka na vakatokai me yacana ko Imanueli".

E laveti cake ko Jisu baleta nai vei vola oqo sa noda I dusidusi na tamata vakabauta ena veisiga ni mataka.

**(iii) Na Veivakarautaki ni Kalou**

Na veikacivi ni Turaga e sega ni ka wale ni noda Bula. Na nona mai lesu cake vei Tamana, e dolava kina edua na gaunisala vou vei iratou na Tisaipeli, me ratou kila vinaka na nona Vosa me rawa kina me bulataki ena loma ni veiqaravi.

E sema vinaka tiko na Kalou na nona yalayala vei keda sa mai vakayaragitaki ratou kina na Tisaipeli me ratou kauta yani na tukutuku vinaka. Sa qai taucoko kina na nona tekivu kacivi iratou mai Kalili ni ratou siwa voli. Esa na qai dolava na Yalotabu daucakacaka na veisala eso ma kilai vinaka kina na Nona vosa.

**Karua ni Vakasama - Nai  
Solisoli ni Kalou na Yalotabu**

Na tikina mai wilika e matata vinaka na kedratou I talanoa, ka tekivu dusiamaka koto kina edua nai solisoli ni Kalou mai Lomalagi. Me qai nanumi tiko, ni sa qai oti tikoga e tini na Siga ni sa qai kaucake na yagoi Jisu, ia ka sema vinaka koto kina na Roma 1 : 4, "Ia, ena tikina vakayalo sa vakaraitaki ena kaukauwa levu ni sa luve ni Kalou ena nona vakaturi cake mai na

mate." Sa mai yalo na gone Turaga ko Jisu Karisito me sa vakadavori kina edua nai lakolako vou ni nona veivakavou keina veivakaduavataki vei ira sa vakabauti koya.

Ena 1 ni Koronika 2 : 12 keina 13, e sereki vakavinaka koto kina nai balebale keina cakacaka ni Yalotabu. E sa sala ni veitaratara keina nai solisoli ni Kalou bula.. Sa vakarautaka na Kalou, nai solisoli ni Yalotabu vei keda kecekece, ia o ira sa vakabauta, era na ciqoma ka wasei veira na nonai solisoli keina veivakatavulici ni Kalou vei keda.

**Tinitini**

Ni oti tale e tini na siga sa qai sobu mai na Yalo Tabu me vaka na buka waqa era sa tekivu mera dui vosavosa ia ka bucini e dua na duavata me tekivutaki kina kina- nai soqosoqo Lotu nei Karisito.

Ni sa mai sema na Karisito na vuravura kei lomalagi sa solia kina vei keda na galala ni vakabauta koya ka toki yani ki lomalagi ni sa mai cava na tiko vakalekaleka eke. Na galala oqo sa vakatau vakayadudua vei keda na noda I digidigi. Na wekani, na kau cake nei Jisu sa tini kina na bula vakatamata , ia sa tekivutaki kina na balebale dina ni Yalotabu keina tavi bibi ni veiqaravi. Sa vo e tini na Siga me da sarava kina na Yalo Tabu ni Kalou. E sa ciro mai ena Siga ni Penitiko. Ko sa vakarautaki iko meu ciqoma ka bulataka yani na tukutuku vinaka.

E dina sa mai veisau na gauna ia e dua tu ga na taukei ni Lotu ko Jisu, davo vinaka na kila keina vakabauta, eda na qai sarava kina na cakacaka ni Yalo Tabu ena loma ni nodatou loma ni Vale ni Lotu. Ia e vinaka kina na duavata, yalo malumalumu keina sema dei vei Karisito. Oqo saka sa I tatau nei Jisu Karisito ki vei ratou na tisaipeli. Au vakabauta na nona talega veikedra sa Vakabauta na nona veivakabulai vei kedatou ena siga ni Kua. Emeni.





## Lalagaina le mafutaga a le ECE ma le Itumalo Manukau

*Na fa'atumulia le Inflatable World i Manukau i le aso To'ona'i aso 2 o Aperila i le Itumalo Manukau tainane alo ma fanau.*

O lenei fa'amoemoe sa tautata'i mai e le afioga i le Tama'ita'i Sea ia Suivaia Te'o ma le susuga ia Martin Mariota o le Senior Advisor o le Matagaluega o A'oga e fitoitonu i a'oga ma polokalama mo fanau-iti (early childhood learning).

O le manulauti o lenei mafutaga ia fa'aosofia le agaga fiafia o matua e auina atu fanau-iti i a'oga fa'ata'ita'i ina ia mafai ai ona tapena filemu lenei augatupulaga mo le la'a atu i a'oga tulaga lua (primary school).

Aua o le fa'afitauli lea o lo'o maitauina nei e le Matagaluega o A'oga o le Malo o

Niu Sila, e maua tele le numera o fanau Pasefika ae maise lava Samoa e le o tu'uina atu i a'oga fa'ata'ita'i.

O le taimi la ua tata ai loa ona a'e le tamaiti'iti i a'oga tulaga lua, ona tula'i mai ai le fa'afitauli ma fa'afaigata ona foi-gofie lea tamaiti (settle) ona e le'i maua le avanoa e tapena mai ai o ia ina ia fa'afaigofie ai ona soso'o lelei lona ola a'oga'aina.

O le mafutaga a le Itumalo Manukau ma le susuga ia Martin sa maua ai le avanoa o le to'atele o matua o lo'o iai fanau iti e fa'asoa ma talanoa atili ma le susuga ia Martin e fa'amaino ma fa'amalamalama lelei itu-lelei o le polokalama a le Matagaluega.

O lenei fa'amoemoe o le Itumalo saa fa'atupe atoa e le Matagaluega, totogi le

fale taalo fa'apitoa mo alo ma fanau (inflatable word) mai le 9am i le 2:30pm.

E le gata i lea sa tu'uina mai se tino-i-tupe e fa'atupe ai taumafutaga mo lea fa'amoemoe. Na matua fa'afiafia-ina loto o le fanau i le anoanoa'i o taumafa ese'ese, McDonalds, KFC ma le tele o isi taumafa sa mafai ona tali ai le sua a le Itumalo pei o manufata e lua, sapaui, oka 'ia ma le lasi o taumafa ese'ese sa fa'atupeina i le agalelei o le Matagaluega o A'oga.

Na saunoa fa'afetai le susuga ia Martin e fa'aleo le agaga fa'afetai o le Matagaluega o A'oga ona o le lagolago a le Itumalo i lenei fa'amoemoe.

Sa fa'aalia lona fiafia e ala i mafutaga ma nisi o matua sa mafai ona fa'asoa e uiga i le manulati o lenei fa'amoemoe. O

le susuga i le Tausi Itumalo, susuga ia Faiva Alaelua sa saunoa e fa'aalo le lagolago fa'afetai o le Itumalo i le susuga ia Martin ma lana aumalaga e tusa o le agalelei o le Matagaluega ae maise o le avanoa sa saunia ua maua ai le mafutaga taua.

Na saunoa fa'afetai fo'i le susuga i le Tausi Itumalo ona o seleni sa fa'aalo e le Matagaluega e fa'atupe ai lenei fa'amoemoe tainane o taumafa ese'ese, lea sa tali ai le sua a le Itumalo.

Na taape ma le olioli le Itumalo, sili ai le agaga fiafia o fanau ona ua alu le aso o taalo, aai ma mafuta ma isi tamaiti o le Itumalo.

**V'i'a ai le agalelei o le Ali'i. Soifua - Itumalo Manukau.**



Happy mum Peruana with son Joseph.



A mix of younger and older kids.



Rev Fatuatia Tufuga and Martin Mariota from ECE.



Just some of the kids who attended the event.



Happy Meal time.

## O LE LAUGA

Tusi Faitau - Filipi 1:12

**'Le au uso e, ou te manao ia iloa e outou, o mea na oo ia te a'u, ua iu ina tupu atili ai le talalelei.'**

**Anofale O le lauga**

**'Ia aoga lo tatou fa'afale-le-malu ma le fa'alupe i le vao ina ia manifeso ai le Talalelei'**

*O le upu manifeso (manifest) o le veape e fa'amatala i upu nei o le (express & reveal) o lona uiga o le fa'aalitino mai, po ole tino mai o le upu e ala i galuega. E mafai fo'i ona avea ma soanauna (adjective) e fa'amatala mai e le upu lenei (visible) po o le iloa atu manino lelei.*

Ina ua tofia Pio Taofinu'u e avea ma Katinale e Pope Paulo VI ma fa'au'uina i le aso 5 o Mati 1973. O le Palemia o Samoa le afioga ia Tupua Tamasese Lealofi IV sa saunoa e fa'aleo fa'amanuiaga a le Malo Tutoatasi o Samoa mo le afioga i le Katinale.

Fai mai upu o le saunoaga a le ali'i Palemia, o upu sa affi-malu ai se mana'oga, se talotaloga se falepo mo Samoa, "Pio Taofinu'u, ia taofiofi Samoa mo le Atua ma ia fa'asoifuaina Samoa i lau nofoaiga"

Se'i toe fa'afoga, "Pio Taofinu'u, ia taofiofi Samoa mo le Atua ma ia fa'asoifuaina Samoa i lau nofoaiga". O a ni mea taua o momo'o iai le fa'autaga a le Ta'ita'i o le atunu'u?

- Ia manifeso i lona valaauina, lona matupalapala ua to-ina e le Ekalesia le manaoga o le Palemia mo Samoa:
- Ia 'anoa lana mama fa'aleagaga (lauga) e mama 'ai ma fa'afalele ai le soifua

fa'aleagaga o le atunu'u.

- Ia agata sona finagalo fa'ale-Atua ma le lote-measina mo le Atua aua Samoa.
- Ia avea ona apau e pei o apaau o le matuamoepe e fa'amalamalu ai le atunu'u, e ala i lana tatalo, e ala i lana anapogi e ala i lana lauga ma lana tofa fa'ale-Atua e malu ai Samoa ma tupu ai le talalelei.

Ua moni a le igoa o le Malae e fa'asino i le Ekalesia Katoliko, 'Malaeola'. O foliga vaia na o le soifua tautua matavlea o lenei auuna. Le auuna a le Atua sa fa'alupe i le vao, le failauga a le Atua sa fa'afale-le-malu i tafa e fia o Samoa tainane le atu-Pasefika ma le lalolagi atoa. Aisea?

Ina ia tua Samoa i le Malaeola, Malae o le fa'aolataga ae le o le malae pouliluli ma le oti. O le upu moni, sa mnifeso i le soifua tauivi o Pio Taofinu'u, lona soifua saili-malo le Talalelei a Iesu Keriso.

Sa ia taofiofi Samoa mo le Atua ma ua fa'asoifuaina ai le atunu'u i lana matatao, lana upega, lana 'oso e tusa o le manaoga a le Ta'ita'i o lo tatou Malo. O Pio Taofinu'u sa tu'uina atu lona ola ma lona malosi o le taulaga i le Atua, o lona soifua galue, o lona afu, o lona laina, timuia, 'ai-pefu i le ala, ma lona fa'afale-le-malu o lana taulaga lea

i le Atua ma lona fa'amoemoe ia fai ma fa'aa'oa'o e soifua ma ola ai le atunu'u.

Oute manatu ua alagatau ona ou fa'apea atu ia Pio Taofinu'u i upu nei (late): Lau afioga i le Katinale, Pio Taofinu'u, "Ua malie le faga i foa, ua malie foi le faga i puna, ae atu\_ le faga i pa'au aua ua tofu malemo le Tagaloa Aopo, ae inu malie le fale-selau e pei o upu i le motu o Salafai, e ala i lou soifua galue ma lou soifua tautua lotu. Lele sa e taofitaofi Samoa mo le Atua ma ua fa'asoifuaina le atunu'u i le soifua fa'ale-agaga talu lou tita-i-tuga.

Ae fai mai Isaia "Ina va'avaia i le papa na tofitofia mai ai outou, ma le gutu o le lua na elia mai ai outou...ia outou va'avaia ia Aperamo..." Isaia 51:1-4.

O le sa taua o le mana'oga o le Perofeta?

- Va'avai i le papa na tofitofia mai ai outou.
- Va'ava'ai i le lua na elia mai ai outou
- Va'avaai ia Aperamo

Mana'oga o le perofeta; se'i toe fa'atepa le nu'u o le Atua i lona amataga. Se'i va'ava'ai pe afua mai fea le tagata? Se'i fa'amanatu ia Isaraelu o le Atua e to'atasi, le Atua foafoa le Atua mataisau sa faia le tagata i lona fa'atusa paia. Lua, fai mai Isaia, "se'i va'avaai i le gutu o le lua na elia mai ai outou", ioe,

o le fa'amanatu ia Isaraelu le loloto o le lua sa tanumia ai i latou i Aikupito.

Sa tanumia lo latou ola sa'oloto i le lima 'u'amea o Farao ma lana pule mata'utia. Ua nei, a lele ua sapi ai ma tiu ai ma sa'a ai i ma'o malie, ma oaoa nei i faleseu, talu le galuega Togiola na faia e le Atua.

Ae taulaga le mana'oga i le fai mai o le perofeta, "va'avaa ia Aperamo..." Aisea e taua ai le vaai atu ia Aperamo. Ioe, le tama o le 'aufa'atuatua. Le tagata na feoa'i ma le Atua. Le tagata sa soifua, ola mata'u i le Atua, sa avea le upu a le Atua e fai ma ta'iala o lona soifua.

Ua alagataua le manaoga o le perofeta se'i fa'atepa le nu'u o le Atua ia Aperamo, le toeaiina na manifeso lona fa'atuatua e ala i lona soifua faitaulaga ina ua lolo'u ane lona alofa fa'atama i lona atili'i ae ave le fa'amua ma lana fa'aeaea i lona Atua.

Ae fai mai manaoga o le aposetolo sa fa'aleo ia Filipi lea ua fai ma matua o le lauga, "Le au uso e, ou te manao ia iloa e outou, o mea na oo ia te a'u, ua iu ina tupu atili ai le talalelei".

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## FAKAFO'OU FAKA'EVANGELIO

'Oku tatau mo e hā 'a e fiefia 'a e ngaahi 'evangeliō 'a e Vahe Kolo, 'Aokalani mo Manukau 'I he faingamālie ke nau kau hono talaki 'a e Folofofa mo fakahoko 'a e ngāue faka'evangeliō ki he kakai 'I he maketi 'a Avondale he Sapate kotoa pe.

'Oku taki 'e he Sekelitali 'Evangeliō 'a e Vahenga Ngaue, Pita Hola mei Pule La'a hono kumi pea mo hono tanaki mo fokotu'utu'u e kau Malanga te nau fakahoko fatongia. Ko e monū ko 'eni mei he Flea Market ko e faka'atā mai 'a e palepale 'oku hā atu ke ngāue'aki 'ikai hano totongi.



Havila Taukolo and Pita Hola [Auckland Manukau Evangelical Secretary] and some of the evangelical teams from Auckland Manukau City District, [Dominion, Northcote, New Lynn, Henderson, Ponsonby]



Rev Tevita Makovina Finau and some of the ladies from Northcote and Dominion and New Lynn Evangelical.



Paula Trigg Taufua and some of Mo'unga Heamoni, Northcote Brass that made the effort to be at the Avondale Flea Market on Sunday morning.

## 'APITANGA PEKIA & TOETU'U 2016 FAI'ANGALOTU MOIA MEI HE 'EIKI (Ellerslie)

Ko e 'apitanga tokolahi ta'u ni he na'e tokolahi kakai siasi na'a nau kau mai kiai. Ko e ngaahi 'ata 'eni 'osi malanga Sapate mo e Sakalameniti. Ko e tangata malanga ko e Setuata Lahi Vahefonua - Mafua Lolohea.

Ko e taki 'apitanga ko Tikitoni Lolo, Siosua Fale, Kakala Vuna & Henry Hoglund. Ko e tamai mo e fa'e 'apitanga Solomone Mahe mo Silia Mahe. Na'e fai poupoua 'aupito 'apitanga ni tautau tefito ki he kau mai fanau lautohi fakasapate, to'utupu mo e ngaahi matu'a tauhi fanau ki he ngaahi houa polokalama 'apitanga.



Ko e kau 'apitanga 'a Moia Mei he 'Eiki, Ellerslie.



Ko e kau 'apitanga Pekia & Toetu'u 'eni mei he Kolokakala, Christchurch.

## Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

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Le aposetolo o loo atugalua i le talalelei ina nei mativa talu le ola fa'atamala ma le fa'amuumua o sona mana'o ae mulimuli le Atua.

Le atu popole ne'i meaane le talalelei ua tau saili se mea e to'a i ai, talu lona vaai ifo a ua le vaai a'e. A o le mea lea e fai mai ai nisi o le ausuesue o le Tusi Paia, o le tusi lea a Filipi o se tusi sa tusi i le manatu faaositaulaga o le aposetolo.

O le a lona uiga? O Paulo lava latou o le Iutaia e masani lana vaai i le fata faitaulaga ma lona taua, o le fata na fau e le Atua e fesaga'i ai le tagata agasala ma lona lava mamalu silisili ese. Pe a alu a'e le tagata agasala i le fata faitaulaga, e alu a'e ma le loto faafetai ma mea sa faapolopolo, o measina ia i lona manatu ua ave e fai ai lana taulaga e tusa o le manatu mai o le Atua i le tagata ua oti ina ia ola.

O se mea e manatu Paulo e le fesiligia mea e ave i le fata aua ua lagona e le loto le taua o le alofa ma le faaeaea a le Atua i lana tagata na fai, ina ua ia ava'e le tagata i le maualuga o le fesaga'iga ma ia e faavavau.

A o le manulauti lea o le soifua tautua o le aposetolo o Paulo na le manatu ifo ai mo sona lelei, a e sei tali le mana'o o le talalelei, ia papatisoina ma faatalaleleiina

le lalolagi i le maluu ma le toetu manumalo o Keriso.

A o le taua lea o le faamanatu atu a Paulo i le Ekalesia i Filipi o mea na oo ia te ia a o i ai ma Sila i le falepuipui i Filipi, aua o le faailoga lea o le tagata o loo mata'u i le talalelei, e le o se isi lava mea a ia ave le fa'amua o mea lelei mo le talalelei, e fia maua se 'ai e alu a'e ma ia i le fata faitaulaga.

O le tagata ua manatu ia manifeste le talalelei i lana tautuatuavae, ia tino mai le talalelei i lana se'e i le paepae, ia tupu lausiusi le talalelei i lona tautua toto.

Tala masani i mea na oo ia Paulo ma Sila i le falepuipui i Filipi, fai mai le molimau a Luka i le tusi o Galuega a le au aposetolo, na lulu le mafuie tele ma matala ai faitotoa o le falepuipui ma noataga o Paulo ma Sila, o le avanoa sa tatau ona sosola ese ai, peitai e lei mafai ona sosola ese.

O le uiga lea e pei ona iloa i le iuga o le tala, ina ua tago ifo le leoleo o le falepuipui i le pelu o le a pule i lona ola ona o le manatu ua sosola ese pagota, a e te'i i le valaau atu o Paulo : 'Aua e te faia o lona mea ia te oe, o lea lava e matou te iinei.'

O le 'ai lea sa fia maua e Paulo mo le fata faitaulaga ma le talalelei, ina ua fai mai le leoleo o le falepuipui ia Paulo : 'Se a se mea ou te faia e faaolaina ai a'u?' Papatisoina le leoleo o le falepuipui ma lona aiga atoa,

ua na valaauina foi Paulo ma Sila e latou te fai'aiga i lona fale. E afua mai fea lea lagona?

E afua mai le lagona o le tagata fultua ma fa'ataute'e i le Atua ina ua matamata manino lelei, a o manifeste i le soifua galuega ma le ola tautua toto o le aposetolo i lona Atua.

Moni ai le saunoaga a le susuga i le ali'i faifeau ia Tau Lasi i lana mataupu sa faia i le camp Failauga o le Sinoti Samoa 2014, "oute le fia fa'alogi i se lauga oute fia vaai i se lauga". O mea na sa vaai tino iai le ta'ita'i 'au, sa matamata ae manifeste le lauga a le aposetolo e ala i ana galuega.

O mea na oo ia Paulo i Filipi : 'Le au uso e, ou te manao ia outou iloa, ua iu ina tupu atili ai le talalelei.' Le tautua matavela e ao ona faia mo le Atua ma le Galuega, e le o tatou manao a o le manao o le talalelei.

O le lu'itau a le aposetolo, ia avea le nofo pologa, ia avea le lina, le timuia, ia avea le fia inu le fia 'ai e fai ma auala e totogo ai mea lelei e fa'atupuina ai le talalelei.

E le o ni mea e fa'aputu mo so tatou lava lelei. Leai, a ia avea lo tatou ola, avea lo tatou fa'alupu i le vao, avea lo tatou fa'afale-malu, e tupu atili ai le talalelei e tusa o le mana'oga o le Aposetolo.

A o le malelega a Iesu i ona so'o, "o atu ia outou i le lalolagi uma, ina tala'i atu le talalelei i tagata uma lava" Mareko 16:15.

O le poloaiga fo'i lea mo tatou le au folafola, mo le Sinoti mo so'o se tagata Kerisiano.

O le talalelei, e le o se tala na te fa'apologaina le tagata, e le o se tala e oso ai luga le toto maualuga o se isi, e le o se tala fa'ape-fatu, e le o se tala fa'atupu vevesi ma luluina ai fa'avae o le nofo lelei o tagata.

Uso e, leai. O le talalelei, o le tala e to'omaga iai tagata, o taulasea mo e mama'i, o le tala fa'aola totoga, o le tala i le togiolaina o le tagata. O le tala ia Iesu Keriso le Ali'i Toetu Manumalo. Le tala lena o lo'o fananau iai le fa'amoemoe o le Aposetolo ina tupu ma ola e ala i lo tatou soifua galulue e pei ona ta'u atu ia Filipi.

Paia e o le Sinoti Samoa, le aufaigaluega ma le aufaitau, ioe sa manifeste i le satauro le alofa togiola o le Atua mo oe mo a'u. Aisea? Ina ia togiola ina ai le lalolagi o tagata, o le tagata sa tanumia i le tu'ugamau, a ua avea lona soifua manumalo ua elia mai ai tatou mai le gutu o le lua o le agasala sa tanumia ai tatou.

O le tatalo, ia manifeste i lo outou soifua ma lo'u ola le feau o le talalelei, ia avea lea ma auala e fa'atupu teleina ai le talelei i totonugalemu o le Sinoti Samoa ma lalolagi atoa.

Amene Saunia: Rev. Paulo Ieli



# Fakafo'ou 'Evangelio Fakamelino ki he Ngaahi Va Kovi he Fonua - Kaveinga 'o e Mahina Me 2016

**Veesi Lauloto 'o e Mahina: Matiu 5:9. Monu'iaa ka ko kinautolu 'oku fakatupu melino, he 'e ui 'a kinautolu ko e ngaahi foha 'o e 'Otua.**

Loma 12:14-16. Tapuaki'i 'a kinautolu 'oku fakatanga'i kimoutolu. 'Io, mou tapuaki'i pe 'o 'oua 'e tutuku'i. Fiefia mo kinautolu 'oku fiefia; Tangi mo kinautolu 'oku tangi. Ke

fakatangata tatau ho'omou fetokanga'aki. 'Oua na'a hu'u ho'omou tokonga ki he ngaahi me'a ma'olunga, kae tuku kimoutolu ke 'auhia mo ma'ulalo. 'Oua te mou hoko ko e kau poto fakaekimoutolu.

Ko e ngaahi lesoni mo e ngaahi Sapate Fakamamafa ki he Mahina Me 2016.

Sapate 1 Fakame	Tu'apulelulu 5 Ha'ele Hake	Sapate 8 Sapate Fa'e	Pulelulu 11 Uike Famili	Sapate 15 Sapate Tamai	Pulelulu 18	Sapate 22 Penitekosi Tolu Taha'i 'Otua Trinity Theological College	Pulelulu 25	Sapate 29
Same 67 Ngaue 16:9-15 Fakaha 21:10, 22-22:5 Sione 14:23-29	Same 93 Ngaue 1:1-11 'Efeso 1:15-23 Luke 24:44-53	Same 97 Ngaue 16:16-34 Fakaha 22:12-14, 16-17, 20-21 Sione 17:20-26	FAKATAHA KI HE 'A'PI'LO 'E'ULUMOTU'A FAKAFAMILI 'O E NGAAHI KALASI 'AHO:	Same 104:24-34, 35e Senesi 11:1-9 Ngaue 2:1-21 Sione 14:8-17	FAILOTU: Luke 1:38 MALANGA: Nomipa 24:1-14,	Same 8 Palovepi 8:1-4, 22-31 Loma 5:1-5 Sione 16:12-15	FAILOTU: Luke 1:46e-50 MALANGA: Taniela 1:1-21,	Same 96 1 Tu' 18:20-21, 30-39 Kaletia 1:1-12 Luke 7:1-10

Talamonu atu ki he ngaahi fai'angalotu ki he teu 'o e Sapate Fakame 'a e Lautohi FakaSapate 'I he Sapate 1.

'Oku fai 'aki pe 'etau Malanga he Ha'ele Hake 'I he Tu'apulelulu 'aho 5 'a e ouau lotu lolotonga 'a e uike.

Sapate Fa'e 'oku hoko he Sapate hono ua, pea kamata 'etau uike famili, fakatokanga'I ange 'oku 'ikai fai ha ouau Malanga lolotonga 'a e uike. [Vakai ki he tohi Falengameesi ki he fakaikiiki 'o e ngaahi polokalama]

Ko e Sapate Tamai 'oku hoko ai pe he tapuni 'o e uike famili.

Sapate 22 'oku fakamanatu ai e Sapate Penitekosi pehe ki he Tolu Taha'i 'Otua pea mo e Sapate 'a e Trinity Theological College.

**Ko e ongo Polokalama Kalasi 'aho 'o Me 2016 [Uike 'uluaki – Malanga Ha'ele Hake, Uike ua – Uike Famili]**

**Tu'apulelulu 19 Me 2016.**

**POLOKALAMA KALASI 'AHO: Sione 16:12-15. Ko e ngaue 'a e Laumalie Ma'oni'oni.**

**Fanau: Fakamatala'i ki he fanau, ko e ngaue 'a e Laumalie Ma'oni'oni ko hono fakahaa'i 'a e mo'oni ki mamani. 'Oku mahu'inga ke nau fai totonu mo fai lelei he ko e fekau ia. Ko Sisu ko e Ma'oni'oni, pea 'oku tau feinga ke tau fakaofiofi pe kia Sisu. Ko e lea mo'oni, fai lelei, talangofua, 'oua 'e loi, 'oua 'e houtamaki, kae 'ofa mo vahevahe mo e tamaiki kehe 'a e me'a 'oku te ma'u ko e ki'i tama lelei ia mo fai mo'oni 'o hoko pe ki he Laumalie 'o e Mo'oni.**

□ Lau taki taha a e veesi pea ke fakalotolahi'i 'a e toko taha kotoa pe ke vahevahe 'a 'ene a'usia 'a e Folofola 'o e 'aho ni.

□ Ko e ngaue 'a e Laumalie Ma'oni'oni ko hono 'omi 'a e Mo'oni ke tau sio ki ai mo fa'ifa'itaki ki ai. Ko e hoko mai 'a e Laumalie 'o e Mo'oni pea 'oku ne kamata ke hulu'i ke tau lava 'o sio mo fanongo pea mo mahino'i 'a e Tolu Taha'i 'Otua. Tamai, 'Alo mo e Laumalie Ma'oni'oni. Ko e Laumalie Ma'oni'oni 'oku ne 'omi 'a e kotoa 'o e Mo'oni mei he 'Otua kiate kitautolu fa'ahinga 'o e tangata. 'Oku ne to e fakahinohino kiate kitautolu 'a e Fakamaau'i 'o Mamani. Ko e Laumalie 'o e Mo'oni 'oku ne fakahaa'i pe 'a e me'a 'oku fanongo ki ai mei he Tamai, 'oku 'ikai to e fakalahi pe fakasi'isi'i. Ko e fengau'e'aki 'a e Tolu 'oku anga pehé ni. Ko e ngaahi me'a kotoa 'oku 'i he Tamai, 'oku 'a e 'Alo kotoa pe ia, pea ko e ngaahi me'a 'oku fakahaa'i 'e he Laumalie Ma'oni'oni ki Mamani, ko e ngaahi me'a kotoa pe ia mei he 'Alo. Pea 'oku tau lava 'o sio 'oku 'ikai to e 'iai ha me'a ia 'e kehe pe to e lahi ange pe si'isi'i, pe toe mekehe mei he 'Tolu ni. He ko e Tolu ka e Taha pe (Trinity). Ko e ngaahi me'a mei he Tamai, 'oku 'i he 'Alo kotoa pe ia, pea ko e ngaahi me'a 'oku fakahaa'i 'e he Laumalie Ma'oni'oni 'oku mei he 'Alo kotoa pe ia.

□ Ke toki fakama'opo'opo 'e he toko taha 'oku ne tataki 'a e Kalasi 'Aho.

**Lotu: 'Oku mau fakamalo atu 'i he hoko mai 'a e Laumalie 'o e Mo'oni ke ne fakahaa'i mai 'a e Mo'oni kiate**

**kimautolu. Pea 'oku mau taa'imalie 'i he hoko mai 'a e Taukapo ke ne fakatokanga me'a kiate kimautolu. 'Emeni.**

**Tu'apulelulu 26 Me**

**POLOKALAMA KALASI 'AHO: Luke 7:1-10. Ko e fakamo'ui 'e Sisu e tamaio'eiki 'a ha 'Eikitau.**

**Fanau: Fakamatala'i ki he fanau, 'a e Fakamo'ui 'a e 'Eiki 'oku 'ata ki ha taha pe. Ko e ongoongo 'o e fakamo'ui ki he Senitaile. Ko e ongonongo 'o e fakamo'ui ki he fanau iiki. Neongo ne 'ikai fa'a kau 'a e fanau 'i he lau, ka 'oku nau kau kinautolu 'i he 'ata ki he fakamo'ui.**

Lau taki taha a e veesi pea ke fakalotolahi'i 'a e toko taha kotoa pe ke vahevahe 'a 'ene a'usia 'a e Folofola 'o e 'aho ni

Ko e ongoongo 'o e fakamo'ui 'a e 'Otua ki he Senitaile. Ko e Senitulio 'oku ne pule'i 'a e kau sotia fakafuofua ki he tokoteau (senituli), pea ko e meimei ko e patuni sotia 'e taha ko e senituli 'e 60 pe ko e toko 6000. Ko e 'ofisa Loma ko 'eni 'oku 'iai hono fu'u mafai, he ko 'ene fekau kuo pau ke fai ki ai 'a e kau Sotia, pea 'oku toe 'amo ange mo e fakaongoongo ki ai 'a e kau popula. Pea 'oku mahino mei he talanoa ko e Senitulio 'eni 'oku tui 'Otua.

He 'oku mahino mei he fakamatala 'a e Matu'a Siu 'i he 'enau kole kia Sisu 'a e kole 'a e Senitulio ke ne fakamo'ui 'a 'ene popula 'oku puke lahi 'o tei mate, na'a ne langa honau falelotu mo'o kinautolu. Pea koe'uhi ko e senitaile ia na'a ne faka'apa'apa ki he lao 'a e kau Siu, ka 'iai ha Siu 'e hu ki ha fale 'o ha Senitaile pe Angahala 'o nofo fakataha mo ia pea 'oku ne ta'ema'a. Na'a ne kole ki he matu'a Siu ke fakahoko 'ene kole kia Sisu.

Pea 'i he ongo na 'e Siuu na'a ne ha'u ki he Senitulio, pea toe ta'ota'o atu 'a e kole 'a e Senitulio 'i hono ngaahi kaungame'a ke kole kia Sisu ke fai mai pe ha'a ne folofola pea 'e mo'ui ai pe 'a 'ene popula. Ko e tali 'a Sisu 'oku te'eki fetaulaki ia mo ha taha Tui pehe 'i 'Isileli katoa.

'Oku mahino mei □ he kole 'a e 'Ofisa, 'a 'ene ma'u 'a e Tui, pea 'ene to'onga mo'ui. Ko e mo'ui faka'aki'akimui, toka'i pea mo 'ofa foki. Neongo hono fu'u mafai ka na'a ne toka'i 'a e 'Eiki. Neongo 'a 'ene Tui ka 'oku ne kei lau pe ia ko e Angahala. Neongo ko e popula 'oku 'ikai to e 'iai ha'a ne totonu 'a 'ana he ko e popula, ka na'a ne 'ofa ki ai 'o hange pe hano foha 'o kole 'a e fakamo'ui. Na'a ne 'ofa ki he kau Siu 'o langa honau falelotu neongo 'oku 'ikai ko e Siu ia.

Pea 'i he hu atu 'a e matu'a ki fale 'o 'ilo kuo mo'ui 'a e popula. Fakafeta'i 'a e malanga to'onga mo'ui 'a e Senitulio pea 'oku tau ako ai pe. Pea ne'inei mafana mo Sisu 'o talaloto 'oku te'eki fetaulaki ia mo ha taha pehe 'i 'Isileli katoa.

Ke toki fakama'opo'opo 'e he toko taha 'oku ne tataki 'a e Kalasi 'Aho.

**Lotu: 'Otua 'oku mau fakamalo atu 'i he hoko mai mo e fakamo'ui ki he Senitaile pea 'oku mau lave monu ai. Ako mai ke ma'u 'a e to'onga mo'ui 'a e Senitulio ke mau malanga'aki ia 'a e Fakamo'ui. 'Emeni.**

**'A'HI FAKA'EVANGELIO**



*Ko e Faifekau Pule 'Aokalani mo Manukau, Rev Vaikoloa Kilikiti pea mo e Faifekau 'a'ahi mei Tapuni Siliva, Tatakamotonga, Rev Kemueli Tolu mo e ongo fakaafonga 'Evangelio 'a Dominion 'i he 'a'ahi faka'evangelio pea mo Lotu Hufia, East Tamaki.*

Ko e 'a'ahi Faka'evangelio 'a e Dominion pea mo Lotu Hufia, East Tamaki.

**MALANGA SAKALAMENITI MAHINA KO 'EPELELI**



*Faifekau Sea, Rev Tevita Makovina Finau he Malanga ki Dominion mo e Sakalameniti mahina 'Epeleli 2016.*

**FALENGAMEESI**

Ko e toe 'oatu pe 'a e talateu ne fai he Faifekau Sea 'i he Falengameesi, kau ki he tokoni ki ho'o lau 'etau folofola faka'aho mei he 'etau tohi Falengameesi.

□ Ko e 'u Potu-Folofola pe Lesoni Tu'utu'uni 'o e Sapate takitaha 'oku tau kamata lau kinautolu 'i he Pulelulu 'o a'u ki he Tusite 'o e uike 'oku hoko.

□ 'Oku tanaki atu leva mo e ngaahi lesoni kehe 'oku fekau'aki pe alaanga mo e 'u Lesoni Tu'utu'uni 'o kau mo kinautolu 'i hono lau.

□ 'Oku fakata'u tolu 'a e vilo 'a e ngaahi Lesoni 'o makatu'unga he ngaahi Kosipeli Sio-Fakataha (Synoptic) 'aia ko Matiu (A), Ma'ake (B) mo Luke (C). Koia ko e ta'u ni ko e ta'u ia 'o e Kosipeli Luké pe ta'u C pe Ta'u Tolu.

□ 'Oku 'ikai ha ta'u ia 'o e Kosipeli hiki 'e Sioné ka 'oku lahi 'a'ene hu pe kau mai 'i he lotolotonga 'o ha Faha'ita'u, 'o hange ko'ene humai he Faha'ita'u Leniti (Ma'asi 13), kau katoa kiai 'a e Uike Tapu pea hoko atu aipe he Faha'ita'u Toetu'u (Easter) mo e kamata 'a e Faha'ita'u Penitekosi (Pentecost) 'o ngata mei he Sapate Tolu-Taha'i-'Otuá.

**FANONGONONGO**

**Pukolea**

Ko e koe atu pe kiate kimoutolu 'e lava ke 'omi ha ngaahi talanoa ki he 'etau Pukolea ke mou kataki 'omi e ngaahi 'ata mo e talanoa ki he 'imeili Kimu'a he Tusite 17 'o Me talakai@xtra.co.nz

**Me'a'ofa ki Trinity Theological College.**

Li me'a'ofa 'o e Sapate Trinity 22 Me ke mou kataki toki 'omi ki he Tauhi Pa'anga Vahefonua ke tanaki ai pea 'ave fakakatoa ko e me'a'ofa mei he Vahefonua ki he 'apiako Trinity Theological College.