

TOUCHSTONE

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

Te Matatini reaching for the stars



Te Kapa Haka o Te Whanau-a-Apanui was the winner of Te Matatini 2015 national kapa haka competition.

The quality of performance at Te Matatini National Kapa Haka Festival is reaching new heights say kapa haka instructors Janine and Andy Maruera.

Janine and Andy are tutors for Aotea Utanganui, the kapa haka team of Patea Maori Cultural Theatre Trust (Patea Maori Club) and they were in Christchurch for the bi-annual Te Matatini competition in the first week of March.

“Although our team did not get beyond the regional level this time, we attended to support the other Aotea teams and our relations who are in other teams,” Janine says. “I have attended 14 national finals and Andy has attended nine. “It is a great time to catch

up with family and friends, eat lots of good food and, of course, see the performances. Te Matatini is the peak of Maori performing arts and every nationals seems to lift the standards to another level.”

Andy says competitive kapa haka is judged on the performance of seven items - the haka, the poi, an action song, a choral item, the entrance, the exit, and a traditional chant. There are general criteria for judging a team's overall performance and specific criteria for each item.

“The new technology that is available means a lot more songs are being learned more quickly. People can write a song, record it and share so it can be learned and performed on stage,” he says.

“The art form is constantly developing. Performances never stay the same. They constantly change as they take on other influences from popular

culture.”

The Aotea Utanganui team practices at Pariroa Marae near Patea. The marae has an affiliation with the Methodist Church, and local Methodists played a big part in forming the Patea Maori Club, which became a household name in New Zealand through its hit song Poi E.

Rev Nepi Waka was instrumental in boosting the performance levels and profile of the South Taranaki Methodist Club (later to become known as the Patea Maori Club), which performed at the very first national kapa haka competition in 1972.

While these days they try to delegate responsibilities to younger members of the team, Andy and Janine run Aotea Utanganui's monthly practices, write and choreograph songs, and coordinate performances.

“You have to learn the new

songs and keep practicing the old ones over and over again so the young ones learn them and the older ones remember them,” Janine says.

She says Matatini 2015 was one of the best she has attended.

“It was well-run and a great venue. It was centrally located and compact but there was still room for everything. The volunteers were very helpful and there were also lots of activities for kids.

“I also like the emphasis they put on healthy food although not everybody appreciated it.

“And the performances themselves were fantastic. They took things up to another level. One of our Aotea teams was 17th out of 45 so they were pleased. And the other two were in the 20s.”

The overall winner of the competition was Te Kapa Haka o Te Whanau-a-Apanui from the Bay of Plenty/East Coast.

A reflection on our Bi-Cultural Journey

At a dinner attended by the Maori King Te Arikunui Kūingi Tuheitia during Methodist Conference 2014, tūmuaki Rev Diana Tana and Rev Donald Philipps presented a retrospective look at the Methodist Church's Bi-Cultural Journey. This is an edited version of their talk.

We want to speak our bicultural journey in terms of a new understanding of both justice and spirituality.

The context includes important events and social developments in the decades of the 1970s and 1980s.

In its report to Conference in 1980 Te Taha Maori set out their references for the coming decade. The report noted the growing focus on Maori identity, heritage and language, efforts to stop further alienation of Maori land and gain the return of land taken unjustly, and the emergence of Maori and Pacific Island activist groups. The report stated that these and other expressions of Maori discontent and aspirations would frame a Maori response to the Gospel.

The linking theme in these issues was the exercise of power and this was picked up by the Napier Conference in 1982. The conclusion that Te Tiriti is a covenant based on equality, not on numbers, led the Conference to establish a seminar on power sharing.

That seminar took place in 1983 and included 10 from Te Taha Maori and 10 from the Pakeha side of the Church. Diana and Donald were part of this encounter and they stress the pivotal role of then tūmuaki, Rev Rua Rakena. It was a painful process but it helped visualise a bi-cultural dream.

The seminar's report to the 1983 Conference at Takapuna led to a change in the direction of New Zealand Methodism with the declaration of the “intention to work toward the formation of a bi-cultural Methodist Church in Aotearoa as an essential first step on the journey toward multi-culturalism.”

Thirty years on, what has happened, what has been achieved?

In our view, that phrase 'the exercise of power' haunted the Church for years, as it started out on its journey. The Conference decision was seen by some as an imposition, i.e., Conference exercising its power. Some Pasifika Methodists felt the 'bi-cultural' emphasis might leave them behind.

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Methodist Missions reject gov't plan to sell social housing

Methodist social service agencies have said they will not participate in the transfer of Housing NZ social housing stock at this stage.

Methodist Church social services provide social and affordable housing along with wrap around support to people and families at risk of homelessness in Auckland, Wellington and Christchurch.

Methodist Mission Aotearoa (MMA) spokesperson Rev John Murray says the Church's social agencies are concerned at the growing housing affordability crisis, particularly in Christchurch and Auckland.

John says MMA members do not believe that the government's proposal to sell state housing to the social housing sector is in the best interest of the communities where housing is desperately needed.

The crisis is not solely about social housing but is a combination of problems families face. These include scarcity of houses, high rents, the poor quality and inappropriate sizes of the houses that are available, and insecure tenancies.

Often the houses that are available are located far away from essential services, transport, and other communities where family members live. Another problem is the stigmatising of people in social housing.

"Income inequality has a significant role to play in all this," John says.

MMA represents social services agencies in Auckland, Hamilton, Rotorua, Palmerston North, Wellington, Christchurch and Dunedin, as well as Tongan and Samoan

services.

"With 5000 people currently on the waiting list, the government should be focused on growing the number of houses available, rather than on a change of ownership," John says.

"We believe there is a key role for the government to provide quality affordable public housing. There is also room for community housing to grow as part of the solution."

Therefore, based on the information available, the Methodist social service and housing providers do not see any gain for the most vulnerable people by becoming an owner of houses from Housing New Zealand.

Bruce Stone is general manager of Methodist Mission Northern's Airedale Property Trust. Bruce says the best solution for all is for the state to enter into partnerships with groups like the Trust and local communities to provide new housing and work with people who need support to live well in their community.

Spokesperson for the Tongan Social Services and Mission Paula Taumoepeau suggests that the government would do well to consider the success of the Matanikololo Housing project - a partnership between the government, a local community and Airedale Property Trust, which has successfully housed over one hundred people in good quality housing.

The Methodist Church's social service agencies do not see the present proposal as



The Methodist Missions and Salvation Army have refused the government offer to buy state houses.

addressing the housing situation being faced by many people and therefore do not see any benefit in participating in the government's sell-off of houses.

This view is shared by the Salvation Army's social housing spokesperson Major Campbell Roberts. Campbell says the Salvation Army will not accept the government's offer to buy social housing because they would not be able to make the lives of the tenants better.

"Our key motive would be to improve the lives of the tenants but it would be too complex an operation if we were to buy large parts of the government's social housing stock. It would require management

expertise and capital that we don't have," Campbell says.

"We are more interested in building new homes that would add to the country's housing stock. We would rather do that than spend lots of money upgrading the older stock, which would mean moving tenants out and finding them other accommodation while the work is done.

We wouldn't rule out working with a larger consortium of agencies and other groups that have the right skills to do this. But the Salvation Army won't be taking up the government's offer as it stands."

Opponents fear TPPA to give free reign to corporates



On March 7th, thousands of people around NZ protested the way the TPPA is being implemented. Photo by the Streetwise Show.

By Betsan Martin, Public Issues Coordinator
Thousands of people took to the streets to join demonstrations against the Trans Pacific Partnership Agreement (TPPA) in cities around New Zealand on March 7th.

Why the mounting concern about this when other trade deals are agreed to without a fuss?

The secrecy about the text of the TPPA and the investor states disputes provision are two aspects that have caused some economists and politicians to sound alarm bells.

To date the information about likely effects on health systems, environment, intellectual property and copyright is from leaked excerpts of texts and the process is that the agreement will be signed without public knowledge of the terms of the

agreement. Therefore people are calling for the release of the text.

The investor states disputes provisions could mean that if a company deems that a country is making regulations or passing laws that reduce its profit, it can sue the government. Such a case would not be heard in a public court of law but referred to a tribunal arbitrated by an international panel of corporate lawyers representing the corporations. The ruling of the tribunal could not be challenged in public courts.

Sceptics say the TPPA would tip the balance towards multinational corporate interests and undermine governments' capacity to regulate for public interests in their own countries.

They fear judicial courts in countries with strong legal systems such as Australia and New Zealand will be exposed to

corporate influence, and countries with weaker legal systems could be even more exposed.

Many trade agreements have investor states disputes provisions but these were rarely invoked until recently. In 2012, there were 58 such cases.

For example, the tobacco company Philip Morris used such a provision to stop Uruguay from implementing regulations to cut smoking rates, a Swedish company sued Germany following Germany's decision to phase out nuclear power after Fukushima, and a French company sued Egypt because it raised its minimum wage.

New Zealand has strict controls on the release of genetically modified organisms (GMOs) into the environment. The NZ Environmental Protection Agency manages

applications for the use of GMOs. Currently, no GMO crops are grown commercially, no GM fruit, vegetables or meat are sold, and processed food that contains more than one percent GM ingredients must be clearly labeled.

The Sustainability Council did an analysis of the claims to economic benefits of the TPPA and found that the purported gains of \$5.5 billion would in reality look more like \$2.1 billion by 2025 or less than one percent of GDP because the costs of trade are not accounted for.

There is considerable concern about the impacts that the TPPA would have on our ability to regulate GM, given the aggressive corporate interests that want to introduce the technology worldwide. While the Ministry of Foreign Affairs has given assurance that New Zealand's GMO regulations will not be compromised by the TPPA, US trade negotiators want us to remove our GM labeling laws.

The annual US report on New Zealand's trade barriers state that they will "continue to raise trade-related concerns with mandatory biotechnology labelling regimes". The Biotech Industry Organization, which represents such GMO companies as Monsanto and Cargill, wants GM labelling restricted under the TPPA.

Any tightening or extension of our regulations on GMOs would expose us to ISDS action.

More and more information is coming out about the impact the TPPA could have on the availability of medicines given the potential conflicts of interest between corporates and public health providers.

Regulations on patents mean that large corporates might be able to use repeated patenting to maintain their monopolies and override the availability of the more accessible, tested and low price medicines which are available at accessible prices.

What can we do?

New Zealand First has drawn up the Fighting Foreign Corporate Control Bill. The Bill would stop New Zealand governments from allowing overseas investors to sue New Zealand governments in private offshore tribunals if their profits are threatened by government actions or court decisions. Write to your MPs to support the bill.

The NZ-South Korea Free Trade agreement was signed on 23rd March. This will go to Select Committee as a formality because none of the provisions can be changed. However this will be an opportunity to insist that further trade agreements do not include investor state dispute provisions.

While the expansion of multinational corporates is being cemented by trade deals, all states are required to make commitments this year to reduce CO2 emissions for climate stabilization. How do limits on greenhouse gases fit with trade expansion?

Conceivably 36 percent of the global emissions from energy production, 24 percent of emission from forestry and agriculture, and 14 percent from transport could be converted to low carbon technology. Trade agreements do not build in this requirement.

Pacific Churches target violence against women

By Hilaire Campbell

A strict upbringing and an arranged marriage to a priest gave Ethel Suri a strong interest in human rights and empowering women to recognise their potential.

"I call myself a community worker with a passion for human development, especially women's empowerment," Ethel says.

In her role with the Pacific Conference of Churches (PCC), based in Suva, Fiji, Ethel has lots of opportunities to promote the interest and advancement of women and young people in churches and the community.

Born in the Solomon Islands, Ethel worked as a trainer for the Anglican Mothers Union, a women's organisation active in more than 70 countries around the world. She was also the women's desk officer for Ecumenical Churches in Solomon Islands.

She joined PCC in September.

It is ecumenical body that includes member churches from about 20 island countries in the Pacific region.

Ethel's work involves designing and planning programmes with other faith based organizations. Among the programmes are initiatives to eliminate gender-based violence through responsiveness and prevention.

Ethel says family violence is endemic to the Pacific Islands. According to a report conducted by the UN, the Solomon Islands and Kiribati are two countries with very high rates of violence, especially towards women.

"The reasons are complex but a major cause is ignorance of tradition and misunderstanding of gender roles. It's hard to shift the idea that the man is boss."

In the big cities of the Island countries the thinking is less patriarchal and women can work



Ethel Suri

and go to university. But in rural areas, where life is more basic, drastic changes are needed.

Ethel says women are challenged by the idea of submission, and men fear what might be expected of them.

In one gender-based training programme in the Solomon Islands, she asks men and women to list their respective roles and responsibilities in order to find a

common meeting ground. "When I visit a home and the husband brings a jug of juice, I know some of the training has rubbed off."

Part of Ethel's work for the PCC is organising programmes for Men Against Violence.

"UNESCO had funded a programme in partnership with PCC to write a male advocacy manual. We are preparing to trial it at workshops with member churches in Samoa and Fiji.

"Human trafficking and prostitution are other issues that have a great effect on families. The fishing boats and logging camps are some of the avenues where abuse of women and young girls are seen, and there is a lot of work to deal with this."

Ethel says supporting young people and informing them of these issues is vitally important.

"It is our duty to help them prepare for their future especially in choosing the right career or the

type of things they want to do, and choosing the right partner for marriage."

Other church organizations and NGOs make similar efforts to end violence in the Pacific. Strengthening networks and connections is very important.

"We're all working for the same cause so we need to work as a team."

Ethel's most successful work has been coaching the wives of students training to be ministers. She always supported her husband in his work and used this experience to help empower them in their roles.

Ethel has made it her business to share the things she enjoys - cooking, craftwork, and making the home beautiful. She says these activities are for everyone and they make a family happy.

Higher marks, more girls the aim of new Wesley College principal

By Sophie Parish

Just four months into his new role as Wesley College principal Steven Hargreaves says the transition has been surprisingly smooth.

"The culture at Wesley is one of warmth and there is a real generosity of spirit," he says.

Steve is alongside teachers and newly appointed superintending chaplain Rev Ali'itasi Aoina-Salesa to implement some stricter policies around student behaviour, self-discipline and organisation.

Ali'itasi says that some of the changes have been hard for students. "Because our academic results were very low last year, we are encouraging students to see why there is policy for the changes and it's about what is best for them," she says.

Steve said one of the biggest challenges and goals facing colleges today is increasing academic standards to boost NCEA passing rates.

"I'm here to provide an environment that allows students to do their best and to support teachers in their work with students," he says.

Steve has experience working with a decile one school, Otahuhu College, and has been deputy principal at Macleans College in Bucklands Beach. He says working under Byron Bentley at Macleans College with a role of 2600 students has well equipped him for his role as principal at Wesley College.

With 320 students including 250 who live onsite, Steve says Wesley College has a real community feel. Some staff members are former Wesley College students, and many alumni keep close ties to the school.

Steve says the students receive a lot of support from all the staff, which is unique to the college. "I

have found chapel each morning a real joy - great singing and an uplifting message to start the day," he says.

Wesley College celebrates many cultural events during the year and students enjoy practicing and performing at the. Last month students performed at Polyfest, and Steve says the Tongan, Maori and Samoan groups have been working very hard.

"The excitement of Polyfest takes over the school and about 160 students are involved."

Wesley College plans to increase their role of female day students next year.

Ali'itasi says boosting the co-ed nature of the college will create a more holistic approach for all students.

"We are the only Methodist school in the country and our special character is inclusive of everyone. While we want academic achievement for our students, and we also want to nurture people of good character," she says.

On June 20th Wesley College will hold the annual 'Old Students Day' and it will be the opportunity to celebrate 30 years of girls attending Wesley College.

"We now have 32 girl students, and it makes sense to offer them the opportunity to complete their full secondary schooling at Wesley College rather than join us in year 11. We really want to grow the number of girls so that we can offer them a wider range of sport and curriculum opportunities," Steve says.

Enrolments for year 9 and 10 girls are now open for places in 2016. For more information regarding year 9 and 10 enrolment phone 09-237-0224 or email the principal's secretary Barbara Ngataki: barbaran@wesley.school.nz.



Steven Hargreaves



Rev Peni Tinkoinaka (standing left) led the reopening service for the St Johns Moraia church building.

Quake recovery a step closer as historic church reopens

By David Hill

The Methodist Church has reached a milestone on the road to recovery from the Christchurch earthquakes - the opening of its first fully restored church building.

St John's Moraia Methodist Church in Bryndwr is used by the city's Fijian Methodist congregation, and it was back in action in time for the fourth anniversary of the deadly earthquake that struck on February 22, 2011.

Methodist president Rev Tovia Aumua joined Connexional staff, synod leaders and members of the Moraia congregation for the opening service.

Minister Rev Peni Tinkoinaka says the congregation is "very excited" to be back in their church after more than four years. The church severely damaged in the earlier September 4, 2010 shake.

"People are really excited to be back in their own space and to be able to do things in their Fijian cultural tradition," Peni says.

The congregation is part of the Christchurch West Parish and for the past three years shared worship space at the Upper Riccarton Methodist Church. A year ago they were able to return to their property to meet and hold services in their restored hall.

"We acknowledge the huge amount of help and support we have received from the Christchurch West Parish. We wouldn't be here without the support from the church leaders and presbyters from our parish and from the Synod as a whole and the Connexional office," Peni says.

Methodist Trust Association executive director Greg Wright says the restoration is significant as

the church is "one of the few remaining stone buildings in Canterbury after the earthquakes". It has been brought up to 67 percent of the new building code.

"It is a tribute to the work of the project manager, Arrow Project Management," Greg says. "It is one of the best examples of early stone architecture in Canterbury and it was a real achievement given the extent of the damage."

The church building has a category one rating with the New Zealand Historic Places Trust.

Greg says one of the walls had completely moved out of place, so the restoration took "a hugely interesting piece of engineering".

He says there were also a few issues to overcome during the consent process, including the fact there was no water or sewer services in the church building.

"The Christchurch City Council said you couldn't have a building without those services, so we needed to include the other building in the consent. So the hall has been brought up to code as well."

Greg says the project was mostly covered by insurance and cost \$1.48 million (plus GST) to repair the church building and \$425,000 to strengthen the hall, with the congregation paying for new carpet and a new sound system.

Peni says the growing Moraia congregation is 120-strong. It includes 20 families and around 50 to 60 people attend Fijian language worship on most Sundays. Most of them are recent arrivals but several young families have New Zealand-born children.

Books free to a good home

To the editor,

We have been given a large number of books, and many of them may be of special interest to Methodists, especially church historians.

They range from a 12-volume Bible interpretation series, to hard covers and paperbacks about early missionaries, to small

church jubilee booklets.

We are happy to let them go free of charge to a good home, provided that the recipient pays the postage or courier fees.

Please e-mail us at bjchamberlin@xtra.co.nz for a full list of what is available.

Brian and Jan Chamberlin, Army Bay

Is evolution creation in action?

To the editor,

Thank you for printing the interview with David Attenborough on the front page of the March Touchstone. It was an enlightening and affirming read.

Clearly, evolution is not questioned in scientific circles nor is it in those of reasoned observation.

There is a common factor joining evolution and gravity and that is the continuing need for theories to explain them. We have no adequate explanation for them, yet we acknowledge the reality of both.

For me, the response to the fact of evolution from different faith groups within Christianity is most interesting.

On the one hand, we have those who, accepting the amazing and prolific scientific discoveries being made by mankind, see such

revelations as reasons for holding their construct of 'God' in even greater awe.

On the other hand, those who would consider the scriptures to be a scientific and historical treatise, explaining everything literally. They seem to respond with an expressed need to defend their construct of "God" in the role of "protector of the truth".

David Attenborough clearly holds in awe the amazing discoveries he has made along with those made by people whose research he depends on. It would be most interesting to explore with him his understanding, as an agnostic, of the nature and implications of his awe.

Perhaps we will discover that evolution is creation in action and that our own construct of 'God' is also evolving.

Brian Kendrick, Nelson

In defence of Samuel Marsden

To the editor,

In his article, 'Ejected for criticizing Samuel Marsden', David Hines picks up on two words that offend him from Samuel Marsden's history - "benighted heathen" - in reference to a Maori congregation.

Who would want to be remembered for two words we uttered at a point in time?

During the period leading up to the '200 Years of the Gospel' celebration, our church (Mangapapa Union Parish) delighted in learning the history of Te Pahi, Ruatara, Marsden, Henry Williams and others with the coming of the Gospel to Aotearoa NZ. We find there in the substantial history that both Marsden and Williams were greatly loved and appreciated by Maori and that their ministry over decades had integrity.

We also discovered that families in our church were directly related to the Matthews of Kaitaia. These were among the first Europeans to settle in the far north and were missionaries who were well known to Samuel Marsden and Henry Williams.

In regards to Rev Samuel Marsden's seventh

and last visit to NZ, I quote from Rev Joseph Matthews diary from Kaitaia on 8th April 1837: "We are all much rejoiced to see this venerable person who has come to visit us in the infirmity of his age... On Saturday 1st April, he with his daughter and Rev H Williams, arrived at our settlement. The natives came, party after party, to see him, and had his stay been prolonged to a week the whole tribes of the Rarawa would have been gathered together... The natives looked upon his grey hairs, and expressed their admiration of his love in visiting them in his old age."

I can totally understand the Maori descendants of those tribes, knowing their history and long association with Marsden and Williams et al escorting David off that site on such a sacred occasion.

We have much to celebrate about our mission history in Aotearoa NZ and having visited the Marsden Park site recently while on holiday, I was deeply moved and thankful that our Methodist Church was a part of bringing that superb display and history together.

Stewart Patrick, Gisborne

A response to Ian Harris and the Green Heart

An open letter to Ian Harris,

I want to thank you for your touching and beautiful article in the February Touchstone. Your article is a most special tribute to your wife Jill and to your 54 years of married life together.

Reading this article was an eye-opening experience for me since I can easily be at odds with some of your theology (Sorry!). Yet I found your article gripping and extremely touching.

You made so many comments in this article with which I could completely agree. For example, "Jill had lived so fully". That is what it is all about.

Your sense of being so alone after losing her also touched me. I have been a bachelor most of my life so I can relate to that.

"It didn't occur to me to blame God for my loss," you wrote. God bless you.

"People are not living or dying. They are alive or dead, and Jill chose to be purposefully alive." Good on her.

"God is no longer meaningful in terms of an objective heavenly being who intervenes at will in events on earth." Fair enough.

You wrote of "...a vision of God through the very human Jesus. My word for that is 'Godness', and Godness is to be lived out in our daily lives, and especially in community." Absolutely. For me the value of our after-church morning tea and fellowship is immense.

You commented on the very moving prayers to the traditional God, contemplation, and the laying on of hands. Although they were not where you were at theologically, still you valued them as other ways of bringing alive that core Godness. Yes!

You also wrote, "There's often an untidy openness about the divine, and more than one way to the core." Yes, again. This is where faith comes in. It is the way you conceive of God, the supreme symbol for everything that is of ultimate worth in life, and love and meaning.

There is that dangerous and very problematic word - love - which I have been at pains to avoid up till this point. It has taken me 50 years of reflection to come to grips a little better with that word.

Thank you, Ian.

Geoffrey Stubbs, Papatoetoe



While he agreed it had been a particularly good sermon, Harold the sound engineer would have preferred that Pastor Nigel had not concluded it with a mic drop.

FROM THE BACKYARD

Only a tree...

Gillian Watkin

We all waited for Cyclone Pam to come. Steady, welcome rain fell for 36 hours and brought relief to parched ground.

We didn't get any wind inland but Napier, 20 minutes away, had strong winds and magnificent waves. The power of the sea makes voyeurs of all of us and city roads were busy with sea watchers.

When winds and rain come in force the sudden downfalls loosen trees and winds push them over. It is a worry in Hawkes Bay both because of the danger and for the potential loss of fine old trees. This time the winds stayed at the coast and all was well for us.

For the seasonal workers from Vanuatu sitting out the storm here there was no such relief as they watched pictures of the full force of the cyclone devastating their homeland. They were powerless to help.

While people here stocked up on emergency supplies, we only needed matches. It was so easy.

It stuck us watching the aftermath in Vanuatu how different the cyclone was to Christchurch's devastation. It reinforced the rapid response of civil defence in the early days there and the access to the likes of big machinery. It may not have seemed like that to those in the middle of the earthquakes but it seemed as if messages got through.

We watched the pictures of families in Vanuatu with meagre possessions and houses scattered to the wind, not an ounce of dry ground to put anything on. They will be waiting weeks for assistance.

But how the spirit of resilience showed through in the images of lines of washing drying in the villages. Sure, the coconut palms will regrow and order will be re-established but the time frame for resurrection of village life is agonising. How frustrating it must be for news reporters to arrive without the practical support or messages of hope.

The other news for us, formerly from Titirangi was the protest in the kauri tree. Eucalyptus, poplars and macrocarpa were lovingly brought here by early farmers as an unwitting part of the colonisation process.

Wherever shelter was needed or land stabilising was required the trees were planted. There are so very few original stands of bush in urban areas I think they are worth fighting for, as is any tree that has been around for more than 100 years.

This protest was as much to save the tree as it was to rail against the bulldozing through of urban development plans without care, attention or flexibility. Fifteen years ago I was told I could not cut down a three metre high cabbage tree in Titirangi.

How things have changed. What really riled me was hearing a radio announcer say "It's only a tree for God's sake". In the face of such, the winds of the spirit blow and the old shall bring their memories and the young shall bring their dreams.

It was, after all, only a tree cut to shape which held the hope of ages past and ages yet to come. May we all know the very best of resurrection times.



President
Rev. Tovla Aumua



Vice-President
Dr. Arapera Ngaha

Within the yearly cycle of the Christian calendar, we find ourselves here in 2015 journeying through one of the more significant seasons, that is, the season of Lent.

As many know, Lent is the season of preparation before Easter. It is a time when many Christians prepare themselves by observing a period of fasting, repentance, moderation and spiritual discipline.

The main purpose is to set aside a time for reflection on Jesus Christ - his suffering and his sacrifice, his life, death, burial and resurrection.

During the Lenten period, observers may abstain from certain foods or physical pleasures. Some vow to give up bad habits

Overcoming indifference during Lent

such as smoking or drinking while others abstain from chocolate or certain kinds of ice cream.

Others promise to help heal the environment by walking to work for 40 days instead of driving or to use Lent as a time to give to others without being recognised for their good works.

Abstaining from physical pleasures or modern conveniences supposedly imitates Jesus Christ's 40-day fast in the wilderness, helps the believer understand the suffering of Christ, and better prepares him or her for Easter.

The Bible does not mention the custom of Lent; however, the practice and mourning in ashes is found in 2 Samuel 13:19; Esther 4:1; Job 2:8; Daniel 9:3; and Matthew 11:21.

Believe it or not, Lent was never observed by Christ or His disciples. Rather, He commanded them to "Go you therefore, and teach all nations...teaching them all things whatsoever I have commanded."

As we journey on, we know Lent as a

season of conversion. We acknowledge the ways when we may have turned away from God in our lives and we focus on turning our hearts and minds back toward God. Hence the three pillars of Lent are prayer, fasting and almsgiving.

Talking about these three pillars, in his annual Lenten message, Pope Francis writes, "Indifference to our neighbour and to God also represents a real temptation for us Christians. Each year during Lent we need to hear once more the voice of the prophets who cry out and trouble our conscience."

Francis calls this the "globalization of indifference". He writes, "Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God's voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good, fades.

"We end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, or feeling

a need to help them, as though all this were someone else's responsibility and not our own."

Lent is the perfect time to learn how to love again. Jesus certainly showed us the way. In him, God descends all the way down to bring everyone up. In his life and his ministry, no one is excluded.

"What are you giving up for Lent?" It's a question asked by a lot of people in youth groups, fellowships and those we know that are observing Lent. But, remember, the early Christian mystic John Chrysostom once said: "No act of virtue can be great if it is not followed by advantage for others."

Once again, Lent is a season of hope and for some of us who observe with ashes on our foreheads and hope in our hearts, we go forth to love and serve. For by God's grace in Christ, we shall be helped to find our own opportunities to listen to God's voice, find opportunities to follow His teaching, and become better disciples.

Focus on gay rights self-indulgent

To the editor,

I write in response to the author of the article 'Churches Called to Address Homophobia' in the February edition of Touchstone.

You say that the whole world requires that we address gender issues. My experience is the opposite.

Everyone I know in the Third World is concerned about global warming, environmental decay and poverty. Most people I know in the First World are concerned about mounting fiscal deficits, over-population and the rise of militant Islam.

Most people I know in both worlds have a total disconnect from the West's current obsession with all things gay, and hold it an abdication of our moral and practical leadership.

Vilifying the mainstream over gay issues is driving the mainstream out of the Church in droves. The mainstream breeds and replenishes the faith. The gays don't, so they are extinguishing the Church.

I note your article defaults to that sad, false and overused saw homophobia. Excuse me but a phobia is an irrational fear of something that cannot harm you.

To adopt a massive superiority complex then resort to name calling and condescending contempt to belittle the legitimate concerns of mainstream society does your cause no favours.

Homosexuality is a sin (self-indulgence) but hardly any more sinful in and of itself, than the many other sins of man. Thus, the question becomes, are gays being treated equitably and fairly relative to the many other sins of mainstream society which are more or less equally self-indulgent?

I believe we have matters of social equity or equal consideration more or less right.

Historically heterosexual couples carried the immense burdens of providing and caring for a family. Gays did not. If the gays demanded equal rights, they were in fact demanding equal considerations in return for unequal contributions. This was refused on grounds of social equity and fairness, as it rightfully should be.

Today many advocate that we must legislate equal rights for gays. In my view this fails as they already receive and always have received considerations equal to everyone else.

Most of the world has much greater moral and practical concerns than gender issues. Obsession with it is widely perceived as the

moral failure of the Western world.

Arrogant and condescending name-calling, as in the term 'homophobia' does nothing for your case, especially when you are wrong in fact.

At base, there is no case here. Get over it and move on to the issues that really do matter.

(This is an edited and abridged version of a longer letter)

Ken Maynard, Auckland

The editor responds: I generally do not reply to letters to the editor but as the author of the article that this letter addresses and given some of its outrageous statements, I will do so in this case.

The original article did not argue that the whole world requires action to promote the rights of people with different sexual and gender identities but rather that such people are present in all societies so these are issues we must address one way or another.

Ken seems blissfully unaware of the all too frequent news reports of hostility and violence against LGBT people in Russia, Africa and some Muslim countries. It would labour the point to list the many social and legal prejudices that gays, lesbians and for that matter women have faced and continue to face in our own and other societies around the world.

The original article reported on a conference in Asia where delegates spent some time discussing Galatians 3:26-29: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for you are all one in Christ Jesus."

Rev David Poultney suggested in the article that truly engaging with that text would address the many differences and inequalities we face as a result of gender, ethnic, religious and class differences. These are among the issues Ken seems concerned about and addressing them should not prevent us from promoting equality for people with different sexualities and gender identifications.

Given the tone of his letter, it is immensely ironic that Ken accuses "gays" of being arrogant and condescending.

The departure of the mainstream predates the still nascent efforts to grant equal status to LGBT people in the Church. In fact, the reason so many have left is probably because the Church is seen as a bastion of views like those Ken has expressed.

EASTER REFLECTION

Love has the last word

By Uesifili Unasa

The renowned priest and author Henri Nouwen tells the story of an old man in India who meditated every morning under a large tree on the banks of the Ganges River.

One morning, having finished his meditation, the old man opened his eyes and saw a scorpion floating helplessly in the strong current of the river. As the scorpion was pulled closer to the tree, it got caught in the long tree roots. The scorpion struggled frantically to free itself but got more and more entangled in the complex tangle of tree roots.

Seeing this, the old man stretched himself onto the extended roots and tried to rescue the drowning scorpion. But as soon as he touched it, the scorpion jerked and stung him wildly.

Instinctively, the man withdrew his hand but after he regained his balance, he again stretched out to save the scorpion. Every time the old man came within reach, the scorpion stung him so badly with its poisonous tail that his hand became swollen and bloody and his face distorted with pain.

A passer-by, seeing this shouted, "Hey, stupid old man. What's wrong with you? Only a fool risks his life for such an ugly useless creature. You will kill yourself trying to save that ungrateful animal."

Slowly, the old man turned his head, looked at the stranger and said: "Friend, because it is of the nature of the scorpion to sting, why should I give up my nature to save?"

This is humanity at its best, full of possibilities and capable of something greater.

The Easter story begins with the Palm Sunday entry of Jesus into Jerusalem. He is acclaimed by the crowds. He receives a rapturous

welcome. But the acclamation does not last. Popularity quickly turns to rejection.

We know this well. We see it every day in the plight of our politicians, sports stars, and celebrities. Adulation can instantly turn on the losing of a match. A dive in the polls may come down to a word spoken or a mere image gone viral in twitter space. 'They have to go,' is the cry.

So it was when the crowd turned nasty on Jesus. The religious leaders said, "For the sake of the nation, this man must die", and it was not long before he was crucified, dead and gone. Those responsible could relax. He was off the scene; no more.

As human beings we are irreversibly compromised by self-interest, cruelty and greed. The Lenten journey, in fact, compels us to own up to ourselves and come face to face with this very low view of human nature.

But the Easter story does not end in Lent or with our banality. Three days after Jesus was mercilessly hung out to dry, the women who came to tend his dead body at the grave found that it had gone. As fear came over them, they heard a voice saying, "Why do you look for the living among the dead? He is not here, but has risen."

The Jesus they knew and loved, the Jesus whom they had seen hanging bleeding from the cross, was still present, still with them.

Jesus, like the old man beside the river swollen, sore with the stings of the scorpion he would save, became the one who bore the wounds that thoughtlessness, the lust for power, and simple envy inflicted on him. And he bore them without reproach.

Love, not hate has the last word in God's world.



HONEST TO GOD

How Easter can make sense

By Ian Harris

Objectively speaking, Easter does not compute.

For one thing, the name for this highlight of the Christian year comes from Eastre, an Anglo-Saxon goddess. She is goddess of the dawn, and in the northern hemisphere her festival heralds spring.

New Zealanders, however, celebrate it in autumn, complete with spring symbols such as bunnies, eggs and chickens. No one with an antipodean sense of time and place could possibly approve.

Further, the day when Jesus was put to death in the cruellest way the Romans knew how is called 'Good' Friday. Some say it was so called because that was the day on which Jesus suffered and died to overcome the sin of the world.

In fact the word carries an echo of one of its Old English uses to mean 'holy' or 'pious'.

As to the record in 'the Good Book' (where it has the same sense), the four New Testament depictions of Jesus' last days differ

in their detail, so that it is impossible to know what precisely happened that fateful weekend.

Certain scholars question whether some of the events happened at all. Rather, we have four interpretative accounts, designed to convey the significance of Jesus to them and the world.

Clearly, for many Christians whose God exists within a separate, supernatural order of being, traditional interpretations of Easter still make the best sense, complete with sin, the blood of sacrifice, and a solemn covenant between God and humankind.

However, there is a way of understanding the events which does not depend on that framework but which sits comfortably within the secular worldview. This is important because if any lasting truth is to be conveyed by the events of the



first Easter, it must compute today.

The clue lies in Jesus and the Christian conviction that this man, like no other, gives a glimpse into what is ultimately real, valid and of supreme value in life. This is another

way of saying Jesus gives a glimpse into God (or Godness).

That ultimate is love. Not love of the hormonal or possessive variety but the kind defined by Scottish Bishop Stephen Neill as "the steady direction of the will towards the lasting good of another". It is compassionate, forgiving, inclusive, non-judgmental and unconditional.

It is also hard. Though the gospels tell the Easter story with variations to bring out different emphases for different times and circumstances, they all agree on that.

After Jesus challenged the interests of the religious authorities in Jerusalem he knew full well they would retaliate. On the night

when one of his disciples turned him over to them, Jesus is described as agonising over what lay ahead, to the point where he prayed desperately that he would not have to go through with it.

But when the temple officials arrested him in the garden of Gethsemane, he did not resist and told his followers to show no violence. When the religious authorities tried him, he said nothing to justify his actions. An enigmatic answer to a leading question proved enough to convict him of blasphemy, a capital offence.

When he was hauled before the Roman governor Pontius Pilate and accused of claiming to be the king of the Jews, again he did not defend himself. He absorbed the mocking, the spitting, the blows, the crown of thorns and the flogging without protesting, complaining or pleading for mercy.

He was condemned by the Jewish authorities for claiming to be the messiah and son of God ("The words are yours," Jesus told them, which is neither to confirm

nor deny) and executed by Pilate for claiming to be king of the Jews ("The words are yours," Jesus told him too). His execution would be an example to other rebels, of whom thousands were similarly crucified before and after Jesus.

During the agony of the cross, he continued to show compassion. He prayed for forgiveness for those who were crucifying him. He comforted a robber who was crucified alongside him. He asked a disciple to look after his mother. At every point he showed that "steady direction of the will towards the lasting good of another".

All-embracing love is the sign and seal of Godness. That is the secret of the continuing attraction which Jesus has for anyone whose imagination is quickened by him, and who in responding catch a glimpse of something that transcends the humdrum of everyday life.

This can happen without recourse to any supernatural agency. In a secular world, that computes.

EIDTS and the demise of ecumenical theological training



EIDTS director Linda Cowan (right) and lecturers (left to right) Ken Booth, Douglas Pratt and Raeburn Lange prepare for the Institute's final graduation ceremony.

By Andrew Donaldson

On the 27th February I attended the final graduation of the Ecumenical Institute of Distance Theological Studies (EIDTS).

The stories of graduates who received their qualifications of Scholar of Theology (STh), Licentiate of Theology, Associate Diploma of Ministry and Mission, and Lay Preachers Certificates were inspirational.

I was impressed with what EIDTS was able to offer its students. Behind each graduate was the story of a personal faith journey that had led them to EIDTS. The graduates spoke of the personalised learning opportunities they enjoyed. One student even studied from Pitt

Island in the Chatham.

Through their EIDTS study the graduates had moved to take up positions of leadership in the life of the Church.

The two STh graduates delivered well researched theses. One of them examined the Church's prison ministries, and the other looked at ministry in parishes that could not afford a parish presbyter. Both offered serious challenges that I hope will be picked up by the Church.

There were a number of reasons why EIDTS closed. It lost Government funding because it was not meeting the objectives of the Government.

We learnt at the beginning of the year that the Tertiary Education

Commission (TEC) cut about 173 equivalent full time student places (EFTS) from the Government's theological and ministry vocational training budget administered by TEC.

The tertiary education sector is large and complicated. Since the fourth Labour Government tertiary education has been forced into a competitive market model. Tertiary education providers moved from cooperation with one another to viewing each other with market suspicion.

Collegial support was replaced with intellectual property rights and notions of market advantage. Judging by the numbers of new providers in theological and ministry education the Churches

relished the new market ideology in education.

Since the failure of Church union and growing secularism we have slid into denominationalism and have seen the end of a number of ecumenical initiatives and institutions.

Competition and the anti-ecumenical environment meant EIDTS was doomed. Structurally EIDTS was governed by representatives of the denominations that supported it.

In a competitive environment Board members were compromised. Each denomination had its own colleges that competed with EIDTS for Government funding.

It is within this environment

that such a strong provider of theological education, one that provided high quality training and arguably the strongest academic line up in New Zealand, failed to deliver on Government outcomes and the priorities of the churches.

Rt Rev John Bluck delivered one of the two addresses at the final graduation ceremony. He challenged the Church, suggesting that it was the ecumenical nature of EIDTS that was both its strength and its downfall.

We, the Church, owe a great deal to the work of EIDTS, its standout staff, and the breadth and depth of its community of scholars. Theological and ministry training will be the poorer for its loss.



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Every day is a good day

After two weeks in my new parish in central Wellington, I took some time to sit with a couple who looked as if they are familiar with street life.

As I strolled down the street this gentleman approached me and asked if I could lend him some money. I apologized and said that I didn't have money to give him but I was more than happy to sit with him.

He signalled to me to sit down with him, and at the same time his partner arrived and sat on my other side. She quickly quizzed me when she found out that I am a minister of a church.

She said, "Thank you but don't ask me any personal question or preach to me." So I continued my conversation with my

new found friend, her partner. Unfortunately, she was not happy with my presence and she start yelling and shouting at top of her voice, "Get out of my space, you annoy me."

I presumed her attitude had to do with their space being taken by someone who did not seem to care enough to give them what they wanted but instead offered simply to talk with them.

This was a short encounter but the experience gave me food for thought regarding how I could relate to these people and their world, let alone how I would relate to the people of my congregation and my parish.

During the conversation I asked the gentleman if he could explain what his

days are like. He said to me, "Every day is a bad day on the street but every day is a good day for me."

As I reflected on my encounter with the couple, my mind wondered back to the gospel reading (Mark 8:34) of the second week of Lent. Jesus was adamant about the heaviness and burdens one would bear in choosing to follow him. Anyone who follows Christ's way must hold the tension of being with and among the people but not being welcomed into their midst.

Christianity has for centuries professed to care for the underprivileged, the widows, the fatherless and motherless.

It seems that when people try to make a difference, their energy grows as they break down the walls of pain and fear that

MOTEKIAI FAKATOU REFLECTS ON EASTER

stigmatise and weigh us down. After this, there is the chance to take a fresh breath and find the courage to heal and liberate ourselves.

As we celebrate Easter this year we are reminded of the heavy burden that comes when we walk the way of Christ. But we must take heart that others are alongside us on the way. Hopefully we can brighten others' days and help them make everyday a good day.

The journey may be long and tough but it is easier if people sense that those around them are prepared to break down the barriers amongst us.

Then we can share their burdens, breathe fresh hope and look forward to a better, brighter day.

Experiments in truth



Mahatma Gandhi observed that Jesus' life of compassion and radical inclusive love was a 'life of experiments in truth'.

Jesus chose to go to Jerusalem, enter the Temple there, throw out the moneychangers and proclaim the demise of Jerusalem. It was no accident that he was promptly arrested, interrogated and condemned to death by crucifixion.

I learned the truth of Gandhi's insight first-hand back in the 1960s when I was ministering to a parish in north Philadelphia. The United States was locked in a battle for civil rights, and I was active in the struggle along with some other colleagues, protesting the treatment of Black Americans particularly in

Philadelphia.

Determined to strengthen support for our campaign, we invited Dr Martin Luther King to visit Philadelphia to speak on civil rights at an open public gathering. King accepted our invitation. News of King's acceptance immediately spread around the city, igniting support and opposition.

Learning of our efforts, the Catholic cardinal was furious. In response he organised a service at the Cathedral at the same time as King's visit, inviting prominent Catholic leaders to speak.

Angered by this move to diffuse our event, a small group of us decided to protest and we occupied the front yard of the Cardinal's residence, demanding that he call off the service at the cathedral.

The next day the police arrived and we were arrested and taken to the police station and held in jail. When the court decided there was no legitimate reason to

hold us, the police released us from custody.

King's visit took place and the Philadelphia's Convention Hall was packed with people who wanted to hear him. At the end of King's address, everyone stood up and began singing the anthem of the movement, We Shall Overcome.

When the song ended, black and white reached out to each other and embraced one another. It was truly a resurrection - a glimpse of a radical inclusion, a night I shall never forget. It was in Gandhi's words an experiment in truth, a special kind of Easter.

This experience taught me that justice never comes easily. Lent is a time of preparation before the celebration of the Easter hope. The peace the authorities upheld was the peace that comes from keeping everything in order and the people pacified.

CONNECTIONS

By Jim Stuart

In some ways it was a 'necessary' peace. But when peace benefits the powerful, and injustice prevails, we cannot remain silent.

The threat to society and the church today is the prevailing social passivity in the face of poverty and growing inequality. Lent and Easter remind us to experiment with the truths embodied in Jesus' life and ministry rather than accept the world as it is.

He did not fight violence with more violence or injustice by acquiescence. Jesus was a threat to the political regime of his day because he confronted them with uncomfortable truths - the needs and concerns of people living in poverty and under oppression. In the face of the inequalities of his time he showed compassion, the ultimate truth. Faced with a world where violence, greed and power seem to dominate, there is a need for new experiments of truth.

Ask the right question to get the answer you need

By Rev Kathryn Walters

When I was in my late 30s my father suddenly took over buying my birthday presents. One of my presents was a 12 volt cordless drill. I was in heaven.

Oh the things I repaired, built and occasionally destroyed! I love my drill.

It has stood by me for nearly 18 years. Its battery is a little tired now. It doesn't last as long as it used to. The power is a little weaker than what I often need for certain jobs. It's not quite ready for retirement but it does need to be replaced.

Recently Viv and I decided to build a deck and we were in our favourite shop (Mega Mitre 10) gathering all the materials we would need. I turned to Viv and said "We need a new drill - an 18 volt one that will do the job. My old one simply won't cut it anymore."

With a heavy sigh Viv said "Oh thank goodness, I didn't want to say anything because I knew how much you loved that drill your dad gave you."

"Why didn't you say anything?" I asked. Her reply was something along the lines of "Well, I just assumed

you wouldn't want to replace it."

This got me to thinking. How many times do we fail to ask the hard questions? How many times do we keep doing things in the same way because we are uncertain or afraid of upsetting someone?

How many lost opportunities have there been because of this? What are the ideas or ministries that are not being given a fair go because resources are being used to maintain something from the past that no longer works well? Often it's about how things are asked that upset people and not what is asked.

Needless to say we now have a brand new cordless drill with two batteries and a whole set of fancy attachments that we can add to as new jobs might mean new tools. Flash eh?

Our deck has now been built thanks to cousin Bruce and his skill and guidance. And every now and then, when I'm in the garage, I look at the new drill and dream of all sorts of things that I ... oops I mean "we" can now do.

Are there things in your parish that have served you well and therefore celebrated but not doing the



The new drill, and, tah dah...the deck.

job like they need to anymore? Are there hard questions you are avoiding? Are those questions the right questions?

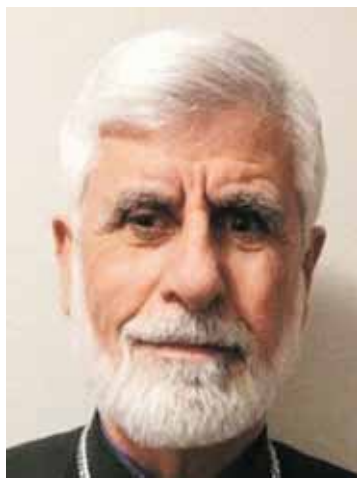
A few weeks ago I attended a Te Raranga group and one of the ministers there shared the story about Kodak. Kodak was once the leader in cameras and film, a multi-billion dollar company. But in the 2000s film sales plummeted with the arrival of digital cameras.

The question they asked

themselves was: How can we sell more film? What they should have asked was: What is the future of photography? What will it look like? The result was the once multi-billion dollar company filed for bankruptcy in 2012.

Are the questions you ask in your parish the sort that are future building? Or are you supporting ideas that no longer work well?

ISIS persecutes Assyrian Christians



Aprem Pithyou

In response to the Christian World Service's appeal for Syria, Council of Wellington Churches secretary Elaine Bolitho has shared an appeal from Father Aprem Pithyou, a leader of the Assyrian Church in Wellington.

Elaine says Aprem has worked with the Council of Wellington Churches for 25 years and has been awarded a QSM in recognition of his work settling the Assyrian Christian refugees in New Zealand.

"He has helped them retain their culture, religion and identity and enhance their communities by being gainfully employed," she

says. "It is heart breaking for the Assyrian Christians here to have family back in Iraq being cruelly decimated by the Islamic State."

Aprem made a poignant appeal to the Abrahamic Faith Council in Wellington, which is the successor to the Council for Christians and Jews, and includes Muslims.

Dear friends and members of the Wellington Abrahamic Council of Jews, Christians and Muslims.

I would like to ask you all, and especially Muslims members in the council to raise your voice and condemn strongly what ISIS are doing against our innocent people in both Iraq and Syria. All noble people and Muslims over the world must condemn the cruel actions of ISIS against our peaceful people through their embassies, high commissions and news agencies.

ISIS is not just hurting, killing and capturing our people, they are destroying our historical cities and Assyrian archaeology. They would like to erase our ancient civilization and culture. The world must ISIS from this cruel action against humanity, history and civilization.

Hundreds of thousands of our people in Iraq and Syria are

displaced from their ancient and historic cities, towns and villages. Hundreds have been captured in Syria and driven to unknown places. The world is turning a blind eye to what is happening to our people.

The Assyrians are the indigenous Christians of Mesopotamia. Today I am faced with writing about the cultural, historical and religious cleansing of my people. This is 2015, and I can't believe I'm writing about this.

If you saw terrorists destroying the Eiffel Tower, the Egyptian Pyramids or the Sydney Opera House it would generate sympathy and action. Yet sadly no-one seems to care about the 2000+ year-old Assyrian artefacts and monuments currently being destroyed.

Our women are being raped, even burnt alive. Children are slaughtered. Men are humiliated and beheaded. This is 2015, and I can't believe I'm writing about this.

Will you make a stand for Assyria? Please help spread awareness. If you've ever wanted

to save a life then please let this message be heard. Read about us, tell someone about us, find out about our fascinating culture and our history. This is 2015, and I can't believe I'm writing about this.

It is the sad, inconvenient truth that the Assyrian people are on the

brink of extinction. Share this status or write?#?

StandWithAssyria as your status. The more people know the more will care. The continuity of my civilization starts with you.

This is 2015, and I can't believe I'm writing this.



Ylinka at summer camp with children from an orphanage.

Love, not disability, the measure of worth

By Andrew Wilks, Mission Without Borders NZ

At Eastertime many people picture chocolate eggs, hot cross buns, and the long weekend. But Touchstone readers could well envision something deeper - the solemnity of the Cross and the wonder of Jesus' resurrection.

Consider Mary Magdalene who found Jesus standing outside the tomb where hours before He had lain dead. She clasped his feet and worshipped him - so much so, that Jesus had to ask her not to hold onto him.

There is a lady we know who lives 'holding onto the feet of Jesus'. You see she lives in Bulgaria, a country where people with disability or illness, like her, are considered useless, and the only work she can find is making paper bags for 3 cents each. Where she lives, the state invalid's benefit is just \$123 a month.

In these circumstances, a person has to cling to someone or something. On her own for 20 years after a violent relationship ended and her mother died four years ago, estranged from her alcoholic daughter, she often feels lonely.

This remarkable lady, Ylinka, has a simple but profound faith.

"My grandmother was the first to tell me about God. She would say to me, 'Ylinka, help people. That is the only thing that will last; everything else will disappear.'" she says.

"I read the Bible and pray. He is the one that has kept me until now despite all my illnesses. And I believe that He will not abandon me."

Ylinka proves that she is

anything but useless. She helps Mission Without Borders pack parcels for forgotten prison inmates, poor families and children at Christmas with other friends from the Mission's local Disabled Citizens' Club.

Best of all, she has a love for children.

"I had a brother who died from viral meningitis at the age of 14, which affected me greatly. That is why I am involved with the children's summer camp organised by Mission Without Borders Bulgaria and try to help wherever I can," Ylinka says.

She skilfully makes paper decorations as gifts for the children at camp.

She has three wonderful grandsons and she loves spending time with them. Two have eye problems and one is autistic. They all came to the last summer camp organised by the Mission.

"When I am alone at home or with my grandsons, I love singing the songs we learnt at summer camp," Ylinka says.

Just as Ylinka's life shows that love triumphs over adversity, the Easter season shows us that the risen Jesus is our hope if we too will reach out to him.

This northern summer, Mission Without Borders plans to run its annual summer camps for about 4500 underprivileged children in Bulgaria, Ukraine and four other East European countries.

Kiwis who want to help can pay for a child to go to camp or take on a monthly family sponsorship (refer to our advertisement).

Can You Help A Family Change Their Future?

We have families in six forgotten countries in Eastern Europe waiting for sponsors. The Rahmov family live in Bulgaria, the poorest country in the European Union. Unemployed. Unskilled. Neglected. Living in one room.

Your monthly sponsorship of \$45 helps us provide: regular visits from a Mission worker; food; hygiene items; warm bedding; clothing; boots; furniture; eyeglasses; school stationery; and Bibles.

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NZers join effort to eradicate leprosy in the Pacific

By Cory Miller

Leprosy was once a disease that led many to be shunned, isolated from their communities and forced to wear special clothing or bells to warn people to keep their distance.

It was a disease considered by many in historic times to be a curse or punishment from God.

Advances in modern medicine have today made leprosy curable and this has reduced the subsequent fear and superstitions that once came hand in hand with the potentially disfiguring condition.

Rather than being shunned and left to cope on their own with other leprosy sufferers, many who have the condition are able to live in the safety and comfort of their own communities.

Nevertheless serious challenges still remain for both locals and health professionals in the developing countries worst affected by the disease.

While the global incidence of leprosy is decreasing, it is still present in many Pacific nations. In Samoa, Papua New Guinea, Vanuatu, Kiribatin, Western Samoa, the Marshall Islands and the Federated States of Micronesia, it remains an issue that leaves social and physical marks.

Biologically, leprosy is a chronic infectious bacterial disease that primarily affects the nerves, skin, upper respiratory tract and eyes. It is easily treatable but if left untreated it can cause scars and disfigured limbs. In advanced cases affected limbs must be amputated.

The physical marks of the disease can then go on to have social effects.

Dr Stephen Chambers is a board member and medical consultant for the New Zealand-based Pacific Leprosy Foundation and he is a member of Christchurch South Methodist Church. Stephen says

unfortunately leprosy still carries a social stigma for many.

"It affects one's social connections, the regard a family is held by others in the community, and marriage and even employment prospects."

Stephen and the Pacific Leprosy Foundation are working with the World Health Organisation and other similar bodies to not just reduce the leprosy's impact but eradicate it completely.

"Leprosy is essentially a human disease with no animal host in the Pacific. It is only known to occur in the armadillo in Mexico and southern USA so we should be able to eradicate it from most populations," he says.

Stephen was recently in Samoa where he has been helping develop new preventative measures for the disease.

The measures are intended to tackle leprosy before it causes the irreversible nerve damage that can cause problems long after the disease itself has been cured.

Stephen says research has proven rates of leprosy can be reduced by 60 to 70 percent with a single dose of prophylactic antibiotic - a dose given before the disease has developed.

But the question still remains whether or not the measures can be effectively set up as a health delivery system.

Together with Pacific Leprosy Foundation manager, Jill Tomlinson and a WHO leprosy consultant, Arturo Cunanan, Stephen went to see if it could work in Samoa's healthcare system.

They reviewed the current leprosy treatment programmes and met with health authorities about the potential to implement new measures.

Stephen says if it proves effective it could be used as a model of care for other Pacific countries. The key to making this happen will be the participation of Pacific



Dr Stephen Chambers (third from left) and other members of a medical team with a family they have screened for leprosy in Samoa.

people living with leprosy.

"It is vital that Pacific people understand leprosy is a bacterial disease that can be treated with antibiotics and the way to stop it spreading is to identify cases quickly, treat them and prevent it developing among contacts," he says.

And Stephen says while the disease is not at all common in New Zealand, our proximity to countries where it is present and our large Pasifika community means we aren't immune to its touch.

Cases are detected in New Zealand among migrants, so New Zealand health workers have to be aware of the disease and how to diagnose it effectively.

"The way to stop it spreading and causing disease is to identify cases quickly, treat them and prevent it developing among contacts."

Stephen says in his experience the main thing that people fear is isolation and deformity.

"I am sure that the biblical injunction to love our neighbour includes people with leprosy and we should do all we can to break down the stigma surrounding it and empower all Pacific countries to become more proactive in this process.

"We could be incredibly proud of eradicating this rotten disease from the Pacific."

MCNZ's Bi-Cultural Journey in 2015

From Page 1

Some Pakeha couldn't make the connection between the Gospel and what they thought they knew of Maori culture and spirituality.

We set about making structural changes before we had sufficiently understood the foundation on which we were building, Te Tiriti o Waitangi as a covenant. This was not yet part of our vocabulary.

The statement of the mission of the Church adopted in 1989 did encapsulate that spirit. After proclaiming the transforming love of God in Christ, and being empowered by the Holy Spirit to serve the world, the Church committed itself to the Treaty of Waitangi as the covenant that establishes 'our nation on the basis of a power-sharing partnership'.

The Conference tried to give structure to what was essentially a change of heart. We changed the laws and regulations to ensure that Conference and parish life were run in accordance with the new spirit.

But restructuring an institution doesn't necessarily change the hearts and minds of its members. By the end of the century it seemed our bi-cultural journey had lost its earlier energy and vision.

We were not asking the essential question: Where is the Spirit within? We had focused so much on justice as expressed in the Treaty of Waitangi and in our Church that we have forgotten the spiritual dimension. Until we venture along that pathway

we will never fulfil our promise.

The great sea that flows past Te Rerenga Wairua (Cape Reinga) is sacred ground. Past it flows the same sea that surrounds and nurtures Tongatapu, the Ha'apai Group and Vava'u; Savai'i and Upolu; Viti Levu and Vanua Levu. These and 100 other islands have deep spiritual roots. It is for those of us with origins in the West to remember that we now belong to the South Pacific and we are linked by the one Spirit.

We suggest that the journey we must take begins with listening. Justice must be done and we will not do justice to our history if we simply glorify it. Nor will we do justice to our history if we demonise our ancestors for behaving in ways we now judge reprehensible.

There is a traditional phrase in te reo. We have to go through te tatau poenamu, the greenstone gateway. That is the way to reconciliation, the covenant way.

Covenant is so important in the Methodist tradition, and as a Church we are committed to the Treaty of Waitangi as a covenant. Covenant is reconciliation - reconciliation is covenant.

Neither word suggests any loss of integrity, identity, or mana. It simply challenges us to respect each other.

We begin by listening without judgement. Then we may venture in faith, side by side, into the world that is being made new.

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We have leprosy and we can be cured...

But we don't want our children to catch leprosy



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Minister's career goes full circle back to the land

By David Hill

Brian Turner says he always wanted to be a farmer but God had other ideas.

The retired presbyter and former Methodist Church of NZ president turned 73 last year. He returned to farming three years ago on a seven hectare block near Amberley Beach in North Canterbury.

"I was pretty annoyed with the Lord for taking me away from farming, so now I guess I'm getting my own back," he jokes.

Brian purchased the seven hectare forestry block in 2011 and milled the trees. He used the proceeds to redevelop the property when he retired from his last ministry appointment in the Waimakariri district, in January 2012.

"We used to have a quarter acre property in Amberley and I always liked the area, with the hills, the forestry and the sea."

He has since replanted most of the property in pines, eucalyptus, redwood, totara, kahikatea and cypress and kept five acres bare to run a few sheep.

"I'm still deciding what the future of the block will be. It will probably be milled once my lifetime is over, or it may be in my mid 90s. I'm still undecided whether it's for family, church or the community."

While he was born and bred in Wellington, Brian always wanted to be a farmer and spent school holidays visiting farming family members or working on farms.

After attending Wesley College in South Auckland, which in those days had a 160ha farm, he completed a practical farming course at Flock House in the Manawatu. At age 22 he was working as a sharemilker in central Taranaki, splitting a 29 percent agreement and "already targeting the farm I wanted to buy".

"I was offered 29 percent on my own but I had to sign up for three years. I couldn't accept it because God was starting to really nudge me."



Former MCNZ president Rev Brian Turner has returned to his first love, farming.

After completing a one year lay leadership course at Trinity Methodist Theological College in Auckland, Brian studied for a year at Auckland University and then candidated for ministry.

"While I missed farming, I never doubted that my main calling was ministry. Ironically my only appointment to a semi-rural parish was my last one in Waimakariri. There were farmers in each of the seven congregations in that parish, and I enjoyed visiting their farms and learning of new developments.

"I've always been quite at home in urban settings but I

always wanted to get back to the land." Brian managed to keep in contact with farming in his variety of roles over the years. He worked with community gardens and various landscaping and other projects in parish communities in New Zealand and had appointments in Papua New Guinea, Malaysia and the Solomon Islands.

As the national director of Christian World Service (CWS) in the 1980s and general manager of Trade Aid in the 1990s he worked with organisations that advocated for sustainable farming.

He also still serves on a New Zealand Council of Christian Social Services policy group looking at poverty and inequality issues, including the plight of migrant workers in Canterbury.

While he spends three to four days a week at the block, Brian continues to have strong church and community involvements, including supporting Workplace Support/ITIM and Te Whare Roimata, which works with marginalised individuals in east Christchurch. Brian is also the convenor of the Canterbury West Papua Action Group.

He says some of his sheep are jointly owned with another semi-retired minister, Rev Rodney Routledge, and are used to support Te Whare Roimata.



Once the target of vandals, Forbury School is now the home of the Dunedin Methodist Mission's Early Years Hub.

Mission links with Ngai Tahu to create community hub

Three years after it has closed, Forbury School is once again a thriving community hub.

A partnership between Methodist Mission, Dunedin City Council and Ngai Tahu Property has enabled the Mission to secure the former school for on-going community use.

Mission director Laura Black says the partnership was based on a genuine interest in the needs of South Dunedin whanau and a willingness to help.

"The school site had been frequently vandalised with fires lit in doorways and unending graffiti. Almost every window has been broken at least once. This once-vibrant community hub was at real risk of becoming a burnt-out shell," Laura says.

Now Forbury is once again a vibrant community meeting point for South Dunedin.

The Early Years Hub hosts 300 families a year. It provides music and movement, a Pacific play group, a Korean play group, cooking classes with a creche, and a relaxed kids' programme.

The Breast Room in the House is a breast feeding support group, and there is a babywear library, a toy library, mums and bubs yoga, well-child checks, and access to family planning.

Under the Right of First Refusal process for Crown land disposal, Ngai Tahu Property purchased the site and

is leasing it to the Methodist Mission.

While the terms of partnership are confidential, Laura says the positive outcomes for the community are manifold - bringing neighbourhoods and communities in the area together.

"The Take 10 Streets community building programme also operates from Forbury, helping those who live locally to come together. The Little Citizens early childhood centre provides 20 free hours of early childhood education, family support, and outstanding food, to more than 60 families," Laura says.

Ngai Tahu Property Chief Executive Tony Sewell says as well as delivering a profit, the iwi's investment and development company operates within a wider cultural, social, economic and values-based framework.

"While the Forbury School development does not fit our long-term investment strategy, the project has been particularly rewarding for the partners, as they see the wider benefits come to life for the South Dunedin Community," Tony says.

"Our team is thrilled the partnership has enabled the former school site to become a thriving community centre once again. We wish the Methodist Mission, the Dunedin City Council and the people of South Dunedin every success in this venture."

For more information contact Laura Black on 027 466 4600.

Exploring unfamiliar regions of faith

'Exploration' can conjure up visions of perilous ventures into unknown territory in search of new discoveries.

In comparison, the self-proclaimed Explorers Group in the Dunedin Methodist Parish is rather more sedentary and less scientific but it does demand effort from its members.

And the Explorers Group is not without findings of its own, even if some of them lead to the conclusion that a diversity of understandings is the essence of the faith journey.

The Explorers Group has operated since 2003. Its first convener was the late Evan Lewis.

The Group has monthly meetings of up to 20 people. They are mainly drawn from the Mornington congregation but members come from beyond the Parish as well.

A few acronyms may help to characterise the Group's ethos:

DIY

We generally avoid the common pattern of a study group. Matters of faith go beyond the purview of priests, academics and experts.

We usually prepare our own background material. Exceptions occur from time to time but even then we may produce a summary of a text with a commentary from one or more of our members.

Similarly, we have so far stopped short of affiliation with any other groups, though we have taken an interest in such international movements as Progressive Spirituality.

FAQs

Some frequently asked questions have led us to pool our personal responses. Among these have been: What does God mean to me? What is truth? What will I not retreat from? What is the good news?

Perhaps the most persistent questions have been about worship. We have tried to offer some practical suggestions on worship for the Parish, as well as by leading occasional services with an exploratory emphasis, to help keep us on our mettle.

F&O

'Futures and Options' is another key theme, especially as regards the church. Last year this was particularly pertinent for our Parish as it faced a crisis partially precipitated by the results of the seismic surveys of its property.

The Explorers Group supplied a substantive document that tried to broaden the context by reference to historical, statistical and other factors but stimulating creative discussion



Mornington Methodist Church is the heartland of Dunedin's Explorers Group.

is always a challenging task.

In church circles, F&O more commonly stands for Faith and Order. In 2013, we were invited to have a corresponding relationship with the Faith and Order Committee of the Conference. So far, our main contribution has been a discussion paper on Looking Hard at the Lectionary.

ASPTSUT

This stands for 'A safe place to say unsafe (or unpronounceable) things'. This lesser known acronym is borrowed from the Sea of Faith Network but it has always been descriptive of one of our most important ground rules.

It echoes something of John Wesley's approach when he asked "May we not be of one heart, though we are not always of one opinion?"

FYI

If anyone would like more information on the Explorers Group, enquiries of David Kitchingman, the current convener, are welcome at dmkman@es.co.nz.



Servolution happening in central Auckland

Several churches in Auckland's CBD will gather on Saturday 18th April to serve as Jesus Christ did the homeless and Housing New Zealand tenants.

Their activities will include setting up a long awaited community gardens, supervising kids at the nearby Myers Park, music, BBQ and getting together.

Greys Ave is near Auckland's Town Hall and it has a most diverse range of residents - from the homeless, to Housing NZ tenants, to well-off retirees and even millionaires.

Gathering place is 113 Greys Ave, Auckland. For more information please contact Waiata Artist Trust 09 3901167, or Will Ilolahia 0276 368 359 or just call in to 46/113 Greys Ave. Donations also welcomed if you can't be there.

Discovering new life through the feminine divine

By Hilaire Campbell

God is feminine and gentle. Above all, God is wise, says Rev Ruth Sandiford Phelan.

"But the image of God as harsh and masculine is difficult for many people to shake off. Their spiritual life suffers because they've been fed negative images of God. It's certainly something I've struggled with."

In 2010 Ruth retired as minister of St Paul's Cooperating Church in Taumarunui to care for her two granddaughters. As they got older she began searching for a new ministry. Her search led her to Sophia, the Greek word for wisdom.

"I was looking for other, more feminine descriptors of God, and there she was. She really spoke to

me."

The image of God as feminine - the Divine Feminine - fascinated Ruth so much, that when others became interested she started a website which she called Becoming Sofia.

Written in language that's accessible to ordinary Kiwis, Ruth says her site is for "seekers - for anyone anywhere who wants spiritual engagement. You don't have to be Christian."

Her aim is to help people connect with a Creator they can trust - one who is loving and humane, dependable and wise.

"We are all on a journey and by bringing Sofia into our lives and embodying her in our journey we are becoming her," Ruth says.

"Of course no one can know exactly what shape or form this feminine God takes but I believe the qualities she embodies are worth trying to grasp. The Bible is full of references to Sofia as all-nurturing. She is the baker of bread, the giver of milk, the mother hen God who guards her chicks."

Depending on how we read the Scripture, and on our own experience, Ruth says Sofia is indeed God: perhaps the Christ, perhaps the Spirit, perhaps the Mother.

"The idea of a feminine God isn't new," says Ruth. "We explored it as part of our theological training. Then I stuffed it into the background and now it has reemerged in a powerful way."

"Some people think my ideas are a reflection of my childhood and they are partly right. My mum and I are feminists and my connection with Sofia reaffirms what I've always believed."

Ruth used to be a journalist, so as well as liturgies and spiritual quotations, she has included stories of her own on her website. The artwork was done by her husband.

Ruth will offer regular updates to the site as she continues to research and explore who or what Sofia might be.

"It's exciting," she says.



Ruth Sandiford Phelan welcomes people to join her in exploring feminine spirituality. Art by Wayne Phelan.

"You never know what new direction that might take."

Many other ministers, men as well as women, have responded enthusiastically to her ideas.

Ruth is very involved in her local community. She occasionally conducts church services and funerals. She also provides pastoral care.

"What fascinates me about ex churchgoers is the number who continue to maintain a spiritual interest in their lives."

Ruth hopes people will connect through her website and meet to share their experiences. "There's an enormous interest around the world in the Feminine Divine. It is something people everywhere have been searching for."

She says feminine gods exist in most religions but have been lost to Christianity.

Ruth provides links on her website to other writers. She recommends *She Lives*, a book about women in the Church and their efforts to show the feminine faith.

On her blog page Ruth writes, "It's exciting when you know you're on the right track. 2015 is the beginning of Becoming Sofia online, and I hope it will bring other people as much liberation as it is bringing me."

The address for Ruth's new website is: www.becomingsofia.com.

Harpist marries ministry and music



Rev Robyn Allen Goudge, aka Robyn Harper.

By Sophie Parish

Classic and contemporary harp music has long been Rev Robyn Allen Goudge's passion, and now she is moving to part-time ministry so that she can devote more time to her singing and performing.

Robyn has used Celtic, folk and classical harp and song in her ministry for 15 years and she performs regularly at Methodist Conference.

"I've always loved music. My mother was a singer and music teacher. I've always been singing as early as I could talk." As a school girl she learned piano and violin.

Starting at age 18 Robyn spent three years studying classical singing with Dame Sister Mary Leo, who taught Kiri Te Kanawa. "By that Mary was 80 and I was in one of the last of her classes," Robyn remembers.

Sister Mary's music room and teaching studio which was filled with photos of world famous opera singers she had taught.

With a father who was a Methodist minister and a mother who was a singer and school teacher, it only seemed natural for Robyn to pursue what she calls her two great loves; ministry and music.

After graduating from Trinity Theological College her ministry has led Robyn and her family to various Methodist parishes around NZ, including Hamilton East, Napier, New Plymouth and Henderson.

After Robyn and her family had

moved to Wellington, one Saturday she took her son to a piano class. There she noticed a woman with a harp and she bravely enquired about classes.

That started her down a new path and eventually Robyn commissioned harp maker Keith Harrison to build her a harp.

"At that time I didn't know how to play the harp, so it was an act of faith and hope," she says.

In 2001 after a year of harp lessons Robyn moved to Auckland to minister at Pitt St. Methodist Church. This is when she started composing her own music.

"Sometimes I would give a sermon and finish with a song that fitted in with the theme of a service."

Robyn says some of her best ideas for songs have come to her while she does basic activities like washing the dishes or vacuuming.

For 12 years Robyn was stationed at Devonport Methodist Church. She helped start a Mainly Music group there, and her husband Geoff Allen started the Devonport Drama School. The two of them collaborated and Robyn often wrote songs for the School's drama performances.

Now Robyn has moved to part-time ministry at Whangaparaoa Methodist Parish so that she can play professionally. She performs under the name Robyn Harper.

Her repertoire includes traditional and contemporary NZ, Irish, Scottish, English and Welsh folk music, love songs, ballads, carols and hymns.

She has been in demand for her talents for many years, and performs at weddings, funerals, charities, churches, schools, retirement villages and arts festivals.

"Every song I perform has something beautiful about it that has touched my heart. I enjoy when people listen to a song, and just for a moment they feel something and have a real connection to it," she says.

For more information about Robyn and event bookings visit her Facebook page, Robyntheharper, or email: robyntheharper@gmail.com.

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, Michael Greer
12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz

Kiwis pitch in for South India's women

Methodist and Presbyterian women have taken on the challenge of raising funds for vulnerable communities in coastal South India for this year's special project.

They are organising activities to assist Neythal, a Christian World Service partner determined to help Dalit, tribal (indigenous) and fisherwomen.

Neythal has developed a vibrant and diverse programme that is helping people rebuild their lives 10 years after the South Asia tsunami.

Many of the women they work with live in the area between the land and sea or near coastal regions.

In recent years fisherfolk have been pushed further from the coast to make way for large scale industry like power plants, sand mining and shrimp farms. With Neythal's help they have fought back to protect resources that they have maintained for centuries.

Along with organising protests and legal battles, Neythal has worked through women's associations to improve the place of women.

At 36 years old Mariyammal is the Nunakadu women's president and therefore on the local council with responsibility for



Mariyammal is leading efforts into her community to stop violence against women and help women set up small businesses.

2,500 people living in eight communities. While the council receives some income from the state and national government, most income is raised by leasing community fishponds and trees plus taxes.

Mariyammal has organised funding to build 30 new houses for people in the community. Now she is an active participant in Neythal's training programmes where she is learning new skills and can share with colleagues.

The women are focusing on addressing violence against women in their communities and also helping single women develop income earning opportunities. "Neythal is not only empowering me, it is also empowering local government," Mariyammal says.

"The Methodist and Presbyterian women special project is something we have come to rely on to help one partner each year, says CWS national director Pauline McKay.

"They are a living example of this year's theme "Together We Can" which aims to make sure women are treated with the dignity they deserve."

Educational material for the special project is available from Christian World Service 0800 74 73 72.

CWS responds to Vanuatu cyclone

The day after Tropical Cyclone Pam struck Vanuatu Christian World Service launched an appeal for help.

Detailed reports were slow to emerge as the 22 islands affected lost communications along with homes, schools and crops. Forewarned many locals had buried food and water to keep themselves alive until help came.

CWS is working with Australian partners who are supporting the Vanuatu Christian Council to respond as well as the Anglican and Presbyterian Churches in New Zealand.

Geoff Robinson of the Australian group Act for Peace is in Port Vila. With the delivery of the first shipment of goods, the priority is to get food, water and shelter to people at risk. A \$725,000 appeal to the international community has been launched through ACT Alliance (Action by Churches Together) for short term relief and longer term reconstruction.

"Churches are present throughout the country. They are well-positioned to know who needs help and what is required. Cyclone Pam has stripped land and infrastructure but it is vital that the relief effort gives priority to the local people so as not to strip them of the means to recover," says CWS national director Pauline McKay.

"Many New Zealand church people have close links with Vanuatu, some through people from Vanuatu working here. We want to make sure local people get the help they need and build back better," she adds.

CWS is raising funds for the comprehensive joint appeal that will provide food, water, sanitation, solar power, seeds, farm tools, medical care



A volunteer helps unload ACT Alliance emergency supplies at Port Vila airport.

and further disaster preparedness measures as well as rebuilding schools and health clinics. The programme will assist people on the Shepherd Islands, Tanna, Erromango, Pentecost, Ambae, Santo, Sanma, Penama, Efate, Epi, Paama, Sola in the coming year.

Used to earthquakes and cyclones, the people of Vanuatu were badly shaken by this "monster" storm. According to the Vanuatu government, the category five cyclone affected 166,000 of its 267,000 residents, wiping out buildings and crops.

Up to 90 percent of buildings have been destroyed in some places. Precautions taken to strengthen buildings were often insufficient to protect against such a disaster. Those who are able are piecing together temporary shelter and sharing food.

Donations to the Vanuatu Cyclone Appeal can be made on line at: <http://www.cws.org.nz/donate>, by phone on 0800 74 73 72 or posted to CWS, PO Box 22652, Christchurch 8140.

VANUATU CYCLONE APPEAL



PLEASE DONATE NOW

Will you give a hand to the people of Vanuatu after Cyclone Pam? They urgently need food, water, shelter and medicine.

CWS VANUATU APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

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

Email postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service PO Box 22652 Christchurch 8140



Talafo'ou's Community Disaster Committee practise first aid during a disaster preparedness exercise in Tonga.

Disaster planning ignores needs of poor

The third World Conference on Disaster Risk Reduction met from 14-18 March as Tropical Cyclone Pam whipped through Vanuatu. Members of the United Nations were in Sendai, Japan to negotiate a new framework for responding to disasters.

After lengthy negotiations the framework was agreed for national, regional and international response. ACT Alliance (Action by Churches Together) of which Christian World Service is a member was disappointed in the outcome because it leaves vulnerable people at risk.

According to ACT Alliance member Jeroen Jurriens, vulnerable communities deserve much more protection. ACT Alliance was looking for stronger statements on the major drivers of disaster risks, including climate change and conflict, as well as the heavily politicised issues of finance, technology transfer and the principle of common but differentiated responsibilities.

"Communities cannot be resilient in the face of bigger disasters if they have no resources to plan and prepare for them. Many of our programme partners like Ama

Takiloa in Tonga are making disaster preparedness a core part of their work but this is not always recognised at the government level," says CWS international programmes coordinator Trish Murray.

According to the UN Office for Disaster Risk Reduction in the 10 year period ending in 2014, some 700,000 people were killed and 1.7 billion people affected by disasters at a cost of US \$1.4 trillion.

Faith-based organisations lobbied for the inclusion of wording on faith in the framework but were unsuccessful in the final round.

More than 10 international faith based networks including ACT Alliance, Islamic Relief and the Japan Religion Coordinating Project for Disaster Relief signed a statement expressing their disappointment.

"No one can deny that in the wake of every disaster, people look to their faith for hope and encouragement. In fact, faith structures such as churches, mosques, temples and other places of worship are often the very first place people seek refuge," says general secretary of ACT Alliance John Nduna.

Back to the Future

By Filo Tu

Imagine being taken back to the 1985 American comic science fiction film Back to the Future and seeing the stars Michael J. Fox and Christopher Lloyd in their prime.

Or just imagine how it would be to befriend your father or mother if you were living in their time and context. Now that would be awkward!

Sinoti Samoa hosted its sixth leadership training weekend for its young people from the 6th-8th March. With the theme 'Back to the Future - Higher, Faster, Stronger', the event was the final stage of a three-part strategy of vision, mission and action.

Hosted at the YHA Auckland International it was the time to see the reality of their vision, time to see the fruits of their mission, and time to see how the young leaders put all of their learning into action.

Under the leadership of Lenley Tai and Filo Tu a

gathering of 30 young people from around the country travelled into Auckland Central City to worship and fellowship as if they had known each other for a lifetime. With the support of Tumema Faioso (Hastings) and Sione Oloi (Henderson), the organising team had built a programme filled with devotions and workshops, exercise and sightseeing and the traditional sparks of worship at Pitt Street Methodist Church.

The workshops focused on Wesleyan worship. Filo lead the session John Wesley: The Untold Stories. It focused on social justice and advocacy, and looked at current local, national and international events to ask the question: What would Wesley do?

Rev Ali'itasi Salesa presented a workshop on the spiritual character of Wesley College. It outlined the history of Wesley College within the life and mission of the Methodist Church

of New Zealand, its educational pursuits, and its current focus. The workshop was a promotion of the unique special character of the College and a subtle hint to send prospective leaders of the Connexion to such an amazing example of education and sport.

Tumema and Sione ran the final workshop 'Leadership in Action'. They worked together to promote Praise & Worship and Lead Worship from a young person's perspective. They provided a fresh look at worship and how youth leaders could work better with worship leaders to ensure more enhanced spiritual feeding.

It wouldn't be a young person's event if it didn't involve some form of running or walking or exercise or fun! So what better way to explore the surroundings than an Amazing Race?

Split into three groups - Higher, Faster, and Stronger - the youth leaders were sent out as in



Sinoti Samoa youth leaders gathered in Auckland to get higher, faster and stronger for mission.

Mark 16:15: "Go into all the world and preach the gospel to the whole creation."

With the tasks to locate certain iconic features of the central business district, engage with strangers, perform in an unfamiliar place, and share in multiple selfies without any instruction. It was great to sit back and reflect on the adventures

the young leaders took on and the unplanned engagements they had along the way.

So the focus is back to the future - and wherever this leads us - we are challenged to aim higher, run faster, and move stronger. For we are sent out for a reason and ain't nobody got time to be holding back!

Kidz

Korna!

WELCOME TO KIDZ KORNA APRIL 2015!

Lighting Candles for peace

Welcome to a special Kidz Korna as we celebrate the time of Easter.

For me it is the most important time in our Church year as we remember the sacrifice Jesus made for us. I am looking forward to hearing from you, the children in our church, telling how you celebrated this Easter Time.

Thank you to Samantha West

from the Chartwell Cooperating Parish and the children from St John's in Hamilton East. They have shared how they take part in the Sunday worship at their churches.

There must be many of you who do the same. Please share what you do so I can put it in Kidz Korna.

Love, Doreen.



On March 15th the children at St John's Hamilton East led worship with the help of their teachers. The photo shows the youngest children lighting candles at the start of the service. Candles for peace, hope, love, healing and friendship.

i see Jesus

During the service her grandmother lead at Chartwell Cooperating Church, Samantha West read a poem. The poem is 'I see Jesus' and it was written by Summer Waters, an 11 year old New Zealand girl.

You can find the words to the poem on the net.



For your Bookshelf

The Easter Story



By Brian Wildsmith

Oxford University Press, 32 pages

This is a beautifully illustrated and well told story of Easter as told through the eyes of the donkey.

Beginning with Jesus riding on the little donkey on Palm Sunday it traces the story through Holy week, the cross and the resurrection.

The words are almost unnecessary as the pictures tell the story. This makes it an ideal book to share with pre-schoolers and it would also appeal to most older children.

What are the kids in your church up to?

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

easter Quiz

- 1) Which animal did Jesus ride on when he went to Jerusalem on Palm Sunday?
- 2) Which animal crowed three times?
- 3) Jesus shared bread and _____. At the Last Supper.
- 4) What was Jesus nailed to on Good Friday?
- 5) What did the soldiers offer to Jesus on a sponge?
- 6) What happened to the curtain in the Temple when Jesus died?
- 7) On Easter morning what did the people find when they went to the tomb?
- 8) Who did Mary think Jesus was when she saw him?

CHAPPIE



ON SCREEN

A Film Review by Steve Taylor

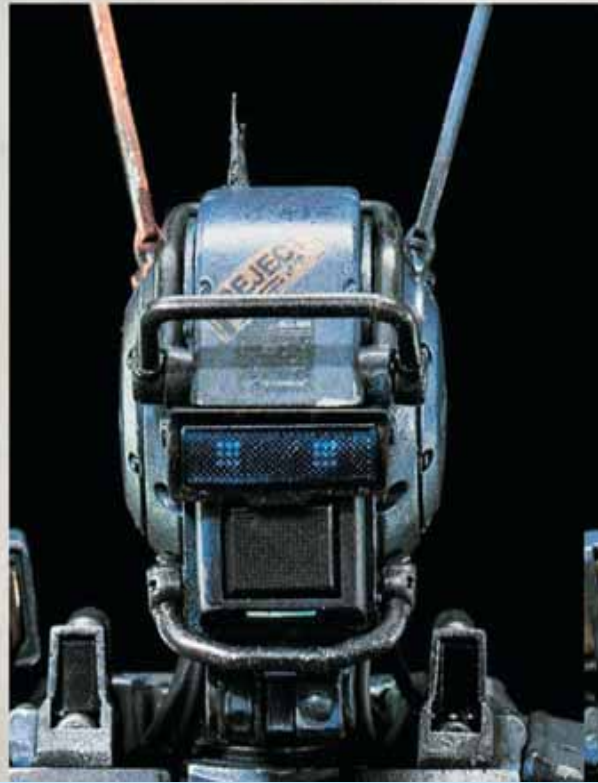
Bullying is soul destroying. It corrodes confidence and strips the individual of self-worth. Yet a scene of bullying is instrumental in the success of the movie Chappie.

Like other films directed by Neill Blomkamp, including *Alive* in Joburg (2005) and *District 9* (2009), *Chappie* is set in South Africa. Similarly, like *District 9*, *Elysium* (2013) and the upcoming *Alien* project, Chappie sees Blomkamp continuing to explore the interplay between human and alien.

In *Chappie* we are plunged into a future when crime is soaring. In a city out of control, the South African Police send in robots, equipped to detect and disarm.

As *Chappie* begins, there is little to love in any of the main characters. Deon (Dev Patel), a scientist who develops robots, is a workaholic geek. His colleague Vincent Moore (Hugh Jackman) is the disgruntled loner, determined to build a meaner, more militaristic robot.

Real life rappers Ninja and Yolandi play gangsters, who need millions of dollars to pay off a drugs deal gone bad.



Chappie is a police robot number 22, repeatedly damaged by his encounters with the likes of Ninja and Yolandi.

With this premise, Blomkamp has some major directorial work to do. He has to help us, the audience, find emotional

connections with at least one of his unlikeable main characters.

Blomkamp's answer is bullying. Ninja and Yolandi capture Deon who, in exchange for his life, agrees to load the damaged robot number 22 with artificial intelligence. It generates a classic ethical dilemma and a confrontation between good and evil.

Deon as the robot's maker expects number 22, now named Chappie, to refuse to commit crime. Ninja the gangster works to enlist Chappie in order to repay his drugs debts. Thus Chappie finds himself exposed to the real world, where he will be stoned by a group of boys and tortured by Vincent Moore.

It is these scenes of bullying that allow the audience to connect with a robot. It is an astonishing piece of storytelling. The robot Chappie becomes a loveable main character. Through pain, a piece of metal gains our affection.

In doing so Blomkamp ushers in a wide range of theological themes, including identity, faith and hope. Watching *Chappie* with a church group would open up significant discussions about the

Christian understanding of being human.

Downloading consciousness to create a new body opens up ways to explore the Christian understanding of the resurrection of the dead. The conversation in which Chappie asks Deon why he built him to die offers a rich introduction to Christian notions of freewill in a created creation.

Despite Blomkamp's feats of storytelling and the resultant feast of theological themes, *Chappie* comes with significant plot holes. The movie unsettles as it wobbles uneasily between comedy and pathos.

The genre of comedy works because it amplifies. What Blomkamp chooses to amplify leaves the viewer caught.

Watching *Chappie* a robot, being stoned is as funny as it is disturbing. Perhaps this is actually how bullying starts - what begins as fun for one ushers in pain for another.

Rev Dr Steve Taylor is principal at the Uniting College for Leadership and Theology, Adelaide. He is the author of *The Out of Bounds Church?* and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

THE NAMES OF JESUS

During Lent we identify with the suffering Christ and reflect on the serious issues of life. Easter brings celebration and the realisation that nothing need be as bleak as it seems.

Throughout the ages spiritual people have tried to find words to express their 'God experiences'. Different times ascribe different attributes to Jesus. In our era Lord, King and Prophet are less meaningful than the wise and caring human Jesus we can embrace as Friend and Brother. Scripture offers over 100 names for Jesus, 23 are represented here.

Bible Challenge	...name him __ which means, 'God is with us'	_____ N _____	Mt 1:23
	Jesus often called himself the 'Son of __'	_____ A _____	Mt 16:3
	'Behold the __ of God, who takes away the sin...'	_____ M _____	Rev 3:14
	This is my __ son in whom I am well pleased	_____ E _____	
	You are the __, the son of the living God	_____ S _____	Mt 6:16
	I am the way, the truth and the	_____ F _____	Jn 14:6
	I am the __ shepherd, I know my own...	_____ O _____	Jn 10:14
	Is not this the __, son of Mary	_____ R _____	Mk 6:3
	If you are the __ of God command these stones	_____ O _____	Mt 4:3
	I am the __ vine and my father is the vine-grower	_____ U _____	Jn 15:1
	His name shall be called __ Counsellor	_____ R _____	Is 9:6
	God so loved the world that he gave his only __ son	_____ B _____	Jn 3:16, AV
	He said to them, 'You call me __ and...'	_____ R _____	Jn 13:13
	__ ; and you are right, for so I am.'	_____ O _____	Jn 13:13
	I am the __ of the world	_____ T _____	Jn 8:12
	We have found the __ (which means Christ)	_____ H _____	Jn 1:41
	Therefore he is the __ of a new covenant	_____ E _____	Heb 9:15
	And Peter said to Jesus, ' __, it is good that we are here.'	_____ R _____	Mk 9:5
	They said, 'is not this __ son	_____ J _____	Lk 4:22
	... Mighty God, Everlasting Father, Prince of	_____ E _____	Is 9:6
	They woke him saying, ' __ we are perishing!'	_____ S _____	Lk 8:24
	Through the appearing of our __ Jesus Christ	_____ U _____	Tim 1:10
	Jesus Christ himself being the	_____ S _____	Ep 2:20

Answers: Emmanuel, Man, Lamb, Beloved, Christ, Life, Good, Carpenter, Lord, True, Wonderful, Begotten, Teacher, Lord, Light, Messiah, Mediator, Rabb, Joseph, Peace, Master, Saviour, Saviour
© RMS



Worshippers will no longer gather at the Methodist Church in Wakefield Village.

Fond farewell to Wakefield Methodist Church

On Sunday 11 January 2015 the congregation of the Wakefield Methodist Church held its final service as a Methodist-Presbyterian worshipping congregation.

The service was shared with members of the Wakefield St Johns Anglican congregation. The two congregations have held combined worship services in January and on fifth Sundays.

It was also the final service led by Rev Paul Tregurtha, who is retiring from ministry after eight years as Waimea Methodist Parish presbyter.

Paul says the disestablishment of the congregation brings to an end a fine history of Methodist witness in Wakefield that began in 1872 in a church located in Wai-iti. The current church sited in Wakefield Village at the corner of Edward and Arrow Streets, was opened in 1919.

The decision for the Methodist-Presbyterian congregation to discontinue was driven by issues surrounding the necessary seismic strengthening of the church building, the small size of the congregation, which was worshipping only fortnightly, and the formation of the combined Stoke-Waimea Methodist Parish, which now shares one minister.

Some members of the disbanded congregation will join the Methodist congregations in Richmond or Stoke for worship, while others will continue to worship in Wakefield.



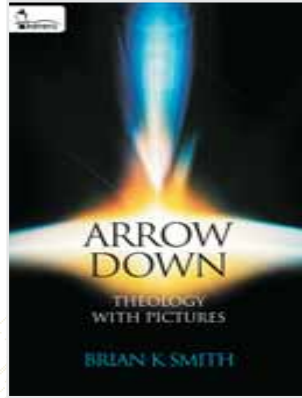
Arrow Down - Theology with Pictures

Years ago now we endured a family tragedy, and a fellow minister came to offer pastoral care. He floundered around and did his best I suppose...but along the way we were on the receiving end of some truly appalling theology.

It made me realise that when we speak of studying God (which is what 'theology' actually means) it is not just what feels good, or what makes people feel comforted, or what we might like to be true. Good theology has to hang together. It has to fit with what we know and experience of God, and for the Christian it must keep faith with Jesus, with the Bible, and with what the Church has struggled with and made sense of down through the centuries.

Every so often new insights occur to be sure but an awful lot of what is passed off as new is recycled stuff that the Church dealt with long ago.

Part of the trouble is that very few theologians can write with the common touch. Admittedly, if you are describing



things that can sometimes turn on very small points of definition, it is hard to write in a way that covers all bases, satisfies the needs of both a new Christian and a minister who wants to describe complicated ideas in language that won't simply further confuse things already very complicated.

Rev Brian Smith is the former principal of Carey College, the New Zealand training seminary for Baptist and other ministers. With this book, he has come up with something that must surely be unique: a systematically-worked-through theology that is both academically careful and

accessible.

Arrow Down is not quite a systematic theology. Those typically come in at 900+ pages, and this has less than 10 percent of that. And just when you think it can't get better, it even has pictures!

Theology in pictures, well, to be more accurate, diagrams,

stick figures and arrows. Hence the title.

Brian began using sketches to illustrate his theology lectures from a background of communicating to English-second-language speakers, and this has made for a careful, straight-forward, easily understood but by no means oversimplified theology for all.

This book has been laid out with a page of text facing a page of diagrams: and the chapters cover such things as Christianity and Religion, the Big Aha!, Theories of Atonement; God and the World, What is a Human Being?, Making Sense of Life, the Universe and all that, the New Creation, and so on.

Each chapter ends with an apparently simple question, intended to provoke a response. I can well imagine this proving invaluable for a small group study, a preaching series or an introduction to Christianity.

Arrow Down is published as an e-book in a PDF file. Go to kererupublishing.com, and you'll find it there. Just pay with your debit or credit card or through PayPal, and it will magically appear in your inbox.

By Brian Smith

2014, Kereru Publishing, 77 pages

Reviewer: Alan Webster

The Ephesus Liturgies Volume 1

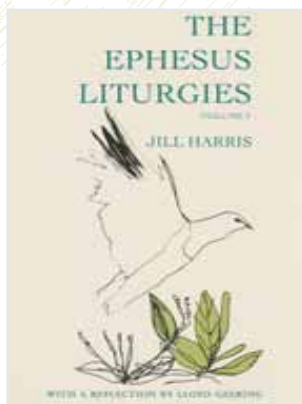
In a publication I read regularly, a writer remarks that when in church she is invited to recite the creed but this leaves her in a blank spot. She is not sure the historic creeds express anything to which she can assent with integrity. Nevertheless she wants to be an active participant in a faith community.

Maybe she would find freedom from her inner conflict in The Ephesus Liturgies.

Through the imaginative insight and creative energy of Jill Harris, this book offers four orders of worship (or liturgies) that respect freedom of thought and respect for integrity of faith in the 21st century. The liturgies have emerged from experience shared in the Ephesus Group of which Jill was a leading member until her death in December 2014.

As explained in the introduction, Ephesus is a group of people who have met in Wellington since 1990 to explore new ways of understanding and expressing Christian faith in an increasingly secular world.

'Secular' is understood not as the opposite of 'religious' but as referring to the world of present space and time. In



this world God is perceived not as a supernatural being who intervenes in human affairs or nature but as a presence to be discerned in the processes and relationships of ordinary life.

This is reflected, for example, in words that speak of God shining in you and me.

The four liturgies Jill Harris presents in this book are (1) The Leaves of our lives. Participants bring a childhood photograph and reflect on questions such as 'What has guided us?' 'How have we changed?' 'What have we lived for?' 'What is meant by 'being true to yourself?'

(2) Colo (Latin): I till. A bucket of soil

and some gardening gear focus reflection on our relationship with the earth and how we care for it.

(3) Nature and supernature is a liturgy for Easter. The initial question 'What determines the way we behave?' leads us to consider what it means to live with love. Are we capable of love that is more than enlightened self-interest? Or is selfless sacrificial love as demonstrated in the life and death of Jesus the fulfilment of humanity?

(4) Our Christmas table. A table is partly set for Christmas dinner. Participants are reminded that the word Christmas (Christ-Mass) carries echoes of the Eucharistic rite. As the followers of Jesus re-enacted the Last Supper, they looked back to his birth. Bread and wine are taken from the table in solemn remembrance. This is followed by a shared meal.

These liturgies feature art, music, readings of prose and poetry, activities, and conversation as well as hymns and scripture. Silence and reflection are encouraged.

Jill has crafted each liturgy to highlight significant questions for Christian faith. In this sense they are deeply religious yet free from traditional church-prescribed format. Ian Harris's introduction and Lloyd Geering's reflection are worthy of study.

As stated in the introduction the Ephesus liturgies are a way of meeting religious needs. They offer imaginative ways of expressing faith that may appeal to any who find that aspects of traditional worship leave them in a blank spot.

As this is Volume One further volumes will be eagerly anticipated.

By Jill Harris

2015, Makaro Press, 99 pages

Reviewer: John Meredith

Heart and Mind - The Four Gospel Journey and Radical Transformation

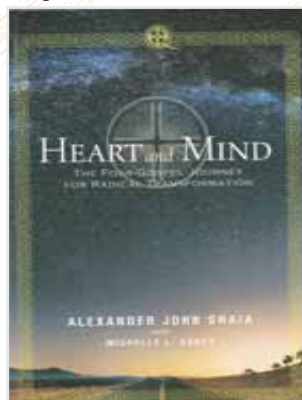
Part-time Auckland Alexander Shaia is a spiritual director, psychologist, and retreat leader. His previous book, The Hidden Power of the Gospels - Four Questions, Four Paths, One Journey, paved the way for this volume.

Shaia takes the sacred texts of the Gospels and attends to the seeker's need to "combine devotion and practice with critical thought and loving-kindness," with his fresh understanding of the Gospels' message.

His introduction tells of his own epiphany, when on "a clear, star-filled night in New Mexico, an ancient key to the four gospels appeared. I have named this key, quadratos - the invariant, cyclical four-fold path of the spiritual journey found across time, culture, religious tradition - and the four Christian gospels."

He works through his journey of discovery, which can be supplemented by work books designed to complement this volume and which has seen the establishment of dedicated faith communities in Auckland and other places (see quadratos.com).

The heart of the book is in the four Gospel chapters.



Through Shaia's eyes freshened by his epiphany, each chapter does more than tell the story of Jesus' ministry and life. Shaia argues life's essential questions are explored separately in each gospel.

The question in Matthew is: how do we face change? For Mark: how do we move through suffering? For John: how do we receive joy? For Luke: how do we mature in service?

Shaia also shows how the rituals of early church baptisms, the Eucharist and the practice of the Labyrinth walk echo the four-fold path of "entering, prayer/growth, illumination and commitment to service". He looks to

extend the pattern universally, in both creative inspiration and scientific discovery.

Each of the Gospel chapters starts with poetry. They then consider the Gospel's historical background in a manner focussed towards Shaia's thesis. For example, the Matthew chapter considers the annihilation of the Second Temple as the "crucible of inspiration" for the Gospel.

Then it relates this to the major life questions by working

through the Gospels passage by passage. Mark, for example, attends particularly to link suffering and change to the crucifixion and the original ending of the Gospel.

The chapters then present exercises for contemporary application and self-integration into each life question. In John, for example, the exercises look at the practice of being, rather than doing. Then they summarise the responses of Gospel characters and ourselves. For example, in Luke, the comparison is made between the Gospel characters (and their actions) and our possible future actions as we mature in service.

The concluding chapter of the book builds on the Gospel chapters by suggesting continuing practices to mature all aspects of our lives.


Shaia argues that the process is both linear and cyclical, so no sooner do we move through one cycle of the process, than we need to start over.

While some suggestions here are not new (for example, the need to find the "quiet centre"), together they set out a way of life, and the journey of self-discovery undertaken with this book - whether or not the study guides are used - means that the book requires considered reading. It is well worth deeper study.

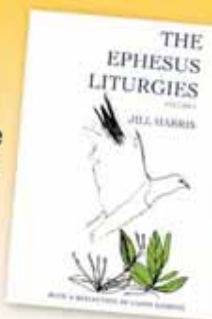
By Alexander Shaia with Michelle Gaugy

2013, Mosaic Press, 395 pages

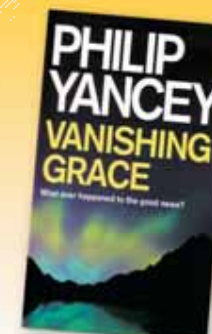
Reviewer: Peter Williamson




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BOOKS

Unsung Methodists - By Donald Phillipps

Jane Blakeley 1866 - 1956

THE VERY FIRST SISTER

During 1886 William Smith, later partner in the firm of Smith & Caughey and an active Methodist layman, paid a business visit to London.

He was impressed by the work of the new missions in East London, and when he returned to New Zealand, he opened the first of the Helping Hand Mission's social work ventures, a temperance club and coffee room at Freeman's Bay.

Freeman's Bay was at that time, for the respectable people of Auckland, the poor part of the city. Those respectable people might bemoan the cycle of poverty and drunkenness to be found there but it was another thing altogether for those caught up in that cycle to accept the well-meaning attentions of outsiders.

If the latter held an open-air service in their street, they were 'interrupted by clods of earth and



Sister Jane Blakeley of the Helping Hand Mission.

other material, while the workers were pelted with rotten eggs and scoria.' Those who came with such improving intentions tended to leave as soon as their work was done, not really expecting much change among people so destitute of hope, and so deprived of understanding.

William Smith had seen something of the work of the Sisters of the People, a movement inaugurated in 1885 in London by the Wesleyan leader Hugh Price

Hughes. The term 'sister' had no ecclesiastical connotation. It was simply used in a human and democratic sense.

Their experience showed that a woman who lived and worked within the world of the very poor would be much more effective than well-intentioned evangelists conducting kerbside services accompanied by a brass band.

At the beginning of 1890 Jane Blakeley of Hepburn Street., at the edge of Freeman's Bay, was appointed the Helping Hand Mission's first sister. Born in 1866 in Whitechapel, London to Hugh Middleton Blakeley and Jane Breden, Jane had come to New Zealand with her family in 1887.

They may well have themselves been associated with East End mission work before they came here. Jane was probably the first woman set apart for such work in Auckland, if not in New Zealand,

by any Protestant church, and it was under her direction that the social work of the Helping Hand Mission was developed.

She wore 'a neat badge' of office and called house to house. She also visited the hospital, the asylum, the refuges, and the gaol, and she worked closely with the Charitable Aid Board. In her first year alone she made 1400 visits and received 1000 calls.

Helping Hand Mission gave assistance to 50-60 families whose destitution Jane stressed was not 'owing to sin.' Two doctors, Kenderdine and Beale, backed up her work, and she praised the support she received from people of all denominations.

A year later Sister Blakeley had initiated plans for a non-denominational rescue home for prostitutes, and for this she had the support and commendation of Inspector Broham of the Police.

Jane Blakeley remained with the Mission for four years, but in 1894 she responded to a louder call, and went overseas to work with the China Inland Mission. For 10 years she laboured in Jiangxi (formerly Kiang Si) Province on the Yangtze River. When she returned to Auckland in mid-1904 she briefly worked again for the Helping Hand Mission before her marriage in November to Alfred Chadwick Brown.

AC Brown had been, with William Smith, one of the leaders of the Helping Hand Mission and had devoted his life to the social outreach of the Methodist Church in Auckland.

Jane died on June 14th 1956 shortly after turning 90. Her husband had predeceased her by many years, dying in 1931. In every way she was a pioneer, and a very brave one at that.

From the Honours Board - A nurse's sacrifice

WESLEY HISTORICAL SOCIETY

By Helen Laurenson

There are 39 names on a brass plaque in the Mt Eden Methodist Church that honours those who served overseas in World War I. Among them there are three women linked with that church, who volunteered as nurses.

Six of the 39 names are marked with a cross, and one of those marks of sacrifice, with all the tragedy it implies, is beside the name of Ada Gilbert Hawken.

On 11 January 1915, Cabinet gave approval for the formation of the New Zealand Army Nursing Service (NZANS). The Defence Force Act was amended to make provision for its establishment.

During World War I, 550 nurses served overseas as members of the NZANS, and 17 Kiwi nurses died serving their country. Ten of those lost their lives when the unmarked transport ship Marquette was torpedoed in the Aegean Sea on Saturday 23 October 1915. The sinking of the Marquette also took 19 male Medical Corps staff and three New Zealand soldiers.

Ada was not on that ill-fated ship although she was to die shortly afterwards.

She was born in 1887 to a well-known farming family in the north. Ada's father, Gilbert Hawken, was the son of William Hawken who died aged 83 in 1879 in Whangarei. William was

a lifelong member of the Wesleyan Methodist Church. In 1859, with his wife Phillippa and nine children, he had come from Pelyunt, near Liskeard, Cornwall to the Whau Whau Valley, Whangarei.

Gilbert and his wife Kate Jenkins were married in 1875, and Ada was the third of their five children. She trained as a nurse at Auckland Hospital, graduating in 1911, and she then qualified in midwifery at St Helen's Maternity Hospital in 1913.

Under the Public Health Act, Sister Hawken was appointed to Kawakawa Hospital, Bay of Islands, through the Native Health Nursing Scheme and became matron.

In 1915 her services were accepted by the Defence authorities. Together with Mabel Kittelty (North), one of the other two nurses named on the Mount Eden Methodist Church memorial plaque, Ada embarked on New Zealand's first hospital ship the Maheno which left Wellington on 10 July for its initial voyage. She was stationed at the 19th General Hospital, Alexandria, Egypt.

In March 1915, the base of the Mediterranean Expeditionary Force had been transferred to Alexandria from Mudros and the city became a camp and hospital centre for Commonwealth and French troops. During the Gallipoli

campaign, Alexandria remained a very important hospital centre and the port was busy with hospital ships and troop transports bringing reinforcements and carrying the sick and wounded out of the theatres of war.

Sadly, in her work in the typhoid ward, Ada contracted the disease which caused her death on 28 October 1915. She was 29 years old. She was recorded as having been inoculated for typhoid but in that pre-antibiotic era the disease claimed many lives. She was buried in the Alexandria (Chatby) Military and War Memorial Cemetery, Egypt.

Ada's younger brother and sister Philip and Muriel were active members of the Mt Eden Methodist Church, for the family had moved to nearby Epsom, Auckland, and lived at Boscoppa in Ranfurly Road. (Boscoppa, Cornwall, was Gilbert's birthplace.)

Her name appears on various memorials, including the roll of honour on a carved screen adjacent to the 'Five Sisters' window in York Minster, England. It is a memorial for more than 1370 women of the Empire who laid down their lives in the Great War. Now it commemorates all the women who died in service in both World Wars.

A century later we remember and honour Ada, together with all those other women who gave their lives in serving others.



Ada Gilbert Hawken

MEDA YACO MEDA VEIVATU BULABULA

“Ni lako mai vua na Turaga o koya na Vatu bula, na Vatu era a cata na tamata ia sa digitaki ka talei ena mata ni Kalou. Ia ni lako mai me vaka na veivatu bula, ka moni tara cake moni vale ni soro vakayalo, moni veiqaravi kina me matabete yalo savasava, moni dau vakacabora na imadrili vakayalo, sa vinaka vua na Kalou ena vuku i Jisu Karisito”

(1 Pita 2: 4 - 5).

Rev Dr IS Tuwere

Ni bera ni da curuma yani na vula ko Epereli ena yabaki oqo, eda vakanadakuya e 40 na siga ka dau kilai tu ena yabaki vaka-lotu me “Lent”. Tekivu na gauna oqori mai na Moniti nai ka 23 ni siga ni Feperueri ena yabaki oqo.

Oqo na gauna eda kacivi tiko kina meda 'gole tani mai na sala ca kecega era muria tiko ka goleva na iTukutuku Vinaka kei Jisu Karisito'. Eda yacova na Siga ni Mate kei na Siga ni Nona Tucake Tale na Karisito mai na ibulubulu. Mai siga 40 tale tiko e vuravura na Turaga ni bera ni lesu cake vei Tamana na Kalou ni mai qarava oti na itavi ka talai mai kina me qarava e vuravura.

Sega ni gauna rawarawa na 40 na siga kei na bogi ena nona tucake tale mai na mate ko Jisu. Levu na veivakatovolei, na veivakacacani vei ira na lewe ni lotu taumada. Sa veilakoyaki na Turaga me veivakaukawataki, vei iratou na tisaipeli. Me veivakadeitaki vei iratou na marama oya mai na ibulubulu. Ni lesu tale vei Tamana, sa tala mai na Yalo Tabu na Kalou me mai tomama na cakacaka ka qarava eke e vuravura ko Jisu Karisito na Luvena.

Sega vakadua ni vakalala na Kalou na

nona vuravura, me tekivu mai liu me yacova na itinitini. E vica na itukutuku se italanoa mai na iVola Tabu me noda ena vula qo ko Epereli. Na imatai, e koto ena Same 31. Oqo e koto kina edua na Masu ni vakararavi vua na Kalou.

Sa doladola na Same oqo ena qaqa ni masu vinaka: “Au sa lako mai vei kemuni Jiova meu taqomaki. Ni kakua ni laiva me vakamaduataki. Sai Kemuni na Kalou yalosavasava. Au kerei kemuni moni vakabulai au...”.

Me noda vata na qaqa ni masu oqo. Na ikarua, e raici ena Cakacaka wase 7 ka koto kina italanoa me baleti Sitiveni. O Sitiveni edua na Jiu ka vosa va-Kirisi...ka “vatu-bula” vinaka ni vakabauta. Yaco o Sitiveni ena itukutuku ni lotu Vakarisito taumada me imatai ni tamata vakabauta me vakamatei ena vuku ni nona vakabauta (Christian martyr). Sega ni rawarawa na ka a sotava ko Sitiveni. Vosa vakadodonu vei ira na iliuliu ni lotu vaka-Jiu ka ra a vakarorogo tu vei koya ena siga koya. Kaya vei ira ni mai cava na itukutuku kece ka tukuni ena iVola Tabu Makawa, sa mai soqoni ka tini vei Jisu Karisito ka dononu me vakaliuci ko Koya ka sega na lawa ni lotu vaka-Jiu. Era yalo katakata na Jiu. Era sogota na daligadra...qoqolou...tauri koya ka viritaki koya ena taudaku ni koro... ka ra vakaviriki koya ena vatu me yacova ni mate.

Ni vakarau me mate, a masu vua na Kalou ka qaqa ni nona masu na masu i Jisu - “Turaga Jisu ni taura yani na yaloqu...ni kakua ni cudruvi ira ena vuku ni valavalaca era sa cakava oqo” (Cakacaka 7: 57ff). Duri tu mai kea ena siga ka vakaviriki kina oqo ko Sitiveni edua na

cauravou ka sarava tu na ka kece qo, ko Saula na yacana. Oqo a qai veisau na yacana me Paula ni sotava na Turaga ena sala mai Tamasiko ena gauna ka vakacacana tiko kina na lotu va-Karisito taumada.

Yaco me nona italai yalo dina na Kalou ko Paula me yacova na mate. Vakaviriki vakawasoma talega ko koya ena vatu. Tolu, me baleti Pita. O Pita na tisaipeli i Jisu. Dau yalo totolo ka bale vakarawarawa, me laki yacova sara na nona cakitaki Jisu na nona Turaga. Tekivu o Pita ena nona kauti koya ko Adriu na tacina me rau laki sota kei Jisu ena imatai ni gauna.

Yacana dina o Saimoni. Ena siga oya, sa “vakaraici koya ko Jisu, ka kaya vua, “o iko Saimoni na luvei Jona; o na vakatokai o Kifa” (a kena ibalebale Pita se 'Vatu'). Veivukiyaki vakalevu o Pita, ia sega ni gole tani vakadua mai vua na nona Turaga.

Ni tucake tale mai na mate ko Jisu, sa kaya vei iratou na liu yani kina ibulubulu: 'qai laki tukuni yani vei iratou na tisaipeli...io “vei Pita talega”. Ni mate ena nona sotava ko Pita na vakarawataki, a kerea talega me mate ena kauveilatai me vakataki Jisu na nona Turaga.

Edua na itukutuku makawa sega ni volai me baleta “Na vatu-bula” e kilai ka koto me yavu levu ni kena tara na vuravura...na lomalagi...kei na ka kecega e sinai kina.

Na Vatu-bula ka yavu levu ni vuravura oqo na Kalou ko “Jiova” na yacana. Sa mai vakavutukanataki na “Vatu-bula” oqo ena bula...cakacaka...kei na veiqaravi ni Gone Turaga ko Jisu Karisito. Kaya tiko kina o Pita ena nona ivola vei ira ka sotava

tiko na veivakarawataki ena gauna koya: “Ni lako mai vua na Turaga o koya na “Vatu-bula” era a cata na tamata, ia sa digitaki koya na Kalou ka dokai koya vakalevu...” (1 Pita 2:4). Meda veivatu-bulabula. Eda sa sureti tiko ena vula oqo kei na vo ni noda bula meda veivatu bulabula. Sega ni 'vatu veiqiyaki' ka sega ni tudei ena dua na vanua. Kua qori! Na vatu veiqiyaki ena sega ni kabita rawa edua na ka bula...co...lumi. Sega talega ni vatu tu yadudua. Sega!...Veivatu ka “tu-vata” ena gauna rawarawa se dredre...dravudravua se tu vinaka. Meda “vale vakayalo”...curu mai...ka curu yani na tamata...era kune kakana...vakacegu. Meda “vatu-bula”, ka rawa ni raici vei keda na nodra vakanuinui na tamata. Era kune vakacegu ni da sota, kune marau ka ra vakadeitaki. Meda tovolea tikoga meda lewe ni lotu vinaka. Sega beka ni laki dauvunau sara se caka lotu-masumasu. Meda tina ka tama vinaka. Na kena vosa vakararaba ena iVola Tabu oya meda nona “tisaipeli” vinaka ka yalo dina tikoga vua na Turaga ko Jisu Karisito.

Sega ni rawarawa na bula eda mai sotava eke e Niusiladi se dua tale na vanua. Levu na meca e wavoliti keda. Levu talega na veivakacalai. Sa ka bibi na bula veimaliwai vinaka, noda bula vakavuvale, bula vaka ivavakoso-lotu. Meda bula ka cakacaka vata ena veilomani ni veivosoti...veiciqomi...kei na veivakaukawataki. Meda tovolea meda 'veivatu bulabula' ni da sema vinaka tu vua na Vatu Bula ka Yavu dei ni vuravura eda tiko vakalekaleka kina oqo sa iKoya ga na Kalou ena sala i Jisu Karisito na Luvena.

Na sotasota ni Auckland Fiji Inter-Denominational Netball Tournament

Na sotasota ni Auckland Fiji Inter-Denominational Netball Tournament ena Vakarauwai 28th Feperueri 2015. Sotasota ni Age Groups: U10 (mixed), U13 (mixed), U15, U17, Open Premier, Mixed kei na Ladies (35plus). Oqo na timi ni Wasewase ko Viti Auckland (Tabacakacaka ko Viti e Okaladi Kei na Tabacakacaka Okaladi e Loma). E 20 taucoko na timi (8 Wasewase, 8 AOG, 3 Wesleyan, 1 Unlimited).

Na I cocovi:

Mixed Team Wasewase ko Viti Auckland - Winner
Open Premier Wasewase ko Viti Auckland - Winner
U17 Wasewase ko Viti Auckland - Winner
U15 Wasewase ko Viti Auckland - R/U - Winner (AOG)
U13 Wasewase ko Viti Auckland - R/U - Winner (Wesleyan)
U10 Wasewase ko Viti Auckland - RU - Winner (AOG)
Ladies Wasewase ko Viti Auckland RU - Winner (AOG).
Best Uniform Trophy Wasewase ko Viti Auckland.



A timi ni Wasewase ko Viti e Okaladi kei na nodra I cocovi.



Ko ira nai tubutubu kei na dauniveisusu era tiko ena sotasota oqo.

Soqo ni Vakavinavinaka kei na Vakatabui ni Valenilotu na St John Church, Moraia, Christchurch

E na i matai ni siga ni vula o Epereli 2010, a soli vakaloloma kina na vale ni lotu totoka na St John Church ki na ivavakoso Lotu Wesele vakaviti mai Moraia, Christchurch.

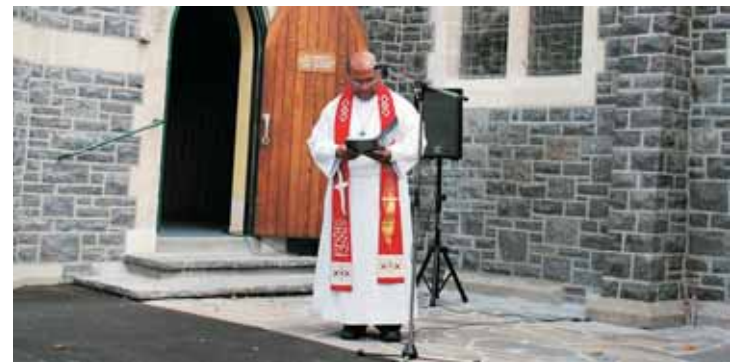
Oqo na nodrai tikotiko ni Lotu na i Talatala Qase ni Wasewase o Nai Talatala Peni Tikoinaka.

Ia, e sega ni dede na nodra marautaka nai solisoli oqo, mai tarai Christchurch kina na uneune levu enai ka 4 ni Seviteba 2010, ka vakacacani sara kina vakaca na valenilotu. Ia, e ra sega ni yalolailai na lewe ni lotu ena kena tomani tiko na nodra sokalou ena veitikitiko ni Lotu eso, ka ra vakavinavinaka ena nodra veivuke na Christchurch West Parish ena kena vakarautaki talega na veivanua e so me ra dau sokalou se soqoni na i vavakoso me yacova na mua ni yabaki 2014.

Ia, ena i ka 21 ni Feperueri, 2015 era mai dolava ka vakatabuya na Peresitidi ni Lotu Wesele e Niu Siladi o Nai Talatala Tovia Aumua na valenilotu oqo ni oti na kena vakavinakataki ka vakavou tale. Era marau na lewe ni vavakoso mai Moraia ni sa rawa ni tomani tale na nodra sokalou ena valenilotu totoka oqo e St John.

Era cavuta na vakavinavinaka nai Talatala Qase Peni Tikoinaka ni oti e va vakacaca na yabaki na nodra wawa kei na nanamaki kina gauna oqo.

Ia, e sa duri tale tu na valenilotu totoka oqo ka sai vakatakilakila ka vakananumi tu ni nona kaukauwa kei na loloma ni Kalou ena vuku ni veikadrede era sota kaya na wekada mai Christchurch.



Peresitidi ni Lotu Wesele e Niu Siladi o Nai Talatala Tovia Aumua ena kena dolavi ka curumi tale na valenilotu na St John Church mai Christchurch.



Ko ira era sureti ena soqo marautaki oqo.



Nai Talatala Qase ni Wasewase o Nai Talatala Peni Tikoinaka ena Lotu ni vakavinavinaka.

O OE MA LAU AGANUU

Saunia: Rev Limuolevave Isaia

E fa'atalofa ma fa'atulima atu le tatou Leo o le malamalama, i le Afaifaitau o le tatou Nusipepa i lenei fo'i vaiata o le malaga amata o lenei tausaga 2015, Susuga i feoi o le Talalelei, i so'o se tafa o le tatou Sinoti Samoa, o e o lo'o noanoamanu ma fa'afale le malu, fa'afalelulu i Matagaluega ma Aulotu ma Itumalo e fia o le Sinoti, aua se manuia mo le Atua ma lana Talalelei, Talofa Talofa Talofa lava.

Ona o le finagalo o le Ofisa o lo'o tapenaina le tatou Nusipepa, ua tofia ai lou nei auauna vaivai, e fa'atinoina lenei vaega o le lomiga, "O OE MA LAU AGANUU" O lea, e fa'amalulū ma fa'alalolalo atu ai se manatu, ia malu ave i fale i finagalo, se fa'asoa a le auauna, e le o se a'oga po'o se fa'atonuga lenei fa'asoa fa'amolemole lava, aua ou te talitonu o lo'o ta'oto i Matagaluega ma Itumalo, le Tofa Fa'atamali'i ma le Fa'ataga fa'a Faleupolu, o Samoa fo'i o le Atunu'u tofi e le o se Atunu'u taliola, o le gagana lava fa'afaleupolu, e tagutugutu le vao ua iloa ala o Tama ma Aiga, o Aiga fo'i ma Tama, e loloto fo'i le moana ua iloa ala o i'a sa, e le toe tapu'eina fa'ala'au le ola, pe toe auuina fa'ai'a tamavalevale, aua o paia ma mamalu ua maea ona mamalu fa'alauti, tositosi ma fatufatu fa'atiti, e tumau lava e fa'avavau.

O le fa'asoa la, o upu o lo'o masani ai

la tatou fa'alogu, ma la outou fa'afofoga, pei lava ona ta'ua i luga, o lo'o ta'oto i Matagaluega ma le Sinoti Samoa le Tofa Fa'atamali'i ma le Moe Fa'afaleupolu, a'o nai a tatou fanau lalovaoa, e manatu le fa'asoa, e aoga lea mo lo latou tuputupu'e, ae maise o le aganu'u o lo tatou tofi mai le Atua.

1) SA TU I FAGALILO LE TAPA'AU A LE ALATAUA

A'o tauina papa e fa i Upolu, sa tago'au Itumalo ia Tonumaiepe'a, talu ai o Tonumaiepe'a o lona Tina e tupuga mai lona soifuaga ia Nafanua, o Nafanua e iai lona mana vavalu, ma so'o se taua lava e si'i e manumalo lava, O "Tupa'i" ma "I" o'i la'ua ia e tauina taua, o le mavaega la Nafanua ia Tupa'i ma I, a maea le taua ona au mai lea o le Ao (ULU) tulou lau faitau, ae sunui le Suafa Tupa'i e fai ma pine, a fo'i mai la le taua ua manuia, ona fa'apea lea o Nafanua, ia Tupai ia ave le Ao lona ia Tonumaiepe'a, ae fa'apea le tala e iai le Vaitaele o le Valasi, a avatu Ao, ona fa'apea lea o Tonumaiepe'a ia lafo i le Vaitaele, ae fa'apea le tala, sa fautuaina e le Masiofo o Atogaugaletuitoga ia Tonumaiepe'a, a toe tapa'au mai nisi Itumalo, aua ne'i toe taliaina, ona o le musu o le Masiofo ua tumu le Vaitaele o lana tama i Ulupo'o, ma sa fa'aigoa ai le vai lea o "VAIUTUPO'O"

O le ao mulimuli lava, sa toe avatu e

Tupa'i ma lafo i le Vaitaele o le Valasi, na matua le fiafia ai lava le Masiofo, ma alu loa ma le teva'aga, o le teva'aga lea sa mulimuli ai lava Tonumaiepe'a, e alo lava le va'a i le Gataifale, ae savalisavali atu lava Tonumaiepe'a, ma talotola lona lima i lana Masiofo, ina ia toe fo'i mai, ae ua fai atu lava le Masiofo ia alo fa'avave le va'a, e le toe fia fo'i lava, sa tu loa le Tonumaiepe'a i le Faga i Tufutafoe, ma lilo atu ai lava lana va'ai i lava Masiofo ma lona afafine o Levalasi.

E fa'apea le tala o le ala lona na maua ai le Suafa Tapa'au o le Alataua, ona o le tapa'au iai o Samoa i le fia maua o se fesoasoani, aua le tauina o taua.

Ma o le mafua'aga fo'i lona o le Alagaupu, pei ona ta'ua i luga. "SA TU I FAGALILO LE TAPA'AU A LE ALATAUA" Aua ua lilo atu lava lana Masiofo a'o tutu i le Faga ua fa'aigoaina nei o le Fagaililo.

2) E FAIGATA UA FA'ALAVA LE AMOA

O Lufasaiitu, sa nofo i Uafato i Fagaloa, o ia lea sa fai lana lafu moa, ma o lenei lafu moa e matua fa'asaina lava ona, 'aina e se tagata, e iai le talitonuga o nisi o Tuua o le Atunu'u, o le sa moa lea a Lufasaiitu, na maua ai le igoa o "SAMOA" E fa'apea fo'i le tala o le tagata fo'i lenei na mafua ai lagi o Samoa, ona e fa'atulouna lava le Lagi, ma alu atu fasi le aiga o Tagaloaalagi, O le tala e

fa'apea na alu a'e Lufasaiitu fai lo la Alofi ma Tagaloaalagi, e fo'i ifo i ona laufanua, ua matua fa'atama'ia e le aiga sa Tagaloaalagi lana lafumuoa, o le ala lea na to'atama'i ai loa ma fa'atulou le lagi mai le lagi tuatasi, se'ia pa'ia le lagituaiva, ua va'ava'ai ifo Tagaloaalagi o lea soli atu lava lona Afio'aga, ona fa'apea lea o lana saunoaga, se Lu o lea saga fai lava i fea lona to'atama'i, avatu lo'u afafine lea o LEMOA e fai ma au ava, ae ola le Aiga nei ia fai ma togioala, ona alu ane lea o LEMOA Taliaga i le ala, ua fa'amalieina le finagalo o Lufasaiitu, o ina fo'i na toe sui ai le igoa o le afafine o Tagaloaalagi, ia Lagituaiva.

O le uiga mo le gagana fa'aaloalo, a saunoa pe malele Aiga ma Tapa'au, o lona uiga po'o le a so tatou fa'anana atu i se mataupu, e faigata ua saunoa Aiga, ua pau le Susuga i le Fa'afeagaiga, o tatou Matagaluega ma Aulotu, afai ua tasi le fa'autaga i se fa'amoemoe, e tiga ona fia fai atu so tatou manatu, e faigata ua fulisia le Matagaluega, po'o le fa'apea fo'i, "E FAIGATA UA FA'ALAVA LE AMOA".

Faia lenei fa'asoa ma lo'u fa'aaloalo lava, o lea se upu ua soifuainaala, se gagana ua le tau tamali'i, ia fa'amagalo le vaivai o le auauna, ma fa'agalo i lou finagalo lenei fa'asoa.

Fa'asoifuaina.

SAUNOAGA MAI LE AFIOGA I LE SEA

Susuga Suiva'ia Te'o

O le a fata ia i mauga o ao ou paia le popo ma mamalu sauo'o lo tatou Sinoti Samoa. Ae avea le Suafa mamalu o lo tatou Keriso manumalo, o le Ao ma le tumutumuga o mea uma, ae maise o lenei galuega ua tatou galulue ai, e faatalofa atu ai i le paia o le Afaifaluga ma faletua, ma le mamalu o le tatou Sinoti Samoa i ona tulaga faalupea. Ae maise o le afioga i le Peresetene o le Ekalesia Metotisi Niu Sila, susuga Tovia Aumua ma le faletua ia Leotele, faapea foi le susuga i le Faatonu o Galuega a le Pasefika, susuga Aso Samoa Saleupolu ma le faletua ia Vaotane, ae tainane foi o le afioga i le Peresetene o le Mafutaga Tamaitai o Niu Sila, faletua ia Olive Amani Tanielu ma lona alii. Talofa, Talofa, Talofa lava! Malo le soifua laulelei, malo foi le tauata'i mo le Atua ma lona finagalo paia.

O lenei ua tatou iai i le amataga o le tolu o masina o la tatou malaga o lenei Tausaga Fou. E le faaititia le viiga ma le faafetai i le Atua aua o lona alofa ma lona agalelei faitoatasi na aao taitaiina mai ai lo outou soifua ma so matou ola. E ui lava ina afatia le folauga a nisi o tatou aiga o le Sinoti, ona o e pele ia i latou ua valaauina e le Atua, ae maise foi o le toatele o e o loo faataotolia i le apulusia o tofaga ma le falaefu, ae tatou te le faameo aua o lo tatou talitonuga e iai lava le Atua ia i tatou i taimi uma o lo outou soifua ma lo tatou ola. Ua silafia foi e le Atua i tatou uma lava ma mafatiaga o loo ia i tatou. Ma e tatou te tatalo lava ma tuu mea uma i luma o le Atua, aua nao ia lava e sufia o tatou tiga, faanoanoa ma mafatiaga.

Ao nai tomanatuga i ulua'i masina e lua o la tatou malaga amata o le 2015. O le Aso Faraile 31 o Ianuari na faia ai le Sauniga Lotu amata o le matou galuega i

Magele Tutotonu. Na faatumulia le malumalu i Magele ona o lenei faamoemoe. Na avea le Situeta (Parish Steward) tamaitai ia Kalala Iosefa e faafeiloaia le sauniga ae maise o le afioga i le Peresetene ma le Sui Peresetene ma nisi o le Ekalesia na auai. Na ta'ita'iina e le afioga i le Peresetene susuga Tovia Aumua ma le Sui Peresetene le faletua ia Dr Arapela Ngaha le Sauniga ma le faapaiaga.

O le susuga i le Tumuaiki, Diana Tana na saunia le tatalo i le Gagana Maori o le faapaiaga, ao le susuga i le Taitai Itumalo Manukau, susuga ia Faiva Alaelua na faitauina le Litanian. O le fofoga o le Sinoti Samoa o Mataiva Robertson ma le Tupulaga o Magele Tutotonu, le tamaitai o Liliuokahlani Teofilu na faitauina le Tusi Paia. Ao le susuga i le faafeagaiga ia Tau Lasi na saunia le apoapoiga aua le galuega fou. Ma e momoli a le faafetai i le failauga o lea afiafi e tusa foi o le faamanatu ma le faamalosi ao se luitau mo i matou ma le Matagaluega. Faaiuina i le iputi na saunia e le Matagaluega.

O le Aso Sa na sosoo ai aso 1 Fepuari na faia ai le Sauniga lotu e amata ai galuega a le susuga ia Utumau'u ma le faletua ia Leu Pupulu i le Matagaluega i Waitakere. Na faafeiloai foi le Situeta le fetalaiga ia Motuopua'a Lauaki, na ou taitaiina le Sauniga ma faapaiaina le tofi fou, faatasi ai ma nisi o le Afaifaluga na iai. O le susuga ia Faleatua Faleatua le taitai Itumalo o Aukilani na taitaiina le Litanian, ao le susuga ia Paulo Ieli na saunoa i le upu folafola o lea afiafi.

O se sauniga matagofie foi le sauniga o lea afiafi aua na faatumulia i itumalo e lua, Aukilani ma Manukau, molimauina nei sauniga taua ae maise foi o tauaiga, o le tatou Sinoti ma Matagaluega na galulue muamua ai. Faaiuina foi lea i le iputi ma

faiga meaalofo na saunia e le Matagaluega Waitakere.

O le aso 13-15 Fepuari na usuia ai le Mafutaga a le Afaifaluga i Motumoana Christian Campsite, Green Bay. E ui ina sa lei auai uma le afaifaluga ona o nisi o tuagia, peitai na manuia lava fuafuaga uma e pei ona peleniina. Ma o lenei lava mafutaga e silasila ai le Afaifaluga i vaega o le faatupuina pea o le soifua faale agaga, ae maise foi o nisi o vaega o le galuega e ao ina toe faaleleia ma toe tapu'eina. O lea foi weekend na usuia ai le fonotaga a le Komiti faafae o le Mafutaga Tamaitai o le Sinoti Samoa. (MTSSEMNS). Na faapea foi ona faapaiaina le susuga ia Falaniko Mann-Taito e avea ma Sea o le Matagaluega i Uesele, faapea foi le latou falelua o Samoa i Uesele ma Waitangirua i lea lava weekend.

Ua maea le taumafai o Failauga na aveina Level 1 & 2 o aoga faafailauga o le Talalelei, ma ua faamanuiaina ai le toa sefulu ma le valu o i latou. Ua tuuina atu nei iai Tusi Faamaonia ua avea ai i latou o Failauga Faamaonia o le Sinoti Samoa, o le Ekalesia Metotisi i Niu Sila. Malo le tau, faafetai le tauivi. Viia le Atua. O outou mama na aua le galuega folafola.

E iai foi nisi o alo ma fanau o le Sinoti na faapaiaina e ala i le Sauniga o le Faaiipoipoga. Avea lenei lomiga e momoli atu ai se faamanuiaga ma alofa'aga o le tatou Sinoti - ia faamanuia atu le Atua ia te outou le fanau e tusa o outou aso fiafia e pei ona ua maea ona faataunuina. Alofa le Atua ma faamanuia atu i outou aiga fou. ia tumau i le alofa ma le fealofani o le finagalo lona o lo tatou Alii mo i tatou. Ma ia faamanuia le Atua e ala ini fanau e foaiina ia te outou. Alofa'aga o le Sinoti Samoa.

O lenei ua tatou savalia le vaitau o le

Leniti o le vaitau o le sauni, tapena ma le usitai. E amata i le Aso Lulu o le Lefulefu, ae faaiu ina ua goto le la i le Aso Toonai Paia. I lenei 40 aso aunoa ma Aso Sa e 6 o le vaitau, tatou te manatunatu ai i le soifua ositaulaga o Iesu, ma ana galuega sa faia ao aga'i atu i le satauro. O le vaitau foi e toe faafouina ai le soifua ma lo tatou ola galulue i lana galuega faasoo i lenei lalolagi.

O lona uiga e tatau ona toe silasila toto'a ane le tagata lava ia i lona soifua faaleagaga - ina ia toe faaleleia lo la va ma le Atua. Ia toe faamumu le lamapa o le ola tapuai ma toe tapu'e le soifua auauna. O le avanoa tatou te toe tomanatu ai i lo tatou ola toilalo pea i le tiapolo, ma toe tapu'e faalaaui le ola ai o tatou agaga, e ala i le su'esu'e i le Tusi Paia, le tatalo, ma le anapogi, ina ia toe maua lo tatou vafealoaloa'i lelei ma lo tatou Atua.

Tau ina ia alofa mai le Atua ma tapenaina finagalo ma o tatou loto ao tatou savavali faatasi ma Iesu agai atu i le satauro i lenei vaitau, e aulia ai le Eseta faamanatu ai lona maliu ma lona toe soifua manumalo mai le oti ma le tuugamau ona o lona alofa mo i tatou lana fanau. Faamamao oni mala ma ni puapuga e afatia ai la tatou folauga o lenei tausaga, a ia to manu aua faamoemoega uma o le tatou Sinoti.

Alofagia le afioga i le Peresetene ma le faletua, faamanuia i faiva ma tiute o le galuega. Maua foi le soifua laulelei susuga i le Faatonu aua le auauna ai i le Ekalesia. Faamanuia i le afioga i le Peresetene o le Mafutaga Tamaitai o Niu Sila, faapea le Sinoti Samoa, ae maise o le Afaifaluga ma faletua, le paia o le tatou Sinoti ato mai tuua sinasina, o e matutua seia oo lava i se aupito ititi, ia faapea ona aao taitaiina i tatou uma e le agaga o faamanuiaga mai le Atua, e manuia ai a tatou auaunaga o le 2015.

Faasoifuaina, o la outou auauna.

Poupou Kakato 'a e Vahefonua ki he taleniti 'o hono To'utupu

Poupou Kakato 'a e Vahefonua ki he taleniti 'o hono To'utupu

'Oku 'ikai ko ha me'a si'isi'i ki he Vahefonua 'a e taleniti 'oku a'usia 'e he 'ene fanau to'utupu, ko e talaloto mo e visone 'a Tevita Finau, ko e faifekau sea 'o e Vahefonua Tonga 'o Aotearoa.

'I he fakakaukau ko ia 'o hangee ko ia kuo haa atu 'i he ngaahi fakamatala ki mu'aa 'oku faka'amu 'a e Vahefonua ke toe lahi ange hono tokangaekina 'a e taleniti mo e lava me'a 'a e fanau 'i he ngaahi tapa kehekehe 'o e mo'ui. Pea 'ikai ko ia pee ka ke faka'ai'ai kinautolu ke nau fakahaa 'i 'a e 'ofa kuo fai 'e he 'Otua ma'a kinautolu 'i honau ngaahi taleniti taki taha.

Kapau 'e pehe 'a hono tokangaekina 'o e fanau 'a e siasi pea te nau ongo'i leva 'oku nau lata pea he 'ikai te nau fie mavahe mei he siasi, ko e faka'amu ia mo e visone 'a e faifekau sea mo e Vahefonua.

'I he lolotonga 'a e fa'ahi ta'u 'akapulu ni 'oku faka'amu 'a e Vahefonua ke tau faka'ilonga'i 'a 'etau fanau 'oku hoko ko e ngaahi fetu'u hopo (raising stars) mei he ngaahi timi.

'Oku lahi foki 'etau fanau Tonga 'i he mala'e 'akapulu 'a ia 'oku nau kau ki he ngaahi siasi kehekehe pe. Ka 'oku feinga 'a e Vahefonua ke fama'opo'opo 'a e fanau 'a e Siasi Metotisi 'a ia 'oku nau faivaola he ngaahi timi mo e ngaahi fe'auhi kehekehe 'i he fonua ni mo mamani foki. Ko e ni'ihini 'o e fa'ahinga ko ia.

'Akositaine Pulu: Na'a ne Lautohi faka-Sapate mo Potungae Talavou he Vahenga



'Akositaine Pulu



Toni Pulu



Ben Tameifuna



Nasi Manu



Siliva Havili



'Alipate Vete

Ngaue Saione, Papatoetoe. Pea 'oku ne kei 'i ai pe mo hono hoa ko 'Enisela Pulu mo 'ena ki'i fanau 'e ua. 'Oku va'inga foki 'a 'Akositaine Pulu he timi 'a e All Blacks pea mo e Waikato Chiefs. Fakamalo ki he faifekau, 'Ikilifi Pope, ongo setuata, Metali Havili mo Salesi Finau kae'uma'a 'a e ongo matu'a, Makahili mo Lopeline Pulu he tauhi kuo fai ma'ae ngaahi foha 'o e Vahefonua.

Toni Pulu: Ko Toni na'a ne tupu hake 'i 'Amelika pea toki hiki mai ki Nu'u Sila ni. Na'a ne siasi pee 'i Lotofale'ia fakataha mo 'ene ongo kui 'a ia na'a na kau 'i hono kamata'i 'a e fai'anga lotu ni kimu'a ia pea ne toki hiki mai mo hono famili ki he Vahenga Ngaue Saione, Papatoetoe. 'Oku ne kau foki ki he potungae talavou 'a e Vahengae Ngaue. Fakamalo foki ki he fine'eiki 'a Toni, Losa Williams he tauhi kuo fai ma'ae foha ko 'eni pea pehe foki he ongo setuata mo e faifekau 'a Saione.

Ben Tameifuna: Ko Ben na'e fa'ele'ia 'i

Hastings. Na'a ne ako pee 'i he Hastings Boys High pea na'a ne va'inga 'akapulu foki mei ai. Na'a ne va'inga 'i he Hawke's Bay Magpies he tau fakavahe pea fili mei ai ki he Waikato Chief. Na'a ne 'osi a'u foki ki he All Blacks. Na'e Lautohi faka-Sapate mo Potungae Talavou 'a Ben Tameifuna he siasi Metotisi 'o Hastings 'a ia 'oku nau kau mai ki he Vahefonua. Fakamalo ki he setuata pea mo e famili 'o Ben he ngaue mateaki ma'ae fanau 'a e siasi.

Nasi Manu: Na'a ne Lautohi faka-Sapate mo Potungae Talavou he siasi Metotisi 'o Taranaki 'i Uelingatoni. Pea 'oku ne siasi pee 'i he 'apitanga sotia 'i Waiouru. 'Oku lolotonga va'inga foki ma'ae Otago Highlanders. Fakamalo ki he faifekau, Tavake Manu mo Temaleti 'i he tauhi kuo fai ki hona foha ka ko e fanautama foki 'a e siasi.

Siliva Havili: Ko Siliva na'a ne kamata Lautohi faka-Sapate hake mo Potungae talavou 'i he Vahenga Ngaue Saione, Papatoetoe kimu'a pea ne hiki atu mo hono famili ki

Papatoetoe Lotofale'ia 2. 'Oku ne lolotonga va'inga ma'ae timi 'akapulu liiki 'a e Warriors. Fakamalo ki he lay-pastor Moi Kaufononga, setuata Saia Havili mo e kainga lotu he tauhi kuo fai ma'ae to'utupu 'a e siasi. Pea pehe 'a e famalo ki he ongo matu'a Saia mo Mausia Havili.

'Alipate Vete: Ko 'Alipate na'a ne Lautohi faka-Sapate hake pe 'i he siasi 'o Onehunga pea na'a ne fai malohi foki he potungae talavou. 'Oku ne va'inga foki 'i he timi 'akapulu liiki 'a e Warriors. Fakamalo foki faifekau, Mosese Manukia pea pehe ki he setuata, Temisi Taufua he poupou mo e tokoni ki he 'etau fanau.

Ko e ni'ihini kuo lava ke ma'u mai ki he pepa 'o e mahina ni ka 'oku faka'amu 'a e Vahefonua ke 'oatu 'a 'etau fanau kuo lava me'a 'i he mala'e va'inga ke hoko ia ko e fakalotolahi ki he 'etau fanau 'oku nau kei 'alu hake.

Performing arts offer new paths for ministry

By Simulata Pope

There is no denying that a huge range of performance skills are being used in many churches.

Dating back to the Sermon on the Mount, church sermons require the art of public speaking, acting, improvisation, rehearsing and lots of practice.

And without a doubt, our Pacific communities bring life to the party. With laughter, enthusiasm, passion and good times - our people love putting on a show.

So given the above - performance plus Pacific Islanders - why not chuck some young Christians into the mix, focus on making positive change, and transfer it all to Auckland. Align this with some of the literary greats... hmmm... let's say Shakespeare? And bam! You have yourself some awesome young people journeying with Christ on

a whole different level.

The Black Friars theatre group was founded by passionate Tongan teacher Michelle Johansson and a pair of students Lauie Sila and Billy Revel at Wesley College.

They set out to challenge the dominant stereotypes surrounding Pasifika people and to re-story the Aotearoa we live in. To do so, they drew on their faith, their education and their own stories and in the process the changed the face of theatre.

Now with an active membership of around 30 young people (many of whom are Methodists), Black Friars has become a living testament of how young people have brought their faith and theatre together as part of their own ministry.

I believe their work provides a way to make church services more effective for young people and it

is changing today's youth ministry.

Christian theatre is becoming more accessible for our young people thanks to new multimedia technology, different forms of Christian spoken word, Christian festivals, short films, and graphic art.

The culture of young people is ever-changing, and performing arts and theatre gives us powerful ways to have our voices heard through dance, song, spoken word poetry and drama. By partnering the faith and performing arts, churches can provide a way for young people to develop a different kind of spirituality.

Using this concept I strongly believe theatre can belong both on stage and on the pulpit. And in reality, our churches are moving towards accepting performing arts in ministry.

Black Friars draws on this

pathway and has made their own ministry by telling stories of young people's experiences to raise awareness, challenge and testify. At the same time, on a spiritual level it allows young people to heal, commit and be grateful.

Young people are strengthened in faith when church leaders understand what is relevant for them. Performing arts and theatre in church creates the atmosphere where young people are acknowledged, encouraged and heard. Churches can make this shift in order to face the issue of why young people who are leaving.

The point of this article is to briefly highlight the many new forms of ministry today's young people are engaged in. Performing arts and theatre are an emerging pathway and when implemented in church it can have a significant of benefits.

They are relevant to today's youth culture, they draw in a wide range of young people, and they offer reasons to stay with the church.

To celebrate young people who have a love for the arts - why not use their strengths in the church? It is important churches move towards a theology which allows new forms of presenting Christ's word in a way that is relevant and exciting for our young people.

Losing numbers is significant to a parish identity and often disheartens many. Have you ever considered using performing arts or theatre in your church?

I'll be happy to hear your thoughts. Email me simulatapope@gmail.com. Or give the Black Friars Theatre Company a like on Facebook.



Mele Kanikau 2013 Cast



Black Friars Founders - Lauie Sila and Billy Revell



Michelle Johansson, Marissa Elgarico, Simulata Pope, Ashleigh Niua & Theresa Sao



Spoken Word artist - Rewa Worley Urbanesia 2015



Our beautiful dancers! Olive Asi, Denyce Su'a, Therese Sao and Jamallette Tulletufuga



Sheila Winn (National Secondary Shakesapre Competition) tutors - Michelle Johansson, Simulata Pope, Ashleigh Niua & Siosala Fola

Ko e Fakalotofale'ia 'Epeleli 2015

“Kuo Toetu’u ‘a e ‘Eiki! Kuo Toetu’u Mo’oni!”

Fakafeta’i mu’a ‘a ‘etau a’usia ‘a e mahina fo’ou ko eni, pea lava atu mo ‘etau katekina ‘a e Fononga mai ‘o e Fa’ahita’u Leniti mo tau kei kumuni loto pe ‘a e Fakatu’amelie ki he halafononga ‘o e Fa’ahita’u ‘o e Toetu’u ‘aia eni kuo tau a’usia, ‘a e me’a na’e finangalo lelei ‘a e ‘Otuá ke fakahaa’i ki ha ni’ihi tokosi’i ko e kau Fakamo’oni ‘o e Toetu’u. (Ngāue 10:40-41a).

“...ko e tokotaha ko ia na’e fokotu’u ‘e he ‘Otuá ‘i hono ‘aho tolu, ‘o ne tuku ke matu’aki hā; ‘o ‘ikai ki he kakai kotoa pē, ka ki ha kau fakamo’oni na’e sinaki fili ‘ehe ‘Otuá.”

‘Oku ou tākaki atu ‘a e tolu’i me’a ni ke fakalahi atu pē ki ho’o katō. ‘Uluaki, ko e ‘Otuá ‘oku ne pule ki he ‘u me’a na’e hokō. Na’e ‘ikai ma’u ‘e Sisū ia ha sino-ta’emalava-ke-mate pe ko ha kakano-ta’e-‘auha. Koia ai na’e pekia pe mate ‘aupito pe ia., pea na’e ‘ikai ko ia na’e pule kiate iá. Ka ko e ‘Otuá na’a ne

fokotu’u ia mei he pekia.

Ko hono uá, ko e ‘Otuá ‘oku pule pe ko hai ‘e hā kiai’ ‘a e ‘Eiki Toetu’u.. Koia ai ‘i he toetu’u ‘a Sisū, na’e ‘ikai ko ia na’e pule pe ko hai ‘e hā kiai’. Ko e ‘epoki mo e tūkunga matu’aki kehe mo fo’ou ‘aupito eni ia ‘oku ho’ata meihe Toetu’u ‘a Sisū. Ko e hā hā holo ‘a Sisū, na’e ‘ikai ko ha ‘u me’a na’e hoko fakanaatula ka na’e hoko ‘o fakatata ki hono taumu’a makehe.

Ko hono tolu, na’e ‘ikai ke hā ‘a Sisū ia ki ha fa’ahinga taha pe, ka na’e filifili

pē ‘a kinautolu na’e hā kiai’ ‘i ha ‘uhinga makehe pe ngaahi taumu’a makehe, ‘aia ko ‘enau hoko ko e kau fakamo’oni na’e sinaki fili ke nau fakamo’oni ki he pule-aoniu ‘a e ‘Otuá ‘i he mo’ui mo e mate.

Na’e toutou fakamo’oni ‘a Sisū ki he ivi-ikuna’i ‘ehe kelesi ‘a e ‘Otuá ‘a e angahalá. ‘Oku hoko ‘a ‘ene Toetu’u ko e fakamo’oni ki he ikuna koia’. Ko ‘ete tui kiate iá, ‘oku te tali pe ma’u ai ‘a e fakamolemólé. ‘Emeni.

Rev Tevita Finau

Fakamanatu 'a e Pelekifasi Ika mo e Ma 'a Sisu mo e Kau Ako

‘Oku feinga ‘a e Vāhenga Ngāue Saione, Papatoetoe ke kei fakamanatu ‘a e ngaahi talanoa tupu’a ‘o e feohi ‘a Sisū mo ‘ene kau ako ‘i he fa’ahi ta’u ko eni ‘o e Pekia mo Toetu’u.

Ko e ta’u ‘aki ‘eni ‘e ua hokohoko mo hono fakamanatu pe ‘e he Vāhenga Ngāue ni ‘a e pelekifasi ma mo e ika ‘a Sisu mo ‘ene kau ako ‘i he hili ‘a e Toetu’u.

Ko e founa ‘oku ngāue’aki ‘e he kainga lotu ni ko e faka’ilonga’i ‘a e talēniti ‘o e kau memipa ‘o hangē pe ko e ngāue’aki ‘e he kau ako ‘a honau ngaahi talēniti toutai’. Ko ia ‘oku ‘ikai ke fai ha fakatau ika ka ‘oku ‘alu pé ‘a e kau kupenga ‘a e siasi ‘a ia ‘oku taki ai ‘a ‘Uhila Manase, ‘Aholoka Taani, Leha’uli Fotu pea muimui noa’ia ai ‘a ‘enau faifekau, ‘Ikilifi Pope.

Pea ko e me’a tatau pé foki mo e ma’ ‘a ia ‘oku ‘ikai fakatau ‘a e ma’ ka ‘oku ta’o ma ‘a e Potungāue-‘a-Fafine kae toutai ‘a e Potungāue-‘a-Tangata.

‘I he houa kai efiāfi Tokonaki pea mo e pongipongi Sapate ‘o e Toetu’u ‘oku kai ma pe mo e ika ‘a e ‘apitanga. ‘Oku ‘ikai foki ke ngata pé heni he ma’ama’a’ ‘o ‘ikai fakamole kae toe fakamo’ui foki ki he sino. Kaekehe, ‘oku tui foki ‘a e potu siasi ki he fakahinohino ‘a e fanau ke nau ngāue ‘aonga’aki ‘a honau talēniti ke mo’ui ai honau ngaahi fāmili, siasi mo e komuniti foki.

Ko ia ‘oku nau ngāue’aki ai ‘i he ‘enau kāveinga ngāue (mission statement), “Tupulekina ‘ia Kalaisi ‘o hoko ko e fakamo’ui” pe ko e pehē “Grow in Christ and be a life-giver”. ‘A ia ‘oku ‘uhinga ko e fuoloa ange ‘enau kau he lotu pea ‘oku tupulekina fakalaumālie ‘ia Kalaisi.

Pea ko hono faka’ilonga’i ko e me’a kotoa pee ‘oku fai ‘o tatau pé ‘i he lea pe akonaki pea mo e ngāue ‘oku fakataumu’a ia ke mo’ui ai ‘a e kaungā Fononga, siasi mo e komuniti foki.



'Ikilifi Pope, 'Aholoka Taani, 'Uhila Manase mo Leha'uli Fotu.

Fafanga si'eku fanga Lami” he 'Api ko Makamo'ui, Siasi Dominion

Ko e taha ‘a e talanoa fungani ‘i he ‘Api ko Makamo’ui, Siasi Dominion ko hono fofoa’i ‘a e visone ngāue ke toe fakalahi hono “fafanga si’eku fanga Lami”.

Koe’uhi ko e fa’a li’ekinga ‘a e longa’i fānau iiki tupu pe mei he ‘ikai ke nau mahino’i mo tokanga ki he Malanga he ngaahi ma’u’anga Kelesi he ho’atā Sāpate pea tupu ai ‘enau longoa’u mo va’inga holo ‘i tu’a he taimi lotu, kuo fakai’ia ai ha ni’ihi ‘o e kau Failautohi Fakasapate mo e kau ngāue tokoni mei he Potungāue Fanongo ki he Ui mo e Potungāue To’utupu ‘a e Siasi ke nau taaimu’a ‘i hono tokanga’i mo fakalele ‘a e polokalama Fakalekesi Fakalaumalie mavahe ko ‘eni ma’ae fānau ta’u si’i hifo he ta’u 10 (‘Ata 1).

‘Oku fenāpasi lelei ‘a e ngāue ni mo e taumu’a ngāue ‘oku tulifua ki ai ‘a e Siasi Metotisi ‘a Nu’usila, ‘a ia ke “fakalekesi mo fakamanava hake ‘a e fānau”. Neongo ‘a hono toutou faka’amua mo fakakaukaua he ngaahi ta’u ki mu’a ha polokalama pehē ni, ka kuo toki hoko ‘eni ‘a e visone ni ‘o mo’oni, fakafou mai he lotu mo e ‘aukai pea mo fai tuku’ingata ‘a e fēngāue’aki lelei mo vaofi ‘a e ngaahi Kupu fekau’aki ‘a e Siasi ke fokotu’utu’u mo fakalele ‘a e polokalama ni.

Ne kamata ‘a e polokalama Fakalekesi mavahe ko ‘eni ma ‘a e fānau he Sapate ‘uluaki ‘o Ma’asi 2015. ‘Oku mahino ‘a e fakautuutu ke manakoa ‘a e polokalama ni ki he fanau. Ne a’u ki he toko 47, (19 tangata pea 28 fefine) ‘a e longa’i fānau ne kau ki he polokalama he Sapate ‘aho 15 Ma’asi 2015 pea ‘oku ‘i ai ‘a e tui ‘e fakautuutu ke toe tokolahi ange pea toe lelei ange ‘a hono fakalele ‘o e polokalama he kaha’u.

Ko e polokalama Fakalekesi ko ‘eni ‘oku natula pehē ni ‘a hono fakalele. ‘I he taimi ‘e hiva’i ai ‘a e himi ua ‘o e Malanga, e taki mai leva ‘a e fānau mei Falelotu ki he Holo ‘e he Failautohi ‘oku ne tokanga’i ‘a e fānau he taimi Malanga pea tokoni ki ai ‘a e ni’ihi ‘o e ngaahi mātu’a tauhi fanau mo e kau Ngāue Tokoni.

‘I he a’u mai ki he Holo, kuo ‘osi maau ‘a hono fokotu’utu’u ‘a honau ngaahi sea moe tepile mo e me’alea ki he Praise and Worship ‘a ia ‘e tatakia ia ‘e he Taha mei he To’utupu. Hili ‘a e Praise and Worship ‘e hulu leva ‘a e

faiva katuni talanoa fakatātā ‘o e Kosipeli ‘o e Sāpate, ‘aia ko e lesone pe foki ia ‘oku fakahoko he kalasi ‘aho, pea fai mo hono fehu’i mo e tali ke fakatupulekina ‘a e mahino mo e ‘ilo ki he talanoa folofola ‘e he fānau. Fakataha mo ia, ‘e fai ‘a hono toe fakamanatu ‘a e talanoa folofola he Sapate kimu’a.

‘I hili ‘a e mamata faiva, ‘oku vahe leva ‘a e fanau ki he kulupu e fa – kulupu ‘o e Kinitakateni, Kalasi Taha, Kalasi Ua mo e Kalasi Tolu mo honau kau Faiako Tokoni mo ‘enau ngaue ke fai.

‘Oku kamata ke fakamo’oni’i ‘a e malava ‘e he polokalama ni ‘o ohi ‘a e ngaahi me’a lelei ko eni: fakatupulekina ‘a e ‘ilo ‘a e fānau ki he Tohitapu, fakalekesi ‘enau mo’ui fakalaumālie pea tohoaki’i ‘a e mahino mo e ‘fiēkaia’ ki he Tohitapu, tanumaki ‘a e mo’ui ako mo e ngāue fakakulupu, talangofua ki he kau Failautohi pea nau nofo ma’u ‘i he Holo, ‘ikai toe fai ha longoa’u mo ha taufetuli ‘i he lotu pea mo tu’a pea hao mei ha fakatu’utamaki ‘i he hala pule’anga.

‘E hokohoko atu pe ‘a hono tanumaki mo kumi ‘a e ngaahi naunau ke hokohoko lelei atu ‘a hono fakalele ‘a e polokalama ni ki ha tu’unga ‘e toe leleiangē ‘i he kaha’u. Ko e pole ia mo e tukupā ‘o kinautolu kuo nau umoumataha he tatakia mo tokoni ke “fafanga si’eku fanga Lami”.



Kalasi Kinitakateni 'oku nau va'inga he tou (play dough)



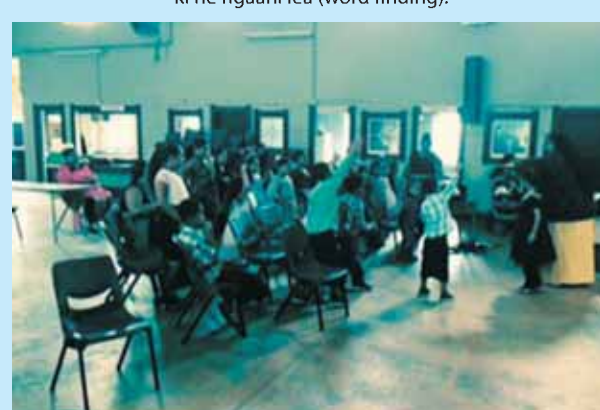
Kalasi Kinitakateni mo Lute and Lesieli he puzzle mat.



Kalasi Ua 'oku nau ta valivali, fekumi ki he ngaahi lea (word finding).



Ko Sisi Taukolo, taha e kau ngaue mateaki ke fakahoko 'a e polokalama ni, Kalasi Tolu 'oku nau faitohi fekau'aki mo e faiva ne nau mamata ai he pongipongi ni.



Lata Sikaleti 'oku ne tatakia 'a e Praise and Worship.

VAHEFONUVA 'EPELELI 2015

Mālō e lelei,

Ko ‘etau Vahefonua ki ‘Epeleli 2015 ‘oku fakahoko pe ki Lotofale’ia.

‘Oku kamata ‘a e Vahefonua kau Faifekau he Pongipongi Falaite 10 ‘o ‘Epeleli he taimi 9.30 a.m.

‘E tuku pe fakataha Vahefonua kau Faifekau ‘i he ho’atā Falaite.

Ko e Vahefonua Kakato ‘e toki kamata pe he efiāfi ‘aki ‘a e Po Lotu Fakafe’iloaki ki he Falelotu Vāhenga Ngāue Lotofale’ia, Mangere he 7.00 efiāfi.

Ko e Tokonaki ‘e toki kamata kiai ‘a e Fakataha ‘a e Vahefonua Kakato.

Malanga he Sapate ‘e fai pe ki Lotofale’ia pea ‘oku faka’amua ke kamata he 11.00 pongipongi.

Ko e 3.00 efiāfi ‘oku totonu ke ‘osi kiai e ngaahi polokalama mo tutuku ai e Fakataha Vahefonua.

Ko e kole ki he ngaahi Potungāue ‘a e Vahefonua, ngaahi Peulisi mo e ngaahi Fai’angalotu mei tu’a ‘Aokalani ke mou kataki ‘omi ho’omou lipooti ki he Fakataha kimu’a he Tūsite 7 ‘o ‘Epeleli 2015 ki he ‘imeili talakai@xtra.co.nz.

Ko e lipooti ‘a e ngaahi Peulisi mo e ngaahi fai’angalotu ke mou kataki ‘omi pe ‘a e hingoa ‘o e ongo Setuata mo e Sekelitali pehē ki he Sekelitali Pa’anga, kau Sekelitali ‘o e ngaahi Potungāue.

Fakakau atu kiai mo e ongo fakafofonga paloti ki he Vahefonua pea mo ho’omou ngaahi fokotu’u ki he Vahefonua.

Ko e lipooti kakato ke toki ‘omi pe ia makehe ke toki tauhi.

Faka’apa’apa atu, Sekelitali Vahefonua.