

TOUCHSTONE

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



Crosspower Ministries uses its gym, workshops and hip hop studio to turn at risk lives around.

Sully Paea (centre) with Crosspower youth workers Lawrence Manase (left) and TJ Faateete.

Crosspower gets real with Otara's young people

By Paul Titus

Thirty years ago youth worker Sully Paea saw that mainstream churches were unable to deal with the difficult young people he was working with, so went out on his own to set up a 'street ministry'.

The result is Crosspower Ministries Trust, a dynamic, multipronged Christian ministry based in Otara, South Auckland. Crosspower reaches out to young people by providing training, education, recreational activities, and employment.

It is based at a small industrial park adjacent to the Otara town centre. The Crosspower complex includes a mechanics workshop, wood working shop, gym, boxing ring, hip hop dance studio, and offices. It has a staff of 18 people.

While Crosspower's immediate aim is to connect with and support young people, its deeper mission is to build rewarding lives for vulnerable youth and their families.

Sully says his personal experience as an abused child led him into youth ministry.

"I grew up in Niue and was raised by another family member who only knew about old school disciplinary methods and that is 'hidings'. I was taught to work right

at a very early age and never had a childhood of leisure or fun.

"I learned to work hard and set goals but I was damaged because of the abuse. I left Niue determined to live as I wanted with no one telling me what to do, except I was hurt and angry. It got to the point that I drank alcohol seven days a week to get away from the pain. I was destroying myself."

While Sully attended a Presbyterian Church, he felt traditional religion wasn't relevant for him. His life turned around when a family member invited him to a Pentecostal Church service.

"For me it was an electrifying environment with people stamping their feet and clapping their hands. I felt a buzz of love and enthusiasm. I had a lot of questions but it was the beginning of a life-changing experience. In that Christian environment I changed from the inside."

"When God came into my life he took away the pain, the emptiness and the hatred, and replaced it with something I had never experienced in my life. The walls came down and God rebuilt me."

Eventually Sully found a home in the Nazarene Church (part to the wider Methodist family) and went on to study theology at the Nazarene Theological College in Brisbane.

His aim was always to work with young people at risk because he knew from his own experience what physical, emotional and sexual abuse can do to young people.

"At first I tried to bring them into the church but they were like stray cats, wild and free. Even when they had made a commitment to God, they would graffiti walls and say things the traditional people didn't like. It created tension so I knew I had to leave and take the church out to them. I prayed for direction on what to do."

Sully's mission began with a backyard gym for kids on community service. A lot of other young people attended to get exercise but once there, they also learned life skills.

Along with his wife Jo-Anne Walbridge-Paea, he established Crosspower in 1994. Today some of its educational and social work activities are funded by grants from the Ministries of Education, Social Development, and Pacific Island Affairs but the Trust also uses its own facilities to support itself.

"We use the wood work shop to teach skills. While kids get training they also produce things that we can sell to earn income. We make builders stakes and planter boxes that we sell to Kings Plant

Barn and at local markets. Once a young person has worked with us and learned all that we can teach, we encourage them to go out and find work," Sully says.

The hip hop studio has also been a hit. When Sully's children got interested in hip hop dance he was sceptical at first but later backed their efforts. He sold his motorcycle to buy mixing and recording equipment.

"Jesus told us to be fishermen and a fisherman wants to catch fish no matter the bait. It is the same with attracting young people. We use whatever they are interested in, even if it is a bit controversial."

Crosspower set up the performing arts project Street Dance NZ which has become an independent entity that supports street dance communities around the country. In April Street Dance NZ held the national hip hop competition at the Victory Centre in Auckland and winners from there will go on to compete at the world championships in Las Vegas.

The success of Crosspower has now inspired Sully to export the model back to Niue. He has built up a fleet of BMX bicycles in his home village of Hakupu and is sending a container of wood working equipment to set up a similar programme that will provide young people fun and training opportunities.

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Trailblazer sets his sights on higher goals

By Hilaire Campbell
Methodist music composer Poulima Salima came a step closer to fame last month when he was presented with a major award for achievement in the Pacific community.

Poulima was awarded the BEST Mayor of Auckland Pasifika Industry Trailblazer Award in recognition of his musical talent and outstanding leadership and contributions to the creative arts industry.

In the last six years Poulima has composed a number of musical scores for Pacific film and theatre productions. He also teaches music full time - everything from hymns to modern pop.

"I enjoy teaching and nurturing the current and next generation of musicians. It is gratifying to see students do well and enjoy their music, and grow in confidence. That's the impact of music," he says.

Poulima started his musical journey simply enough, by stopping and rewinding cassette tapes to transcribe his favourite Samoan choral hymns. He developed a passion for writing music, and with the encouragement of his parents and family, he completed an honours degree in musical composition at Auckland University.

Since then, Poulima has written music for almost every



Poulima Salima receives the BEST Industry Trailblazer Award from Auckland city councillor Cameron Brewer.

situation and he has choreographed dance and film productions. He has enjoyed all of it.

Writing the music score for *The Factory*, New Zealand's first Pacific musical, was a dream come true, he says. His interpretation of the Samoan migrant experience plumbed every human emotion, and when the show was launched at the Auckland Arts Festival, it received a standing ovation.

Poulima's life is balanced between composing and teaching music. His students come from all denominations and backgrounds, but Poulima says music speaks to everyone.

"When you learn music you

learn about life. Music is the most powerful form of expression. It's a great way of honouring God, my parents, and my villages in Samoa - Safotu, Faletagaloa (Safune), and Faleasi'u."

He hopes to continue to produce music that has a purposeful message and a positive impact in society.

Poulima says getting a foothold in the music industry is tough but he feels blessed to be working with people who love his music and who want to create with him. Kila Kokonut Krew produced *The Factory*, and he can't wait to take it on tour with them overseas next year.

His ambition is to get American film makers interested

in his music, but Poulima's ultimate dream has always been to compose music for Peter Jackson. The more he learns from quality film makers, the closer he comes to realising his dream, he says.

These days Poulima is working on his first solo project. *Anamua*, meaning 'ancient stories', is Poulima's musical interpretation of myths and legends (Tala fa'asolopito) and oratory from his family villages. It includes a mini orchestra, rhythm and blues soloists, choreographed dance and Samoan oratory and poetry.

"It's different to anything else I've done," he says. "It's a dream come true telling my family and

village stories through music."

The project has been endorsed by Creative NZ, and Poulima will develop and workshop it over the coming months.

His next immediate project is to score the music for the film *Tusalava* by renowned NZ artist Len Lye. This will be part of an exhibition produced by art curator James Pinker to be presented at the Mangere Arts Centre in December and January 2014.

As a Pasifika Industry trailblazer, Poulima is dedicated to pursuing his dreams, and helping others to achieve theirs. "It involves hard work and discipline but it's worth it."



Poulima with his family before the awards ceremony.

CAFCA aims to debunk myths about foreign investment in NZ

By Brian Turner and Murray Horton

In religious and philosophical circles, we are well used to the power of myth.

As Rudolf Bultmann and Lloyd Geering have shown, myths can be powerful vehicles for religious and philosophical truth. They can also be dead ends for truth and enlightenment and need, as Bultmann put it, to be "demythologised" or debunked.

And as in religion and philosophy, so in economics and business. There are myths that need debunking.

Here in Aotearoa-NZ, the Campaign Against Foreign Control of Aotearoa (CAFCA) has addressed a number of key myths pertaining to foreign companies operating in New Zealand.

One key myth is that 'we need their money'.

Actually transnational corporations make massive profits out of New Zealand (\$15.5 billion gross left NZ in the year to March 2013), so they need our money more than we need theirs. These profits are NZ's biggest invisible export and are the main cause of NZ's very high current account deficit which is not caused by 'us' spending more than we

save.

A related myth is 'they pay tax here'.

In 2009 the four big Australian-owned banks settled out of court with IRD and paid \$2.2 billion of taxes they had avoided. It was the biggest tax avoidance case in NZ's history. Right now IRD is pursuing a number of big Australian owned companies through the courts for tax avoidance.

CAFCA has also investigated another foreign company which paid no NZ tax for five years and basically injected no money into the NZ economy, operating almost entirely on borrowed money. It was a liability not an asset to the NZ economy.

But 'we need them for our jobs'.

No we don't. Transnationals are not big employers. Five out of six Kiwis work for NZ-owned companies, which transnationals need to operate here. Once again, they need us more than we need them. In many cases, transnationals have actively contributed to mass unemployment or a downgrading of NZ workers' conditions (e.g., Telecom).

Another key myth is that 'selling things to foreign owners helps NZ's foreign debt problem'.

Despite a quarter of a century of systematic public asset sales, NZ's foreign debt has continued to balloon. Roger Douglas himself said "I am not sure we were right to use the argument that we should privatise to quit debt. We knew it was a poor argument but we probably felt it was the easiest to use politically." Nothing has changed since his commendable honesty.

Yet another myth is that 'they can't take the land or the phones with them'.

Why would they want to when they can own them here and milk them for all they are worth. The company that now owns the Crafar farms is called 'Milk NZ'!

Who owns and profits from our banks, supermarkets, media companies, telecommunication companies, airlines, insurance companies etc is a matter of national significance which affects everyone in the country. We are rapidly becoming a branch office economy dominated by transnational corporations.

CAFCA is not anti-global. We live in a globalised world and are challenged to be responsible global citizens, not narrow nationalists. But there's a huge difference between being real partners in global justice and development instead of passive partners endorsing the false myths of multinationals.

For more about CAFCA visit www.converge.org.nz, or write to CAFCA, PO Box 2258, Christchurch 8140.

WCC exhibit - how churches respond to disaster

By Cory Miller
Church people from New Zealand and Japan will present an exhibition at the World Council of Churches' (WCC) 10th Assembly on what it means to be church challenged by natural disaster.

For the past two years, Churches in Japan and New Zealand have had to cope with life when the ground beneath their feet has literally been shaken to pieces.

Churches in Sendai, Japan and Christchurch have been dealing with the aftermath of massive earthquakes that destroyed buildings, many of them churches, and took numerous lives. For the people of Sendai, the 9.0 magnitude earthquake also triggered a huge tsunami that subsequently led to the Fukushima nuclear crisis.

It is this tale of the church in the face of disaster that Jill Hawkey, the Central South Island Synod's strategic planning coordinator is working on.

Together with members of the Japanese churches, she is putting together an exhibition that

will highlight their respective experiences. It will illustrate how these churches responded to the disasters and how they have moved forward.

"There is a huge amount that the churches have learnt," Jill says. "They have learnt what it means to be a church without a building, what it means to be a church on the move, and what it means to be a church that is responsive to the needs of its neighbours."

The exhibition will be presented at the WCC Assembly, which takes place October 30 to November 8, in Busan, Korea.

Jill hopes that through dialogue people will gain an understanding of what it means to be church; develop a greater understanding of the church in the face of disaster, and discuss how churches can best prepare for and respond to disaster.

"It is an opportunity to engage with others and to collect stories from people in other churches that have gone through similar disasters," Jill says.

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CONCERNED about our security, land, jobs, businesses and profits increasingly controlled by foreign interests?

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Membership \$20, Unwaged \$15 and receive three issues per year of Foreign Control Watchdog.

Methodist chaplain jumps into Auckland mayor's race

By Hilaire Campbell

A belief in human equality and full participation for all has driven Methodist minister and Auckland University chaplain Rev Uesifili Unasa to make a bid for the Auckland mayoralty.

Uesifili says the context for his campaign is the Methodist understanding, of concern and care for the cities.

"Auckland is a wonderful city," he says. "It's full of rich and diverse cultures but the population is rising rapidly, and many communities are becoming disempowered."

The structure of the new Super City with a single council is adding to the disconnection among people and communities, he says. And inequality is a major issue.

One of the key platforms he's standing on is the council's Southern Initiative. This plan is designed to address inequities in living conditions in South Auckland. It looks good on paper but so far nothing has come of it, he says. Recommendations made through him as head of the Pacific People's Advisory Panel have been side-lined.

Uesifili put his name forward for the mayoralty because no candidate seemed to be voicing the concerns of communities that are being marginalised. "Their issues were not social and economic deprivation and Pacific communities' concerns," he says.



Uesifili Unasa

"My decision to stand was based on my belief that each one of us has a part to play in the welfare of the city.

"Buildings and bridges are important but they don't come before people. People are the most powerful investment a city can make."

Uesifili makes it clear that he is campaigning for all people and communities of Auckland, not just for Pacific communities.

"Basically I'm backing those who don't have a voice. The city is getting bigger, and as people feel beyond their involvement,

it's important for them to reclaim their place. No one should be prevented by a lack of money from speaking out."

In another decade Auckland will truly be an international city. The majority of the population will be non-European, and Uesifili thinks if the council wants to make the City of Sails the most liveable city in the world, it has to boost educational, social and economic outcomes for those on low incomes.

"We need job growth, efficient public transport, warm houses - the whole package for a liveable city. The one thing we don't need is more casinos."

Uesifili's vision for Auckland is to make it better for everybody by empowering local boards and communities to act for themselves, rather than depending on a centralised authority. The council has to make more resources available for local initiatives. There is a need to re-examine the organization of the council and local bodies, to see where priorities can be reset.

His candidacy is not a crusade for Christianity, he says, but it is about living the ideals of his Christian faith. "Every aspect of my involvement in the community and public sphere is undergirded by my belief in a loving God who is all inclusive and all empowering."

He believes he has the experiences and

insights that are right for the mayoral role.

"I'm a community minded person and I'm able to listen and understand the need for different points of view, especially those which never get heard. I have years of experience in governance roles, and in my work as chairperson of the Pacific People's Advisory Panel, I have a good idea of how Council works.

"As chaplain to the University of Auckland community of over 40,000 students and staff, I'm in the biggest young community, and the biggest academic community in New Zealand.

"At the other extreme, I've ministered to farming communities in Dargaville in Northland, and I've lived among communities of deprivation in South Auckland and Dunedin."

Uesifili's candidacy has the full backing of the university chapel board, as well as church people and members of the community.

"It's very affirming," he says. "I love Auckland because of its diversity. My candidacy is a gain for all of us, because we're being upfront with the issues and participating in the conversation about our future. We're all part of the same conversation."

Sleeping rough to tackle homelessness

Business leaders, politicians, community leaders and church people swapped the creature comforts of their homes last month and slept on the street to raise money and awareness to tackle homelessness.

Lifewise held its fourth annual Big Sleepout on July 4th. The event is on track to raise \$175,000 for frontline services aimed at getting homeless people off the streets and into housing.

Organisers say the concrete was cold and uncomfortable for those sleeping rough in Auckland University of Technology's Hikuwai Plaza even though it was a relatively mild Auckland night. The discomfort the participants endured was well rewarded as the event raised more money than previous Big Sleepouts.

Among those who took part were Wesley College Chaplain Rev Sylvia 'Akau'ola Tongotongo, Devonport Parish presbyter Rev Tania Shackleton, and Methodist Mission Northern chaplain Rev John MacDonald.

Tania says she took part because she saw a lot of homelessness in her homeland of South Africa but virtually none since moving to New Zealand and living in the South Island.

"When I moved to Auckland and walked up Queen Street I was shocked to see how many homeless people there were.

It is something we cannot hide from. I am blessed to have a home and I wanted to raise awareness of the people who do not."

Tania says a number people from her congregation sponsored her and she attracted others by putting the word out on her Facebook page and emails.

"The organisers were very kind and gave us a tarpaulin to keep the dew off us. I actually got a pretty good night's sleep," she says.

Lifewise is grateful for the generous donations received from people supporting the 'rough sleepers'.

They gave a special thanks to the Telecom Foundation and its Givealittle fundraising tool. Givealittle is a zero fees system that charitable organisations, schools and individuals can use to raise funds.

Telecom Foundation general manager Lynne Le Gros says she is proud that with Givealittle, all the money the event raised will go to Lifewise to help turn lives around.

Lifewise's general manager John McCarthy agrees. "The funds raised through the Big Sleepout are critical to keeping our doors open. The support of the Telecom Foundation and Givealittle means that the community support generated has maximum impact."

The work of Lifewise's frontline services has already resulted in 254 homeless people being housed directly from the street.



More than 80 people slept rough during the Big Sleepout in Auckland to raise money for Lifewise. Photo by Kaan Hiini, Curative.

Art at Methodist Conference - theme:

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Methodist Trust Association

Results to 30 June 2013

	6 Mths to 30.06.13	12 Mths to 30.06.13
Income Fund	6.25%	5.94%
Growth and Income Fund	4.13%	4.17%

Income Distributions for the quarter totalled \$3,027,703

Contact email: info@methodist.org.nz

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A day is to the Lord 1000 years

To the editor,

In response to the writer of the letter entitled 'Doubts about credible theology' in the July edition of Touchstone: Creation can be easily understood if we look further on in Genesis to the verse that states "a day is to the Lord as a thousand years and a thousand years as one day".

Thus we should realise that the world was not created in one week as we know a week. It is just an expression of time. It took time to create through the ages. We must not be rigid about these things.

Go well and keep believing.

Dorothy-Rose Pallesen, Nelson

Credible theology for progressive Christians

To the editor,

I can appreciate that, for traditional Christians like AK Nielsen (see letters, Touchstone July 2013), securing a credible theology presents no problems. On the other hand, for 'progressive' Christians who accept the validity of advances in scientific knowledge of cosmology, astronomy, evolutionary studies, and palaeoanthropology, it certainly does.

The recently resigned Pope Benedict XVI has written extensively about 'theistic evolution,' that is, that the processes of evolution have indeed taken place but that God has been involved in them. This is not as tidy as the hypothesis of intelligent design, because it accepts an old universe and planet, yet with a working-through of a divinely directed progression.

The snag with tidiness is the evidence that a high proportion of all the species that have existed are extinct, with five major mass extinctions within the past 500 million years. The most recent of them, the Cretaceous-Palaeogene mass extinction event about 65 million years ago, wiped out about 50 percent of all species, including nearly all of the dinosaurs. Arguably, New Zealand's tuatara are

survivors from about 100 million years ago.

The higher stages of evolution have, then, happened six times. The most recent involved the development of primates, of hominids as a genus of primates, and our own species of hominids, homo sapiens, who developed in Africa round about 200,000 years back.

If all Christians presumed that the Creation is less than 10,000 years old, how could they comprehend and accept the presence of aboriginal peoples, who have been where they are for far longer? The San people of the Western Kalahari, the so-called Kalahari Bushmen, arguably the world's most ancient people, have demonstrably been where they now are for at least 22,000 years, probably for far longer. The Australian Aborigines have been in that country for maybe 50,000 years.

How, then, taking all this on board, as 'progressive' Christians, do we formulate a credible theology? It may include surely a matter of personal sin, a need for personal redemption, and for an individual relation with God, the divine. Going beyond this is a huge challenge.

JC Ross, Palmerston North



And with that, St Clive's first ever social media ministry was underway.



FROM THE BACKYARD

Time to prune

Gillian Watkin

It is pruning time, when all fruit trees need a cut back to maximize fruiting in the coming season.

Is there a right way to prune trees? All the books and advice say so. We had some wise teachers in our garden last year; a team of arborists tended our old trees and brought them back to life.

They taught us to cut the trees from the middle. Pruning experts tell us to clear out all the small branches so that a sparrow can fly through the tree not around it.

In pruning energy is released for growth and most importantly for fruiting and flowering. It is also about encouraging the roots. How often we forget that oh-so-amazing network of roots and growth under the ground.

However, our pruning has been delayed by the heavy rain. Everywhere we have been, people have complained that this was the worst winter in years. Funny thing was our rain gauge figures told us that was not so. The rain just came on fewer days.

'There's a time for planting and a time to pluck up what is planted', says Ecclesiastes the wise teacher. We live in a world of accumulations. What have I stuffed in all the seemingly vacant pockets of life?

Winter is a great time to find a chair in the sun and read. One wet afternoon I sat down to read through the Book of Ecclesiastes. Moving beyond that wonderful passage about time in chapter two, this book of wisdom has so much to address each age, although it can be called a pessimistic book.

It starts with the punch 'all is vanity' or as some translations say,

'all is meaningless'. I see, not pessimism but a life stripped of added values, stripped of judgement. We judge the weather wrong, people strange and we whine about all sorts of things, mostly matters out of our control. It is so easy to fill our lives with other people's business.

When I started to seek the simple life, spending time watching birds fly and plants grow my inner voices debated with me. "You should be doing something. But that is vanity. Meaningless is not a void, it is a clean slate to see the world and all that is in it, that which the children's book 'The Velveteen Rabbit' calls 'real'.

It can be a difficult world where fullness is seen as the gain of life and emptiness the loss. How fortunate it is that our spirituality teaches differently: life is whole and real.

Shape shifter

The Easter cold winds blow, bringing cloaks of red, brown, and gold, mantles of truth surround us.

The mystery is that we will and can all shift shape.

We live and die and rise again, able to renew whatever has crumbled within.

The old bare tree, recently stripped of fruit, summons the new season of growth from deep within its solid heart rooted deep within the dirt.

Life will burst out again. Truth delivered on a small green leaf.

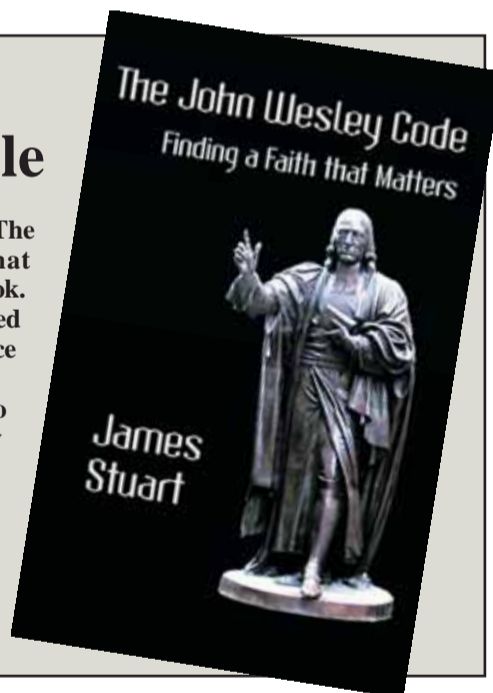
John Wesley Code eBook now available

Jim Stuart's well-received 2008 book, *The John Wesley Code: Finding a Faith that Matters* has just been re-released as an eBook.

Publisher Philip Garside says he is thrilled to be able to offer this book to a wider audience in an economical new format.

"To enable people to delve deeper into the topics that Jim raises, we have also now included an 11 session small group study guide at the end of the book," Philip says.

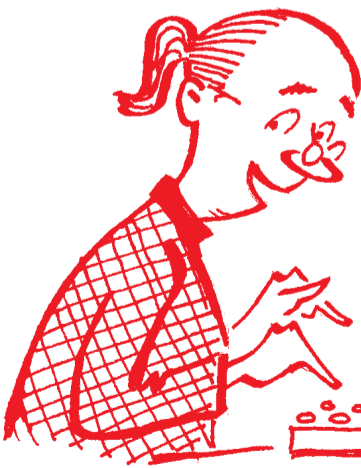
The eBook is available in Kindle format at www.amazon.com, in ePub format at www.smashwords.com, and in both formats at www.pgpl.co.nz



**Got a bee in your bonnet?
Something in Touchstone get under
your skin?**

**Have an opinion about the issues
of the day?**

**Put your fingers on your keyboard
and write a letter to the editor.**



Warm hospitality at Free Wesleyan Church of Tonga Conference President Rex Nathan

I was very honoured indeed to receive an invitation to attend the Free Wesleyan Church (FWC) Conference in Nukualofa, Tonga. It was my first visit to Tonga and the weather was absolutely gorgeous with temperatures in the mid to high 20s.

I was invited to speak to the Conference along with other guests. They were bishop of the United Methodist Church of USA Rev Warner Brown, moderator of the Uniting Church of Australia's NSW Synod Rev Brian Brown, director of mission for the United Methodist Church of USA Rev Linda Caldwell, and president of Methodist Church of Hong Kong Rev Tin-yau Yuen.

The evening prior to the opening of Conference, visitors were guests at the Queen Salote College dinner hosted by former students of the Queen Salote College. In attendance were the Queen Mother Her Majesty Halaevalu Mata'aho and Her Majesty Queen Nanasi Pau'u.

At a pre-Conference meeting leaders of the FWC of Tonga reported on their roles and areas of responsibility. A number of positive actions were reported along with their vision for the future. There were

certainly some bold statements made to resolve the issues and concerns confronting the FWC in Tonga.

A key statement focused on the bilateral agreement between the Free Wesleyan Church of Tonga and the United Methodist Church of USA. The agreement focuses on mission projects, protocols around supervision, fund raising, membership of FWC and United Methodist Church of USA, and involvement of the General Secretary of the FWC of Tonga in matters of shared concern.

The Conference saw 12 presbyters ordained. Elections for president and general secretary were held with each eligible registered member of Conference voting. The positions are for a one year term but the same people may be voted for in subsequent years which is normally the case.

I met and had lunch with the High Commissioner of New Zealand Mark Talbot from Napier along with his Australian counterpart Alan Albary.

I had the opportunity to visit some important sites on Tongatapu, including



MCNZ President Rev Rex Nathan with Queen of Tonga Nanasi Pau'u at the Free Wesleyan Church of Tonga annual Conference.

where the missionaries first landed, preached and brought Christianity to Tonga. I also visited colleges, schools, and the theology college connected to the FWC of Tonga.

During visits to villages, I could see the gardens were full of vegetables or land was being prepared for growing and this is supplemented by fishing and gathering seafood, which seems plentiful. Tonga is a place that can feed and care for its people. Contrast this with New Zealand, where

we have lots of vacant land that is not utilised for growing food like it used to be and our fish stocks close to land are being depleted.

Along with the warm weather, highlights of my visit to Tonga were the food, fantastic hospitality and the deeply religious people. Worship time was a main feature of the Conference. The bands and choirs were great and visitors were accorded the privilege of being seated at the same table as the Royal Family for each meal.

Finally, when I was asked to address Conference, I was ably supported by members of Trinity Theological College including Rev Dr Nasili Vaka'uta and College Manager Nicola Grundy.

Following my speech, members of the choir and band from Onehunga Free Wesleyan Church and members of MCNZ Vahefonua Tonga sang a beautiful waiata in Maori specially composed for the occasion. Thank you to them for their support for me during this time.

Ma te Atua koutou manaaki tiaki in nga wa katoa. Noho ora mai

Signposts from the Good Samaritan for today's churches

By Rev Neil Keesing

The parable of the 'Good Samaritan' is a story that is now so familiar to us that there is a danger we can bored by it. Even folks with no connection to Christianity are at least vaguely aware of this parable and know that a Good Samaritan is one who helps people in trouble.

The usual understanding of the story is that the Samaritan, by tending to the wounds of a Jew and caring for his welfare afterwards, demands that we be prepared to cross any boundaries of race, religion or politics in order to help someone in need.

It answers the lawyer's question addressed to Jesus, 'Who is my neighbour?' Jesus' answer is communicated in a very clever way: anyone in need of help is your neighbour, and you shall love your neighbour as yourself.

In today's world we could think of all kinds of examples of crossing boundaries to provide help. In the present situation in the Middle East, the parable may have been the Good Palestinian who helps a Jew. Or across the Suez Canal it could be a supporter of deposed President Morsi helping a soldier of the Egyptian Army. In NZ it may be an Asian immigrant helping Winston Peters!

But that's not the end of the story.

Contemporary scholars such as Marcus Borg and Dominic Crossan have pointed out another, very important layer of meaning.

Remember the parable...on the road to Jericho, a Jew is attacked and left for dead on the side of the road. The implication is that the unfortunate victim is unconscious so that anyone approaching him wouldn't know if he was alive or dead.

First on the scene is a Jewish priest of the Temple in Jerusalem, who avoids the man completely. Next to come along is a Levite, another fellow Jew who works in the Temple assisting the priests. He follows in the priest's footsteps and avoids the suffering man, or corpse as the case may be.

The next traveller is a Samaritan. He belongs to the wrong faith, separated from Jews by several centuries of antagonism and suspicion. Yet he saves the man's life.

There was a good reason why the Priest and Levite didn't stop to help. The 'employment contract' for priests clearly prohibited it.

Leviticus 21 begins, "The Lord said to Moses: speak to the priests, the sons of Aaron, and say to them, "None shall defile himself for any dead person...except for the relatives that are closest to him."

Priests could have nothing to do with death at all. In fact they were even

prevented from going to a funeral.

The terms and conditions of employment for the Levites were listed in the Book of Numbers 19. It states, "Those who touch the dead body of any human being shall be unclean for seven days and must purify themselves with water...any who are unclean but do not purify themselves, those persons shall be cut off from the (Temple) Assembly for they have defiled the sanctuary of the Lord."

In the days of the Temple, holiness was measured by ritual purity and obedience to religious law. The pure, ritually holy, and righteous men passed by the unconscious victim, while a Samaritan, considered unclean by the Jewish purity system, was motivated enough by compassion to stop and help.

I doubt Jesus meant to judge the priest and the Levite as individuals. What Jesus does do, however, is show up the religious system, with its focus on ritual purity and the law, as being heartless and irrelevant to the people of his or any other time.

This aspect of the parable is consistent with a number of encounters Jesus has with the scribes and lawyers. Then too he upset their holiness code by healing on the Sabbath, or picking grain to eat on the Sabbath.

Motivated by compassion Jesus breaks rigid Sabbath laws, arguing that the

Sabbath was made for the people, not the people for the Sabbath. This is to say that the Sabbath is for the benefit of the people, not for a religious institution.

Religion, faith, and spirituality must all be for the benefit of people, as individuals and as communities. As the Maori proverb answers the question, "What is the most important thing?"... "He tangata, he tangata, he tangata...It is people, It is people, It is people."

Today the ecumenical journey seems to have hit a brick wall and the denominations are retreating into their own sometimes obsessive concerns with structures, strategies, correct doctrine and church law. The Parable of the Good Samaritan has a few lessons for them.

Statistics show that mainline churches have on the whole become irrelevant to people under 70 in NZ and Australia. If we don't want to become just as irrelevant to many of those of us who are left, then they need to look again at this parable and remember that true, effective religion responds to people's needs.

"To do so requires not pedantic laws, nor sacramental holiness, archaic creeds or suffocating strategies. What is required is an open environment that nurtures faith and spirituality, while responding to the needs of the community with hospitality and compassion.

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Let the children live.



Early Years Hub welcomes families with open arms

Imagine a place just for families with young children that is full of warm smiles and southern welcome.

It is a place full of opportunity and help in the middle of one of the most economically and socially challenged parts of the South Island. And all of it is free.

Welcome! You're in Methodist Mission Southern's 'Early Years Hub' in Forbury, South Dunedin, a suburb of 9000 people living on an average household income of just \$20,000 a year.

Mondays at the Hub are for the Pacific Playgroup, the Korean Playgroup, and English for Immigrants.

Tuesdays see the Breast Room in the House, Family Planning, the Mobile Nurse Clinic, B4School Checks, the Samoan Advisory Council, and a playgroup run by Parents Affected by Mental Health Issues.

Wednesdays are the Superheroes Playgroup, the Babywearing Library, Footsteps, and Conscious Parenting.

On Thursdays its B4School Checks and Breast Room in the House, as well as Meet Eat and Learn.

Finally it's Friday and the Korean Toddlers Playgroup, the Home Birth Association, Budget Advice, Community Law and even more cups of tea.

Every family that comes to the Hub gets a welcome pack that includes knitting donated by the Dunedin Methodist Women's Fellowship, baby soaps and shampoos, and other goodies. They get the chance to access a range of



The Hub's kitchen provides cooking classes to young mums.

services, and there is a curtain bank and free clothing table where families can help themselves to good quality donated children's clothes.

Comments from mums who visit the Hub include:

"I like how it's a place where breastfeeding mothers can go and meet other mums and have a nice warm place with their baby. The table of free stuff is a great idea!"

"It has a great kitchen facility so we can have weekly lunch here. It has many good programmes for mums to learn."

The Hub started off six years ago in a disused dental clinic and moved to the Mission two years ago.

Hub co-ordinator Christine Thomas, says providing a cosy and welcoming place is important but there's more to it than that.

"We consult widely with local community groups and government to co-ordinate health, education and social services so we can develop a high-quality network of services and

let everyone know about it."

Mission director Laura Black says parenting is a complicated, daily act of learning, hope, joy, and sometimes frustration.

"Christine and the other folk at the Hub walk with parents and caregivers on that journey to provide, as we say, 'enough support and challenge to risk a better future'."

Laura says that children's early years are a time of learning and development but all families experience stress.

"So this is an excellent time to be involved. We have opportunities to build linkages with social agencies and other families."

This year more than 300 families will use the Hub. It relies on the support of volunteers (including the wonderful knitters of the MWF) to keep it all working.

There is always a need for more toys, and the Mission is grateful for the support of donors who help keep the toy chests stocked.

HONEST TO GOD

By Ian Harris

Human and divine

Humanity and divinity - are they polar opposites? Or twin aspects of an integrated life?

The answer people of faith give to these questions is pivotal, for two quite different styles of religion flow from it.

And there is a further option. Some people spurn any notion of divinity, lest it should lead to ideas about God, which they reject. 'I'm not religious' doubles as their declaration of non-faith and proof of common sense normality.

It was with them in mind that American Episcopalian Bishop John Spong wrote his book, 'Jesus for the Non-Religious'. He thinks it is false to the very core of Christianity to propose a conflict between humanity and divinity, or even to rank one above the other.

Though the churches have expended enormous energy over the centuries trying to reconcile the two, Spong says that, rightly understood, they were never at variance. Indeed, the heart of Christianity is that in Jesus the two dovetail in a unique way. This is the conviction that distinguishes it from all other faiths.

Despite that, the church has from the beginning elevated the divine in Jesus over the human. The God-man seemed more God than man. For many Christians today, however, he is more man than God, while for others Jesus' humanity by itself is enough.

The varying perspectives are more or less effective depending on the worldview prevailing at the time. As the West has grown increasingly secular, the scholarly pendulum has swung toward the human Jesus. That triggers a fierce reaction from those who hold firmly to a pre-secular understanding of God, the human condition, and the way the world functions.

The non-religious reject that old worldview but so do many Christians. They face a different challenge: for them the question is how to express the truth about life that they find in the Christian story in a way that not only affirms both humanity and divinity but is also in harmony with their secular worldview.

Spong has a simple answer: "It was the full humanity of Jesus that enabled his followers to perceive divinity in him."

This marks a dramatic shift from the traditional view that a supernatural God miraculously entered the human frame of Jesus to rescue the world from the consequences of sin.

The theistic God underlying that view, Spong argues, emerged in human consciousness to cope with people's deep-seated anxiety about the apparent

insignificance of human life and the finality of death. Christianity offered a solution sanctioned by the one authority beyond all questioning: its theistic God. Other theistic religions do likewise.



Ian Harris

But, says Spong, theism is not who God is. "Theism is a human definition of who God is. There is a vast difference."

And Jesus? Understandably, inevitably, the first Christians interpreted their experience of Jesus through the theistic lens of their Jewish faith and culture. Most Christians still find that interpretation to be persuasive.

For Spong, however, they are only half right. The problem is not the reality of their experience. It is rather the images they used to communicate it, images rooted in a theistic understanding of God, and especially metaphors assuming a world divided between nature and supernature, body and soul, the human and the divine.

Could the earliest followers of Jesus have expressed their experience in any other way? Probably not.

Spong asks a question more fruitful for the present day: What was there about that experience that spurred those who knew Jesus to travel through their scriptures and link him with all the key events, personalities, and observances of their Jewish heritage? What was there about him that freed them from their deep sense of anxiety, alienation and guilt before God?

It was, says Spong, the glimpse Jesus gave of humanity in its fullness.

"When I look at this Jesus," he says, "I no longer see God in human form. That to me is now a very inadequate, theistic way of understanding what divinity means... I rather look at Jesus and see a humanity open to all that 'God' is - open to life, open to love and open to being."

And again: "Jesus was not divine because he was a human life into which an external God had entered; he was and is divine because his humanity and his consciousness were so whole and so complete that the meaning of God could flow through him."

That offers a radically new orientation for Christian faith, and, when acted upon, a very fruitful one.

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"The greatest use of life is to spend it for something that will outlast it."

William James

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Kau'italanoa - interrupting narratives of dominance

NASILI VAKA'UTA
REFLECTS ON READING SCRIPTURE

'Kau'italanoa' (or interruption), according to Tongan culture, is disrespectful, unwanted, and improper.

Underlying this is a cultural view that one's right to a speaking turn is sacrosanct. Everyone is expected to know when to speak and what to speak about. To speak otherwise is a violation of the basic turn-taking rule.

Hence the expression, 'Tuku ho'o kau'italanoa' (Do not interrupt!). This is often uttered in settings like families, churches, and schools, where individuals are ranked and positioned differently, and where dynamics of power are at play. In more relaxed settings, interruptions are tolerated.

What is often ignored in the discourse on kau'italanoa is the fact that it is considered improper or taboo mostly by those who are in positions of power and privilege. Parents do not expect their children to interrupt them when they are engaged in talking (talanoa). We can find similar instances in religious and educational environments, especially when kau'italanoa is more intrusive than cooperative.

However, if talanoa is perceived to be the right of the powerful and privileged, then kau'italanoa can be viewed as a means by which the powerless, the excluded, the oppressed, the marginalised, and the ignored tell their stories.

Kau'italanoa provides an opportunity to recover and retell one's story in one's own way, rather than being told by others. It is about projecting one's voice, and recovering lost voices. It is about declaring one's presence and reclaiming absence. It carries a plea to be considered, and acknowledged. It expresses a desire to be included, to be counted (kau-he-lau) and to belong.

Kau'italanoa seeks to make a difference, to open up new avenues for dialogue. Kau'italanoa in this sense means transformative interruption! It does not merely interrupt for interruption's sake; it interrupts to transform. It can be cooperative or intrusive, but the goal is to transform.

How can we use kau'italanoa to inform one's reading of scriptures? What kind of questions shall we ask?

Kau'italanoa requires first of all that

one should enter the process of interpretation by interrogating scriptures (biblical and non-biblical), affirming their liberating elements, and disrupting any narrative of exclusion and oppression.

For that purpose, kau'italanoa reading employs several categories of analysis, three of which I will briefly explain.

The first is voice/silence. When engaging texts, kau'italanoa reading looks for ignored voices and silences. It endeavours to ask the following questions: Who is given voice and who is not? Who has the opportunity to speak and who has not? Whose voices are dominant? Whose voices are neglected and suppressed? Is there an interruptive voice in the text? What kind of interruption is it and how significant is it to the overall meaning and flow of a story?

The second category is presence/absence. In many narrative of dominance, the presence of certain characters is acknowledged, whereas others are not. Some are mentioned yet not considered, they are present yet absent. Reading a text with the category of presence and absence raises the following

questions: Who is given most attention, and who is not? Who is mentioned yet ignored?

The third category is place/out of place. Place in narratives of dominance is constructed and put under the control of a selected few. In most cases, place is violently negotiated, and results in the displacement of people. When reading such narratives, one has to interrogate it by asking: How are places constructed, and how are people situated based on such construction? Is there a claim to ownership? If so, on what basis? Who benefits and who misses out? Are there issues of justice and freedom involved? Are there discrimination in terms of race, religion, gender, class and ethnicity?

As we meditate on the lectionary readings for the month of August, let's try a kau'italanoa reading by affirming the transformative messages of texts, and interrupt any narrative of dominance in order to make a difference in society through the way we interpret scriptures.

Making the human connection

CONNECTIONS

By Jim Stuart

At the moment I am reading a book by Sherry Turkle, professor of sociology at MIT entitled Alone Together.

The subtitle is intriguing: 'Why we expect more from technology and less from each other. It is a provocative but worrying book. On the one hand, it explores how information technology is changing our lives but, on the other hand, how it is changing the way we connect with others.

It raises questions about what makes us human and what binds us together. Turkle asks: "Do we expect more from technology and less from each other?"

Her conclusions find support in a recent wellbeing survey undertaken by researchers at AUT's Human Potential Centre. The results of the survey suggest that overall New Zealanders as a whole don't feel very connected with their local

neighbourhoods and communities - in other words we feel isolated.

The results of the New Zealand survey were compared with similar surveys in 22 European countries and New Zealanders came out bottom with a whopping 74.6 per cent not feeling connected. A further interesting outcome revealed that those people aged between 20 and 29 constituted the most depressed sector of New Zealand society while from an IT perspective they were also "the most connected sector" of New Zealand society!

I believe the vision of John Wesley can be very instructive for a society increasingly dominated by the IT revolution. Wesley emphasised the importance of the Methodist people 'to be in connexion'. His focus was always on faith in community.

For instance, he introduced the practice

of itinerancy - that is, a broad-based and worldwide spiritual community meeting in distinct groups. The chief task of the itinerant preachers was to sustain the mutual support, love and connectedness of the people called Methodists.

In other words Methodists were people who genuinely cared for each other, met face to face and looked after the poor and vulnerable in the communities where they lived. Wesley often said that he wanted the people called Methodists "to experience true, scriptural, experimental religion... the religion of the heart, the faith which works by love."

When the ground keeps shaking it is your neighbours, friends and family that matter. Being connected is much more than technology. It is about being human. After an earthquake, people are comforted by being with others, sharing food and

water when there is no power. The quakes that are shaking the middle of the country as I write this are another reminder of our connectedness on these shaky isles we call home.

The church has traditionally put a high value on being in connexion but sometimes I think it has mistaken connexion for conformity to a type of Methodist club. It is time to see the light that is showing through the cracks and rediscover our place in the continuing Methodist story.

As Wesley so clearly understood, the heart of the gospel has always been expansive. It is about human beings loving and supporting each other but also about strengthening the communities in which we live. Finding new ways to connect in a rapidly changing world means we have to break out of the club and make new connections. As humans we need connections that are real and face to face.

Adapting to change, changing to adapt

Lyn Heine, UCANZ Standing Committee Member

Life in a cooperating venture can be odd.

We have to remain cognisant and vigilant about what the partners are up to, reconcile the requests and requirements with local reality, and pick and choose what works and fits with local aims and aspirations.

We have come through the times of hopes of national union and the disappointment of unrealised dreams, faced the difficulty of working with partners who weren't talking to each other, and felt as if we were in the 'too hard basket' and abandoned.

Yet here we are, some 40 years down the track and still a sizeable presence in New Zealand's faith community. We are now coming of age and able to constructively engage with each other, talk through our differences, work together on our hopes and visions, and listen to various voices.

We don't always do it peaceably

or wholeheartedly but the reality of what being a partner means is being more widely accepted.

With the assistance and presence of national partner representatives the West Coast has been re-energised to consider its regional ministry roles and missions. A recent workshop was facilitated by UCANZ executive officer Peter MacKenzie and included Presbyterian Assembly executive secretary Martin Baker, and Methodist district superintendent Jill van de Geer.

The outcomes are questions to challenge and guide our next steps. What are we prepared to think about and act on? Would we change to ensure the work continues? Can we work together?

Many years ago the Rural Ministry Network held its New Zealand conference around South Canterbury and the West Coast. At one of the sessions at Moana the question was

asked of participants, 'What is it that keeps you involved with church?' My response at the time still holds true for me: "I'm nosey and want to see what happens next."

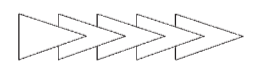
The Nelson, Marlborough, West Coast synod meetings have decided to provide parishes high quality speakers who will address such topics such as what inclusiveness looks like, end of life issues and a spirituality of ageing. There is an excitement and enthusiasm about what is coming next.

We carry with us everything that has gone into the making of who we are. This is true for us as people, and it is true for us as church and parishes.

The strengths and weaknesses of previous times and their thinking and practice remain part of us, and it is up to us now to consider what is essential to take the good news into the future. What can be brought out

Working Together

Cooperative Ventures



on special occasions and within the church family to share and value? What would be better off in a museum or on TradeMe as a collector's item.

We recently had a Favourite Hymns and Readings Service and in a very timely manner I received the following item as an email.

What's next? Let's talk as partners. The UCANZ Forum is coming up in October in Hamilton. Its theme is the 'Transforming the Partnership Gene'. Come and see. And talk.

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Night

18 August 1900 hrs
**Bonhoeffer and the
Cost of Discipleship**

Night School currently brings together full-time students in the Diploma programme with experienced lay preachers from around New Zealand.

On Sunday evenings, after block courses we gather from Auckland, Hamilton, Waihi, Blenheim, and Riverton, with up to 20 participants/tutors online, as well as local group interactions.

26 September 1900 hrs
**Darwin and the
truths of evolution**

School

Night School itself is only a subset of Trinity College's empowering Connect Rooms. Other classes which can use the full range of video conferencing technology include the Effective Leadership courses, the Beginner's Guide to Theology, Practical Theological Reflection, and the new lay preachers' courses on learning Corinthians and exploring preaching concepts.

Enrol to learn more about faith and theology. Night School takes you to the heart of some of the most important issues Christians have thought about over thousands of years.

Based on the Great Minds course, it examines some broad outlines and themes that explain the origin of certain key concepts. These form a basis for informed Christian conversation and comment. Access the full range of tcolnow-mahara resources.

Online class size strictly limited to 18. Broadband is essential. Contact 09 521 2073 for details or email admin@tcol.ac.nz

2014 will see the opening up of the full range of Methodist Studies including short courses on Wesleyan theology and history. These will also be in Connect Meetings.



TC202: Bible in the Context of Israel and Constantinople

Displaced Stoke Methodists find ecumenism and co-operation alive and well

The on-going ripples from the Christchurch earthquakes arrived at Stoke Methodist Parish in June, when the parish received its official earthquake assessment from Beca Ltd, the Methodist Church's assessor of the earthquake risks posed by its public buildings.

Stoke's church was rated at 17 percent of the New Building Standard (NBS). The youth block at 13 percent of NBS. Both buildings were declared earthquake prone and a very high risk in the event of a moderate to severe earthquake in Nelson.

Clarification of what this meant in practice meant that the 48 year-old, 7.5 metre-high, basilica style church, built largely of unreinforced concrete block walls, was immediately off limits until remedial strengthening was carried out. So was the 49-year old youth and Sunday school wing built in 1964 of similar materials.

But the story is more complex than that. The hall and an area around it was red zoned, to be vacated immediately and neither entered nor used. It includes the stage, area, kitchen and corridor. Toilets and a storeroom were outside the red zoned area. But they are inaccessible because of the red zoned corridor.

Because the Sunday school wing, which includes the parish's lounge and classrooms, was built of a lighter, timber and masonry construction, the parish was permitted to enter this wing but not to linger or meet there.

The parish chose to heed these findings and immediately began to look elsewhere to continue its life. Kind offers of accommodation or sharing of worship were received from Stoke's Catholic, Anglican, and Presbyterian parishes. But St Francis Catholic church, rated at 12 percent NBS, is also being closed. Other churches could only be used at times other than at the traditional 10am Sunday worship time.

Since they left their premises, the Methodist



Most of Stoke Methodist Church's buildings are off-limits, and the congregation is finding ways to link up with other local churches.

congregation has tried out use of a local community lounge at Broadgreen Historic House, and shared worship with the St Andrew's Presbyterian congregation and with their nearest Methodist neighbours, five kilometres away in Richmond.

The preference of most Stoke folk is to share worship at 10am with St Andrew's Presbyterians three Sundays a month, and once a month at 9.30am to share communion with Richmond Methodists. This arrangement started in July.

The Stoke parish is now seeking ways to operate the parish office, monthly Saturday Market, and Opportunity Centre used clothing stall.

"We have learnt that life and worship goes on even without our buildings", says Stoke parish presbyter Rev Gary Clover. "We still have a gospel to proclaim. In the words of Shirley Murray's hymn, "God is in the other place. God is in another's face."

Conference to explore spirituality of older people

The spirituality of older people will be the theme of a conference New Zealand Faith Community Nurses Association will hold in September.

The conference takes place September 7th at Community of St Luke's, Remuera Road, Auckland

Keynote speaker will be gerontologist Dr Chris Perkins, who heads up the Selwyn Centre for Ageing and Spirituality.

The public is invited to attend the conference to gain a deeper understanding of the wisdom and needs of this age group and to have the opportunity to network with other parish nurses.

Faith Community Nursing also encourages people to attend a mini conference Chris will run on Friday September 6th at Auckland University's Tamaki Campus, where New Zealand researchers will share their findings on ageing.

Within our churches older people are often the ones volunteering to fulfill ministry roles but they are also often those who need extra support

from our pastoral care teams. Parish nurses need to be skilled in responding to people in this age group, and indeed may be newly retired themselves.

Faith community nursing (or parish nursing) is a practical response to Christ's invitation to serve our fellow human beings, as Jesus did.

The principles and foundations of the practice are biblical and focus on the link between faith and health.

This concept has gained ground within the Anglican Church of Aotearoa, and is spreading among other Christian churches.

Jesus set us an example to preach, teach and heal (Matthew 4:23) and charged his first disciples to heal. The Church still has a healing ministry that is unique.

Parish nurses are concerned with spiritual, physical and mental health needs. They seek to support individuals to be healthy in body mind and spirit.

You can learn more about NZ Faith Community Nurses Association at www.faithnursing.co.nz.

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Social media can change the face of ministry

By David Hill

Social media, mobile communication and the Internet give new meaning to the expression 'the whole world is my parish'.

New Brighton Union Church minister Rev Mark Gibson is adamant John Wesley would engage in social media if he was alive today.

"In terms of the way Wesley operated, I can just imagine him out on his horse with his iPhone, posting an update on his Facebook page: 'I have just met a miner and...!'"

Mark is part of a growing trend where social media has become an indispensable part of ministry and engaging with people far beyond the confines of church walls and Sunday worship.

Mark administers or jointly administers three Facebook pages in addition to his own personal Facebook page. These include a page for The River of Life Project, which is a fresh expression initiative of Methodist church Central South Island Synod.

The River of Life Project page has around 140 'likes' and is connected with other pages that have 1000 or more likes, he says.

A recent posting has had more than 4000 views and counting, while another recent posting had nearly 2000 views within three hours. Both of these postings related to the Christchurch City Council allowing raw sewage to be released into rivers and run-offs. The response is likely to lead

to public meetings and could become issues in this year's local body elections.

"Through social media I believe the influence I can have in my ministry has been amplified enormously," Mark says.

"My River of Life congregation is far bigger than my New Brighton Union congregation. By connecting in this way, you are potentially going to be connecting with a far bigger group than you can connect with on a Sunday or at a meeting at a set time."

Mark says Facebook is a great way to connect with people but he emphasises the benefit of face-to-face contact, especially when it comes to taking action.

After he had been on Facebook a few months, Mark came across the Avon River Park Facebook page, which was set up by residents concerned about the future of red zoned land along Avon River in Christchurch. It already had around 1000 likes, so Mark joined the conversation.

"It reached a point where I was excited about the conversation taking place but at the same time frustrated that all we were doing was sharing ideas in cyberspace.

Wearing my River of Life hat, I set up a public meeting to discuss the possibility of an Avon River Park becoming a reality. And through Facebook I challenged the people engaging in the conversation to come out of cyberspace to meet each other."

Mark says 55 people attended

the meeting, including an MP and a local city councillor, and the Avon-Otakarou Network (AvON) was born, with Mark as co-chair. He also jointly administers the Avon River Park Facebook page, which now has 2,200 likes.

His use of social media has indirectly led to appearances on TV1 and CTV, interviews on local radio and for articles in local newspapers on the Avon River Park proposal, River of Life activities, earthquake recovery initiatives and the meaning of Easter in today's world.

"People in the church often feel that the traditional media is hostile to the Christian message but I disagree. I think by presenting myself in a different sort of way the media looks at you in a different light and social media is a way of doing that."

A Facebook page has recently been set up for the New Brighton Union Church and, Mark says he is seriously considering setting up a Twitter account and writing his own blog.

Social media and young people

Young people are naturally adopting social media. Palmerston North Methodist youth and family worker Jessica Schnell says the church's Consultation for Taiwi Youth Ministries (CTYM) has identified social media as an important part of its strategy.

Jessica has been using Facebook since she began studying at university eight years



Social media is a growing part of people's lives and can be an important tool for ministry.

ago and says it is an important part of her ministry, for keeping in touch with young people and promoting events.

"Young people seem to check their Facebook page more often than their email, so it seems to be the best way to connect with them.

"It is a great way to promote events because you can instantly invite your Facebook friends and then they share it with their friends and it can just snowball from there."

However, Jessica warns young people to think carefully about what they post on Facebook.

"You need to be careful with photos, because of privacy. I try to put photos of me on there and if other people are in the photos I ask them first.

"You've got to be careful

because you can get employers looking at your Facebook page and they might not like what they see, which can be detrimental to you. So it's about having a bit of discernment."

Vahefonua Tonga youth worker Osaiasi Kupu is another who uses Facebook to connect with Christians throughout New Zealand and overseas, including Australia and Tonga.

"It is the best way to connect with a lot of people around the world, rather than paying so much for a phone call.

"Now that people have got iPhones or mobile phones which can connect with the internet, people can connect with each other pretty much straight away and in real time."

Consider overseas mission with MAF

By Mark Fox, Mission Aviation

Fellowship NZ chief executive officer

The greatest need Mission Aviation Fellowship (MAF) has, apart from the obvious critical ones of prayer and finances, is workers.

New Zealand churches traditionally have a good record in providing workers who travel overseas on mission assignments. In fact, we are at top the world when it comes to the number of people commissioned to serve God overseas on a per capita basis.

MAF too takes this responsibility seriously. Compared to the rest of the world, 'little old NZ' has carried its fair share of the burden to provide workers for overseas MAF mission positions.

Now, however, MAF's ministry is hampered and held back because there simply aren't enough suitably qualified and experienced people who have answered God's call to 'go'.

In fact, in Papua New Guinea, MAF's work has had to scale down because there aren't enough people to fill critical roles. In this part of the world, two of the largest of MAF's fields of service have significant staff shortages.

Of course not everyone is called to an overseas posting, and not everyone who thinks God is calling them to work overseas is suitable. But both of these criteria are vital

- calling and suitability.

Judging these requirements can be very difficult at times and requires Holy Spirit discernment and wisdom. Too often, an individual or a family arrives on the field excited about the opportunity to serve God, only to find that, for a variety of reasons, it is too hard or not what they were expecting.

As we advertise, teach and encourage people to consider an overseas mission opportunity, we also need to look for the appropriate qualities required.

'Suitability' encompasses qualities such as: favourable personality, emotional stability, a strong work ethic and a high individual capacity. This latter asset is often overlooked.

Please join me to pray for the Lord to



MAF CEO Mark Fox.

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Think local and global on World Humanitarian Day, August 19

When Moha Ag Oyahitt and his family fled the city of Timbuktu in Mali because of fighting last year, the hospitality they found in the capital Bamako was overwhelming.

Moha is a Baptist pastor and says, "Since we arrived in Bamako, we've lacked nothing. There hasn't been one day that any of the displaced people have been hungry or sick and not received help. That help comes from all the people here no matter if they are Muslim or Christian.

"Everyone comes to help, bringing food, clothes and beds. This hospitality broke our hearts and makes us happy. Even people who didn't have anything to share would come to show how happy they were to see us. All the Muslim organisations came to show their hospitality, bringing things to help us."

Large scale disasters like earthquakes and tsunami grab world attention and provide dramatic footage on television. Governments and good people respond by donating to emergency appeals. Agencies gear up to deliver emergency supplies.



Families return to their village near Timbuktu in northern Mali after the region was hit by fighting between Islamist fighters and French and Malian soldiers earlier this year.

The hospitality and efforts of local communities are often ignored although they are the ones on the scene first. The same is true in war or conflict - 1.6 million Syrian refugees are putting a huge strain on the neighbouring countries providing shelter.

Everyday millions of people

are helped by others. Such humanitarian assistance saves lives, alleviates suffering and protects human dignity in sometimes very difficult situations.

In recognition of the importance of this assistance the General Assembly of the United

Nations designated World Humanitarian Day on August 19. It marks the day in 2003 when 22 UN workers were killed in a bombing at the UN headquarters in Baghdad, Iraq.

CWS national director Pauline McKay was working at the World Health Organisation in Geneva at the time and remembers waiting for news of her colleagues. One was killed and another was saved by a last minute venue change. The attack sent shock waves through the UN as it was the first time a UN mission had been attacked.

For CWS, the part played by the local community is crucial. "Local people know best what is needed and are ready to help but so often their story gets lost," says CWS programmes coordinator Trish Murray.

"Refugees and internally displaced people need help for much longer, often for decades, as they deal with chronic poverty, conflict and poverty. The international community seems less able to respond to situations like the tragedy unfolding in Syria. Palestinians whose families fled in 1948 are dependent on help from

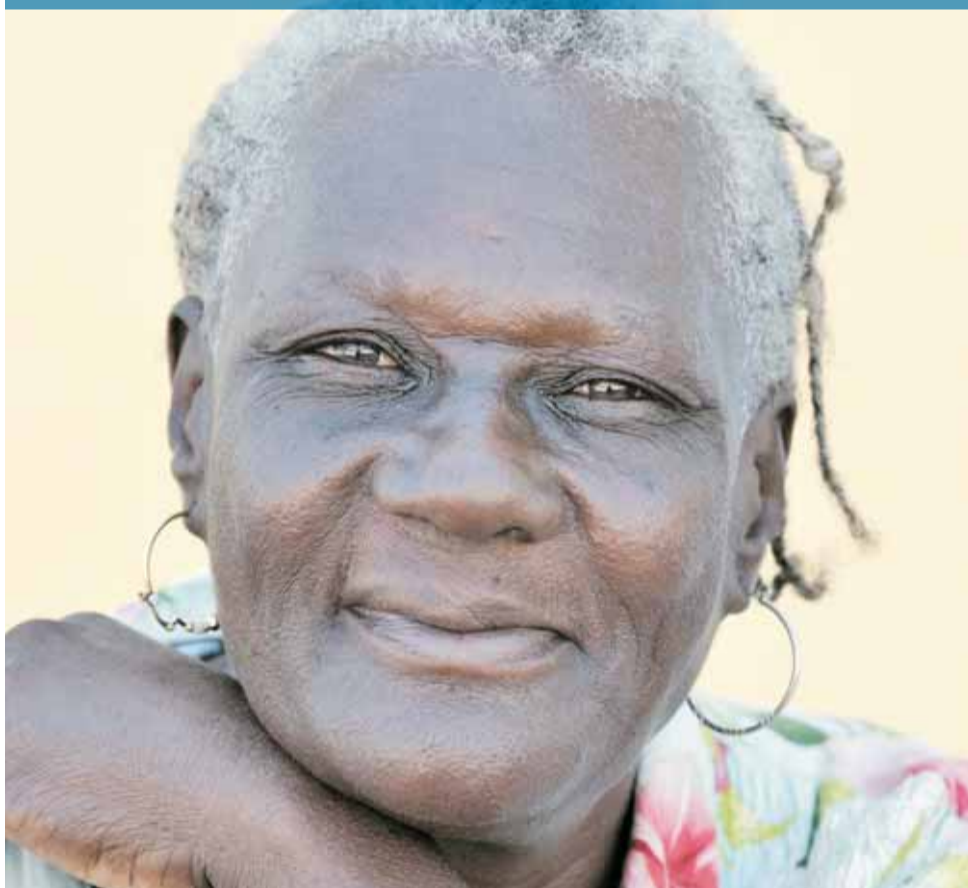
the UN and groups like CWS partner, the Department of Service to Palestinian Refugees," she adds.

CWS is an associate member of the Humanitarian Accountability Partnership (HAP) that ensures accountability to aid recipients. HAP shows that this 'downward accountability' is more efficient and sustainable and is the right thing to do. This approach fits easily with CWS's model of partnership and provides the tools to measure how it is working.

In 2012 there were no mega disasters on the scale of the Haiti earthquake or tsunami in Japan in 2011, but there were many smaller scale situations requiring humanitarian assistance. In 2012 US\$17.9 billion was spent on assistance on financing, down from US\$19.4 billion in 2011.

Voluntary agencies contributed US \$5 billion, down from US\$5.7 billion the year before and nearly a quarter of the money was channelled through NGOs. Turkey gave more than US\$1 billion and was the fourth highest contributor, showing the importance of new countries taking a bigger role in emergency response.

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Christian World Service is the development, justice & aid programme of New Zealand Churches.



CWS is encouraging people to take part in Live Below the Line and support marginal people in southern India.

Live Below the Line to tackle global poverty

Christian World Service is taking part in the Live Below the Line Challenge to end poverty for 1.2 billion people. The challenge runs 23-27 September.

It is an innovative approach to fundraising that challenges participants to live at the global poverty line for five days and raise funds through sponsorship to tackle poverty at its root. In New Zealand dollars that works out at \$2.25 a day for food.

For Lara O'Donnell who did the challenge last year Live Below the Line was a real challenge and required a lot of planning. There was little variety in her diet for the days of the challenge which was a reminder of how little choice many people have.

"I will definitely be living below the line again because it is a worthwhile cause and is a unique way to get people to think about poverty and act to make a difference," she says. CWS raised almost \$9,000 in 2012 and wants to double that this year.

"Last year we focused on signing up young people with Live Below the Line but our biggest fundraiser was Archbishop David Moxon who raised more than a \$1000. This year we are encouraging everyone to have a go," says CWS national director Pauline McKay.

CWS is raising funds for the Women's Development Resource Centre working with vulnerable people in Tamil Nadu, South India. Although India is a growing economy, the Food and Agriculture Organisation reports 217 million of its people are hungry. Dalits (also known as Untouchables), indigenous and gypsy communities have suffered discrimination and poverty. The WDRC is helping people out of poverty and to stand up for their rights.

Three years ago they met with the gypsy community of Usilmpatti who lived a nomadic lifestyle, hunting and collecting honey from the forests. They also made garlands, necklaces, anklets and hairclips to sell on their travels during the festival season which lasts two to three months.

Now they have formed a gypsy women's association with 94 members and are part of a credit union run by poor people. WDRC helped them get a house site, a voter ID and ration card, and other government entitlements. The families have built small houses, and they now send their children to school and eat better.

To join the Live Below the Line challenge with CWS, check out the website: <https://www.livebelowtheline.com/nz-cws>.

Inter-church dialogues and the quest for Christian unity

By Cory Miller

The inaugural winter school on ecumenism 'Looking Beyond Division' brought together members of various churches around the country for an intensive six-day course in Auckland last month.

The course offered people the opportunity to refresh their understanding of ecumenism and learn about the current dialogues happening between churches.

It included presentations by several international speakers, who work in the global field of ecumenism.

After they shared their experiences and messages at the course, three of them spoke with Touchstone.

Professor Robert Gribben

Robert is chair of the World Methodist Council's Ecumenical Commission and co-chair of the International Anglican-Methodist Dialogue Group.

His passion for an ecumenical vision is something he believes stems from a childhood interest in religious diversity. "As a young boy I was intrigued by different churches and different ways of belonging to Christ."

This interest became the centre point of his academic career in theological studies. Today he is one of the two co-directors of the ecumenical studies programme at Charles Sturt University in Canberra, sharing with others his knowledge of the history and practice of ecumenical theology.

Robert says to truly understand ecumenism it is important to understand how the church has evolved over the last century and look at examples of the church united and divided.

"When the different churches do not listen to each other, they dismiss each other out of prejudice. However, through a discussion of churches in history we can see where the misunderstandings have originated and start again."

It is certainly not an easy task, but one Robert believes is well worth tackling. "The biggest challenge to ecumenism is people's willingness to change, to lose their precious traditions."

Through ecumenism Robert says the church will find its spiritual spark. "Ecumenism is an experience of



Tamara Grdzeldze and Robert Gribben.

Christian unity, something Jesus himself was looking for when he prayed for his disciples to all be one. One church, with one voice, is more effective than a separated church."

Michael Kinammon

Michael is former general secretary of the National Council of Churches in the United States and a professor of ecumenical studies at Seattle University.

He teaches ecumenical studies and says ecumenism is something that all Christians are called to. "Ecumenism is the gospel, it is the historical biblical faith. It is the very true expression of the Christian faith, not just a proclaimed faith but a faith that is embodied."

Michael says ecumenism is the way that Christians can truly live the Christian message of peace.

"We can't declare that we are following the Prince of Peace when we are being unpeaceful among ourselves. If we don't live the message we preach, we will lack credibility."

"Division not only contradicts the church's witness to the reconciling love of Christ, it is denial of the church's very nature."

There are plenty of opportunities where churches can work together as one.

"Peace-making and protecting the environment are concrete examples of the church working together. Acts of shared witness and service undertaken through councils of churches reflect convictions



Michael Kinammon addresses a 'Looking Beyond Division' workshop.

about how the church relates to the world."

Michael says structural ecumenism has waned in New Zealand in recent years but churches here still show this sense of ecumenism through their collaborative actions, such as what was seen in Christchurch after the earthquakes.

"The challenge is for us to reaffirm the calling to make visible that unity that is our gift in Christ. The question is not whether the ecumenical vision of a renewed church and a liberated society is still relevant but how we can make it live in our generation."

Tamara Grdzeldze

Tamara is a member of the World Council of Churches' Faith and Order Secretariat in Geneva

She has served with the WCC for 12 years and has taken part in a near-completed project achieved through ecumenical collaboration among a number of churches.

They are producing a document, titled, 'The Church; Towards a Common Vision', that is the product of 20 years of work by the churches willing to discuss what it means to be Church. "It talks about the nature and role of the church, what exactly it means to be church," she says.

Together the churches have come together to discuss the role of the Church in today's society and what it means to struggle together for justice and peace in

the world as one united Church.

The final draft of this document will be presented at WCC's General Assembly that will be held in Korea later this year. It will address all the aspects of the Church - its apostolic faith, sacramental life and ministry.

The document will bring together a summary of several ecumenical dialogues over the past few years. Tamara hopes it will offer the opportunity for further dialogue for churches to reflect upon their own understanding of what it means to be church.

"It belongs to the biblical vision of Christian unity," she says. "The ecumenical dialogue exists so that we can all come together as one, so the church can be together."

The winter ecumenical course was organised by Methodist Mission and Ecumenical in collaboration with St. John's Theological College, the Catholic Diocese of Auckland and the Centre for Ecumenical Studies at the Charles Strut University in Canberra.

Church café serves real food to real people

By David Hill

A Kaiapoi church group is turning a dream into a reality to meet the needs of its community.

The Person to Person Help Trust, which is attached to the Kaiapoi Baptist Church, had a dream of owning a café, so when one became available they bought it and now they plan to put the profits back into the community.

"We did have a dream, which we talked about at meetings. We thought it would be great to own a café but we didn't think it would happen," trustee Tracy Pirie says.

Then one day someone mentioned to Tracy that the owners of a café on Williams Street were thinking of selling up. She thought nothing of it but mentioned it to her pastor Paul Askin three days later. His response: "Well, I hope you're looking into it".

After confirming it was for sale, the Trust bought it and Fresh Aroma opened last month. Its slogan is to sell 'real food for real people'.

"We weren't looking for a café, but we believe God opened the door and we

just followed where it led. We bought it because we believe in Kaiapoi and its people and we believe in its future and we want to invest in that."

Tracy says all nine staff members at the café either live in Kaiapoi or have connections with the town. The food is sourced locally where possible and prepared on site.

Now the trustees have big dreams for their venture, Tracy says. They want it to become a community hub where people meet during the day and a function centre in the evenings for training courses and hosting meetings. The profits will assist the trust in its on-going community work.

"We have big dreams for this place and we are not quite sure where they will lead. But if we can make our own money from the café we can have a sustainable income without having to rely on grants.



Tracy Pirie (left) chats to staff supervisor Donna Stewart at Fresh Aroma.

It is getting harder and harder for church groups like us to get funding."

The Trust also runs two not-for-profit childcare centres and employs more than 40 people. It also runs the successful community dinners at the Kaiapoi Baptist Church on Thursdays. They were started when of the red zone was announced in Kaiapoi and attract up to 100 people each week.

Other community activities funded by the trust include a Thursday morning pre-school music programme and parenting teenager courses.

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Young People

Touchstone's roving reporter heads to radio

A young journalist who began her career writing for Touchstone has landed a job as a reporter with the nationwide news and talkback radio station Newstalk ZB.

Corazon (Cory) Miller began writing for Touchstone in 2008 and later went on to do a post graduate diploma in journalism from Auckland University of Technology.

"I did a nursing degree and was nursing full-time for a year before I decided to try journalism," Cory says. "I continued to work part-time as a nurse when I went to journalism school. That was a very busy year.

"In high school I enjoyed both science and the arts. In university I studied fine arts for a year before I did my nursing degree. I liked the people side of nursing but I did not like being in the hospital all day.

"I was always interested in journalism, maybe because my grandfather was a journalist for the Southland Times. I thought it would be a good way to touch on all the things I love - science, art and travel."

After she finished her journalism degree Cory worked freelance for the television programme Asia Down Under, which used to air on TV1.

Some of the items she prepared for Asia Down Under found their way into the pages of Touchstone, including a story on Young New Zealander of the Year Dr Divya Dhar and another on Lisa Ho, who set up an Auckland dance studio to fund a trust working with vulnerable children in Cambodia.

Cory no doubt has an affinity with Asian issues because her mother is from the Philippines.

"I grew up in Auckland. We lived in Morningside, I went to a Catholic primary school in Grey Lynn, and I attended Pitt Street Methodist Church as a girl," Cory says. "We later moved to Christchurch and I went to Villa Maria High School."

The Miller family attended both Methodist and Catholic Churches. Cory's parents, John and Leony, are very concerned about social justice issues and this continues to have a strong influence on her.

In 2011 Cory received a scholarship to take up a six-week internship with the English-language Indonesian newspaper The Jakarta Globe.

"I did some subediting for print and online. I also wrote some stories of my own, including one on a new law regarding foster children and another on an organisation helping street children."

Cory visited the Philippines a number of times when she was growing up, so it was not a big step to return there after she finished her stint in Indonesia. During her stay this time she was able to work as an intern for the Manila-based newspaper The Philippine Star.

Once again, some of the stories Cory wrote during her work in Jakarta and Manila were also published in Touchstone.

When she returned to New Zealand, Cory worked for a time on a business newspaper but her travels were not over yet.

She speaks Filipino and she studied French in high school. One of her goals was to learn to speak French better, so this year she spent five months living in France



Corazon (Cory) Miller

and studying the language.

Though she is now heading off into mainstream journalism Cory is not certain that is where she wants to end up long term.

"The need for advertising can shape what newspapers print. I want to be able to pursue some of the social justice issues that I am passionate about. Perhaps I will end up working in a communication and research role in an organisation like the Red Cross or the UN."

Kidz Korna!

WELCOME TO KIDZ KORNA FOR AUGUST

As I write this you will all be enjoying the first week of school holidays but by the time you read it you will be back at school!

I am having a holiday with my family in the country and as I look out of the window I can see the calves grazing, and new-born lambs gamboling in the paddock while the sun is shining.

My daughter has gone out to feed the hens and ducks and they are following her just like the rats followed the Pied Piper. It really does look funny!

It makes me think of the wonderful world God has given to us. Animals, plants, the sun, moon, stars and the whole universe - but most of all, our families and friends.




As we move toward spring, be thankful for God's beautiful world.

WORD SUBOKU


Enter letters into the squares so that every row, column and 3 x 2 box contains all the letters of 'flames'.

			A		
			M	S	
S				L	
	L				M
	A	E			
		F			



One World

For your Bookshelf



Author & illustrator: Michael Forman
 2011, Andersen Press, 32 pages

This is a beautifully illustrated picture book for young children from 4 years and up.

It tells the story of a young girl and her brother who visit a beach. They play and explore among the rock pools where they find seaweed, small fish, anemo nes and other tiny water creatures. Then they see a rusty old tin and a blob of oil.

Later they return to the pool and find that only the rusty tin and oil remain. They get some of their friends to help and they clean up the pool and find pebbles, shells and fish which they put into the pool.

This is a story that reminds us to care for our environment, a world given to us by God.

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

ON SCREEN

A film review by Steve Taylor



I confess to a sheltered childhood. Somehow the masked man and his cry of 'Hi-Ho, Silver! Away!' passed me by.

This is strange, given that the Lone Ranger occupies a significant place in contemporary popular culture, including 18 novels, 2956 radio episodes and 221 half-hour television episodes.

Come 2013, the Disney remake of The Lone Ranger is able to draw on an extensive cultural arsenal. But this is the 21st century. Thus the way we tell stories of cowboys and Indians is certainly open to a re-make.

Much of this film deals with stereotype. It begins with a child wandering a theme park. It is a clever plot device, inviting us to cross times and cultures through the eyes of a child.

As we do, we encounter a Western side show, read a sign that says 'noble savage', and find ourselves startled by the appearance of an elderly Tonto (Johnny Depp), with a story to share with us.

The Lone Ranger (Armie Hammer as John Reid) is also battling with stereotype. He is a young city lawyer returning to the 'wild West'. He is living in the shadow of

his older brother (James Badge Dale as Dan Reid), a real Ranger living on the dry and dusty borders between railroad expansion and Comanche lands.

In storytelling one way to deal with stereotype is through character development. Take for instance the character of Tonto. He is introduced as Indian, imprisoned both in sideshow and in a railway carriage with convicted outlaw Butch Cassidy (William Fichtner). Rapidly he becomes mystical saviour, escaping prison, then restoring an injured Lone Ranger from a Butch Cassidy ambush in which his older brother is tortured and killed.

As the plot twists, Tonto becomes village idiot, damaged as a child by the greed of Western imperialism.

All the time, the cultural gap is immense. In the original 1903 radio play, the character of Tonto was introduced so the Lone Ranger would have someone to talk. By 2013, Tonto is a window into a very different world.

In Comanche culture, knowledge is treasure, exchange is mutual, and communication is primarily symbolic. In wild Western culture, knowledge is commodified, exchange is earned through gun and greed, and communication is primarily verbal.

Except that Tonto is Johnny Depp, which cleverly makes obvious yet another stereotype, that of the audience. When we see Johnny Depp, we might be children but we are still expecting Captain Jack Sparrow, lawless buffoon from the Pirates of the Caribbean series. Who are we really seeing? What is the real story?

The answer, in The Lone Ranger, is partnership, a growing, and increasingly equal discovery of difference between cowboy and Indian. As those very first radio shows used to announce: 'a masked man and an Indian rode the plains, searching for truth and justice'.

All of which invites us to consider a final stereotype. The credits of Hollywood roll and Tonto walks away from the sideshow and into his land. Home for Comanche? Or empty desert, waiting to be colonised with greed by gun? One picture: Can it include two peoples? Or must cowboys always end up killing Indians?

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

The Major Prophets

During August the Lectionary readings for the Hebrew Scriptures sample the Major Prophets. The writings called Isaiah and Jeremiah, with 66 and 52 chapters, are the largest books in the Bible topped only by the Psalms.

It has long been realised that Isaiah is the work of at least three different 'Isaiahs' whereas Jeremiah was thought to be the work of one prophet and his scribe Baruch. However, this view has been challenged on the grounds that the book appears so disorganised in style and content, it is more likely to be representative of prophetic thought over a long period of time. Both the Major Prophets use poetic imagery.

Bible Challenge

Isaiah opens poetically with: 'the ass knowing its master's ___'	C	Is 1:3
God is frequently referred to as the ___ One of Israel	O	Is 1:4
God says, 'I have had ___ of burnt offerings...'	N	Is 1:11
Isaiah urges the people to ___ evil and do good	C	Is 1:17
Famous expression of Isaiah (3 words)	E	Is 6:5
Isaiah's lips were touched with a ___ coal	R	Is 6:6-7
Isaiah 5 begins as a love ___ from a woman	N	Is 5:1
The lover's garden was planted with ___ vines	I	Is 5:2
The poem speaks of God's '___ planting'	N	Is 5:7
Over indulgence in ___ drink is condemned	G	Is 5:11
A time foretold when 'the wolf shall dwell with the ___'	M	Is 11:6
'the ___ lie down with the kid'	A	Is 11:6
The <i>Book of Isaiah</i> is primarily about establishing	J	Is 42:3
Jeremiah was told to observe a ___ at work	O	Jer 18:2-6
He bought an ___ flask to show the elders and priests	R	Jer 19:1
Jeremiah is commonly called 'the ___ prophet'	P	Jer 13:17
Jeremiah names foreign leaders, including: the kings of	R	Jer 25:24
and also the ___ of Egypt	O	Je 25:19
The scattered will be gathered as 'a ___ keeps his flock'	P	Jer 31:10
Jeremiah's daughter ___ was the mother of King Zedekiah	H	Jer 52:1
Jeremiah urges those in exile to 'seek the ___ of the city'	E	Jer 29:7
And also to ___ there and not decrease	T	Jer 29:6
Jeremiah frequently calls God 'the Lord of ___'	S	Jer 31:35

Answers: crib, Holy, enough, cease, woe-is-me, burning, song, choice, pleasant, strong, lamb, leopard, justice, potter, earthen, weeping, Arabia, Pharaoh, shepherd, Hamlet, weftare, multiply, Hosts © RMS



Crosspower Ministries

From Page 1

In addition to its programmes that support young people, Crosspower has worked in the Otara community to counter the activities of gangs.

By engaging with young people Crosspower staff can also connect with families and events in the wider community.

Sully Paea says by knowing what is going on in the community his team can act when gangs try to establish themselves or drug houses are set up.

"We have a mobile unit and if we hear about negative activities we go in and set up the barbeque and bring out some games and equipment. We call it the gospel of the sausage because once the kids have something to eat they will tell you what is happening in their neighbourhood," Sully says.

"But we have a deeper strategy behind everything we do. As Jesus told us, our aim is to be the light of the world. When we see drugs or gangs, we try to be an example and get families and the community involved to stop it rather than wait for someone else or the police to deal with it."

Crosspower's strategy is simple: get involved in the community and let people know someone cares. By caring, giving, and nurturing, they aim to break down barriers and feelings of hopelessness in people's lives. The vision is to see a community changed for the better by acting out the love of Jesus Christ in our lives.



A Public Faith - How Followers of Christ Should Serve the Common Good

By Miroslav Volf
2011 Brazos Press, 174 pages
Reviewer: John Roberts

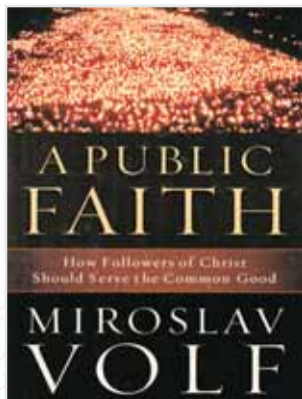
In this book Miroslav Volf identifies one of the most relevant and hotly contested subjects in our world today - the role of faith in public life.

In particular he seeks to chart a course between what he sees as two unhelpful extremes: "totalitarian saturation in public life with a single religion" and "secular exclusion of all religion from public life".

Volf writes from the conviction that the main contribution Christianity brings to the public arena is a vision of the common good, or human flourishing.

He sets out to explore three questions in this book: In what ways does the Christian faith malfunction in the contemporary world? What should be the main concern of Christ's followers when it comes to living well in the world today? How should Christ's followers go about realising their vision of living well in today's world in relation to other faiths and together with diverse people with whom they live under the roof of a single state?

Part 1 of the book explores malfunctions of faith and how they can be countered. Amongst the malfunctions Volf identifies



are the functional reduction of faith, idolatric substitution for faith, idleness of faith, and coerciveness of faith. He explores the idleness and coerciveness of faith in some detail, devoting a chapter to each.

In countering these malfunctions of faith Volf argues that it is important for Christians to keep focussed on God and a proper understanding of human flourishing.

He says we truly flourish when we love God with our whole being and when we love our neighbours as ourselves. Most malfunctions of faith, Volf believes, occur when we don't love God or our neighbours as we should. God, he says, is the secret of our flourishing as persons, cultures, and interdependent inhabitants of a single globe.

In Part 2 of the book Volf explores what it means for Christian communities to find themselves at the margins of social influence rather than the centre. In this context he seeks to reimagine the relation between the gospel and the multiple religious and non-religious cultures in contemporary societies.

His goal is to dispel the gloom and generate new hope for

Christian communities in the 21st century - a more modest and yet a more robust hope. Volf wants Christian communities to become more comfortable with being just one of many players, so that wherever they find themselves, they can promote human flourishing and the common good.

Volf sees the most constructive role of Christian communities as one of engagement to mend the world. To this end he encourages a sharing of the wisdom of all religions, and suggests that people of faith should practice 'hermeneutical hospitality' in regard to each other's sacred texts and exchange gifts as they do so.

Volf is a Professor of Systematic Theology at Yale Divinity School in the USA and Director of the Yale Centre for Faith and Culture. His book has its origins in a series of lectures and papers he was asked prepare and deliver. The texts of these were freshly edited for this book.

While the book has an academic edge, it will speak to readers who are interested in thoughtful, serious work about religious issues. It will be a significant resource for Christian communities seeking to work out for themselves what creative engagement with the world will look like in their context.

Review copy courtesy of Epworth Books.

No Longer the Same - Religious Others and the Liberation of Christian Theology

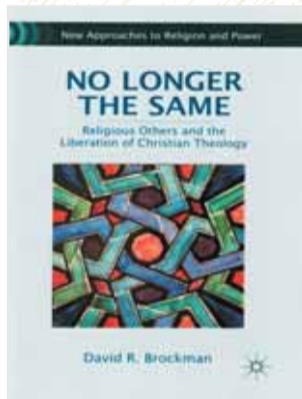
David Brockman
2011, Palgrave Macmillan, 195 pages
Reviewer: John Meredith

"For much of its two thousand year history, Christianity in the West has operated as if it were the only game in town." So begins this searching analysis how a church that has considered itself the sole possessor of valid religious truth has drawn religious boundaries and entrenched power.

Seizing on the words of Jesus as reported in John's gospel, 'No one comes to the Father but by me', a great weight of Christian theology has discounted venerable and sophisticated religious systems that envision the Ultimate in radically different ways.

Brockman argues that categories such as Christian or non-Christian carry inside/outside connotations, so he prefers to refer to those who are not Christian as religious others. Speaking from within the Christian tradition he recognises that categories such as Christian and non-Christian are not somehow given in the structure of the universe but are created by theological discourse.

By discourse he means the ideas and words used by theologians. Central to his argument is the conviction that



excluding the voices of religious others from theological conversation blinds Christian thought to aspects of its own character and of the nature of the God to whom it seeks to be faithful.

Examining the foundational work of Schleiermacher, and three 20th century Christian theologians, Barth, Lindbeck and Gutiérrez, Brockman concludes that in their affirmation of gospel insights, in one way or another, all of these theologians fail to take seriously the perspectives, texts, practices and experiences of religious others. Thus, he claims, they lose critical perspective and come to mistake their own constructs for divine truth.

In Brockman's view, this failure of perspective serves to institutionalise the power of the church.

Too often in history, Christian theology has been used to provide religious justification for the existing social order including patriarchy, racism, colonialism and other aspects of socio-political-economic oppression. Eurocentric theology has

distorted the work and witness of Christian mission, especially where the devotees of other religions have been regarded as heathen or pagan.

In the gospels, Brockman points out that Jesus is portrayed as breaking down barriers between people. In his conflict with the orthodox Jewish teachers of his day, Jesus was reminding them - and us - that God transcends religious structures and practices, even those that seem to have divine authority behind them.

If Christian discourse fails to recognise this, then it becomes trapped within itself. God can never be confined to what we consider to be true.

Much of this book is highly technical and the small print and close argument may be a disincentive to all but the keenest readers. There is little doubt, however, that Brockman's work serves as a reminder of the need for grace and humility in thinking and speaking of God, in relating to those who do not share our views and who approach life and faith from different perspectives.

Review copy courtesy of Epworth Books.

What would Jesus Read? Daily Devotions that Guided the Saviour

By Joe Amaral,
2012, FaithWords, 386 pages
Reviewer: Morven Sidal

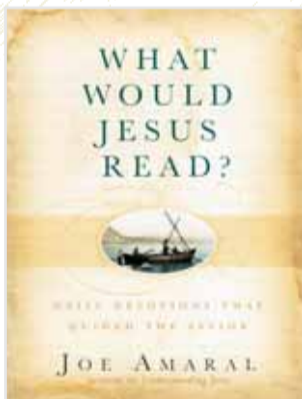
This book is described as giving the reader a new way to do daily devotions in conjunction with the Jewish calendar.

"Based on the Scripture readings and Hebrew teachings of the Bible that existed during Jesus' lifetime, these daily devotionals will bring you closer to Jesus than ever before."

Author Joe Amaral is an ordained minister based in Canada, and host and producer of a weekly television show filmed on location in Israel entitled First Century Foundations. His close work with the archaeological and religious community in Israel affords him a unique perspective and opportunity to gain insight into first-century life and culture.

In his preface Amaral describes how, during the exilic period in Babylon, there was no longer a physical place for the Jews to pray and even the sacred Scriptures were becoming scarce. Many of the biblical scrolls were lost or destroyed during the exile.

In an attempt to preserve the Scriptures, the rabbis divided up the biblical texts into weekly reading portions and distributed



them among the families of Israel. Each family became responsible for memorizing their assigned passage and then reading it in the synagogue every Sabbath.

Amaral says this system of reading is the basis for the story as found in Luke 4:16-17, "He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him."

This system is still in use today by Jews all over the world. Amaral has produced this book so that modern-day Christians have the opportunity to follow and practice the

same devotional system Jesus used.

The weekly readings are composed of two texts: one from the Torah and one from the Prophets. The reading cycle consists of 54 weekly readings for an annual total of 378 daily readings.

Amaral explains, "This devotional is purposely conversational in its style. Just imagine that we are sitting at a table with a small group and we are simply talking about the

texts together."

I have to admit that after reading the cover blurb and the preface, I eagerly adopted this book for my evening devotional time expecting something 'different', something 'deeper', a pre-Christianity 'spin' on the issues Jesus faced such as political oppression, gender discrimination, racial and ethnic tensions, economic corruption under the taxation system etc. My expectations were generally not fulfilled.

The stories may be Old Testament but Amaral's comments on them are about life in the modern world. And I was disappointed that the readings were one-verse 'texts' rather than portions of scripture that put the texts in a context. Of course one can always read 'around' the texts.

That being said, it is a well presented publication, a journey through the Old Testament without New Testament references, and with a strong emphasis on ancient and modern Jewish perspectives.

There are enough references to his personal experiences in modern-day Israel to keep one focused on the geographical setting in which Jesus might have read the ancient texts. A good addition to a devotional library.

<p>INEQUALITY A NEW ZEALAND CRISIS INEQUALITY A NEW ZEALAND CRISIS INEQUALITY A NEW ZEALAND CRISIS INEQUALITY A NEW ZEALAND CRISIS INEQUALITY A NEW ZEALAND CRISIS</p> <p>\$39.99*</p>	<p>Inequality: A New Zealand Crisis. Differences in income have grown faster here than in most other developed countries. Experts & lay people discuss where this is leading us.</p>	<p>PARABLES REMIX 18 SHORT FILMS BASED ON THE PARABLES OF JESUS</p> <p>DVD + book \$49.99*</p>	<p>Parables Remix: Study Guide and DVD package. 18 short films retell Jesus' parables as stories you can relate to, learn from and understand. For small groups, personal study or worship.</p>	<p>John Shelby Spong The Fourth Gospel: Tales of a Jewish Mystic</p> <p>Hbk \$39.99*</p>	<p>The Fourth Gospel John Shelby Spong argues that this last gospel to be written is a literary, interpretive retelling of the events in Jesus' life, not a literal historical account.</p>	<p>Dementia: What you need to know A guide for people with dementia, and their caregivers Dr Chris Perkins</p> <p>\$39.00*</p>	<p>Dementia: What You Need to Know: A Guide for People With Dementia, and Their Caregivers. NZ's Chris Perkins has revised & updated this key book.</p>	<p>Order now from Epworth BOOKS www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 *Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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Unsung Methodist Personalities

For more than a decade Rev Donald Phillipps has been working on a register of Methodist ministers who served the church in the 19th and first four decades of the 20th centuries. It encompasses all those who entered ministry or served as Home Missionaries before 1940.

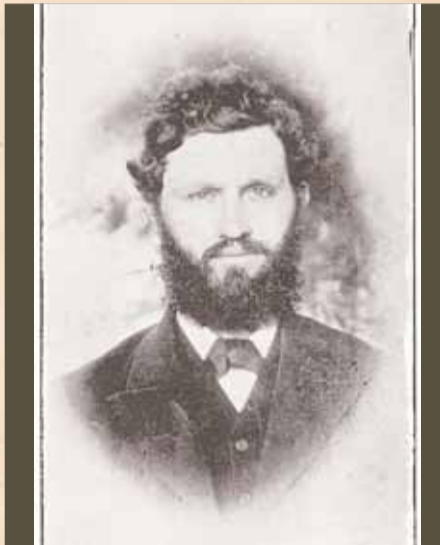
The register contains dates of births, marriages and deaths, as well as details about their education and parents' occupation - only information that is available in the public record. Nearly complete, the register will soon be available on-line.

Donald says in the course of compiling the register he came across

some remarkable characters, who played notable or uncommon roles in their congregations or communities. He has compiled a series of short biographies of some these for publication in Touchstone.

Donald says he has followed two themes in selecting who to profile: "One is to focus on all who served in ministry - whether for the whole of their working lives, or for just a year or two. After all, some of these who went into ministry with high hopes, found they were in the wrong place and made a career in other parts of society.

"The other is to pay attention to the role Home Missionaries played in our history. Though often treated as the poor relations of ordained ministers, the Home Missionaries, of whom, there were a few hundred overall, did a quite marvellous but often untold, job of maintaining distant country parishes, and suburban or small town Societies all over the country. Their archival records are often sketchy, but they had within their ranks some pretty remarkable men, and a woman or two."



John Hosking

In the stack-room of Dunedin Public Library is a book entitled 'The Elements of Christian Theology, Philosophy, Morals & History - Or Christianity Stated and Defended', published in Christchurch, 1894. The author was a Methodist minister, and the book may well have been the largest

book written in New Zealand at that time on such topics.

It is the work by what we now call a polymath. Hosking had an extraordinarily wide range of interests and the ambition to publicise them.

The subject matter in his book ranges from orthodox theology and biblical interpretation, through the life of John Wesley and the foundation of Methodism, to some quite quirky (by today's standards) summaries of the world of Darwinian evolution, the laws of chance, and human psychology.

The book is 565 pages long, and the copy I read doesn't appear to have been handled all that much! Nevertheless, it did, apparently, gain John Hosking a Doctor of Divinity degree in 1895, awarded by Shaw University and Barritt College, Raleigh, North Carolina.

Hosking was a Cornishman, the son of a farmer at Copperhouse. He was, by comparison with most of his ministerial colleagues, very well educated, having attended both Owen's College in Manchester, and the Victoria Park College, the teaching institution

of the United Methodist Free Church. He came out to Victoria in 1886, and spent five years in ministry in Australia, during which time he married Lucretia Walkley.

He then took up an appointment in Christchurch. He remained, however, a free spirit, retaining the more democratic emphases of Free Methodism.

In Christchurch he made a name for himself as the leader of Christians against the American con-man, Arthur Bently Worthington. Worthington had arrived in Christchurch in 1890 to establish a new religion, the Students of Truth. Hosking engaged in public debate with him and published a couple of books seeking to unmask the fraud.

Another of Hosking's debating opponents was William Whitehouse Collins, a 'free-thought' lecturer. Hosking also published other shorter works on Christian evidences, and on masculine morals. Morley described him as "a born polemic".

On the union of the UMFC with the Wesleyans, he was stationed at Hastings in 1896, and then at

Hamilton a year later. Hosking's time within Connexional Methodism came to an end when he stood for Parliament in the 1899 general election, a move that required his resignation from ministry.

However, he was at that same time, leading the formation of a breakaway Methodist body, called the Free Methodist Church of New Zealand. He became its first president, and was resident in Mt Eden 1900-1901. That church still stands at the corner of Mt Eden and Valley Roads.

Hosking returned to Australia and entered Congregational ministry - serving as pastor in Fitzroy, Melbourne from 1901 until about 1914. He spent a good deal of time during the war years, travelling and reporting on the war zones in France and Belgium. He visited Egypt, Turkey and Palestine, and lectured in the United States.

He returned to Australia and spent a year or so as pastor of a Baptist Chapel at Broken Hill, where he died on June 27th 1919.

Waimate turns a page and moves on



Past and present parishioners and presbyters gathered to mark the 125th anniversary but also the final service at St Paul's Waimate.

On June 2nd more than 100 past and present members gathered at St Paul's Church Waimate, to celebrate its proud heritage.

They celebrated the St Paul's 125th anniversary but sadly also recognised that this

was the final service to be conducted in St Paul's.

The church's seismic testing fell well short of the required standard so the congregation has found a new home in the chapel of the Salvation Army Citadel.

Co-Superintendent of the Central South Island Synod, Rev Andrew Donaldson led the service. Past presbyters of the parish and descendants of two of the original families were present and shared in the service.

The service focused on three main stories - the Manchesters, St Paul's Church, and the time of moving on.

Margaret MacCauley is a descendent of the Manchester family that was instrumental in establishing St Paul's, and she spoke of the early days of the congregation.

The other direct descendant at the service was Donald Hunt, and he was accompanied by his seeing eye dog, Nero. Donald's great-great-grandfather attended the current church's first service, held in June 1888.

Andrew acknowledged the gifts of the Waimate congregation and the role the church building has played as a place of prayer and enthusiastic singing. He also talked about turning the page and moving forward with our stories and precious memories.

As Christ's disciples we tell and re-tell the story of the Hebrews and the story of one particular Hebrew and his disciples through history.

The past presbyters who took part in the service were Ian MacLeod, who led the opening prayer, Ian Clarke who read from Ecclesiastes, and Shirley Ungemuth, who led the prayer of thanksgiving.

Forgotten Methodist Churches - the Wesleyan Mission Station chapel at Te Mahoe

METHODIST ARCHIVES

By Jo Smith

Cleared of its buildings, the site of the Wesleyan Mission Station at Te Mahoe near the settlement of Mokau on the South Waikato coast, is now marked only by a sign first erected by the New Zealand Historic Places Trust in 1974.

The Wesleyan Missionary Society had set up a mission station near the mouth of the Mokau River around 1841, but it was abandoned after a few years.

Rev John Whiteley persuaded the catechist Cort Schnackenberg to take charge of the Wesleyan Mission Station at Mokau in 1844. The mission station itself was re-located upstream to Te Mahoe on Maori land sometime around 1844-1846.

Schnackenberg built a two roomed house at Te Mahoe, which he described as "one [room] 12 ft by 12 ft serves as a sitting and working room, the other 12 x 8 as a bed, book, writing, and store room. They are both weatherboarded outside and rapued [raupo] and reed inside". He



Methodist archivist Jo Smith at the sign marking the Wesleyan Mission Station at Te Mahoe, near Mokau.

later extended it.

His self-sufficiency in keeping himself, his wife Amy, and the Maori students who lived with them is admirable. He had a vegetable garden of half a hectare, as well as planting wheat, oats, barley and corn, which he harvested.

Employing two Maori boys to cook and clean gave him time to erect sheds and fences to stop his herd of goats wandering. He had pigs, poultry

and milk to churn for butter.

As well as working to provide food, he travelled the area carrying the Gospel to the scattered Maori settlements in the area. He also set up a school for Maori at the mission station.

The location of the mission station was not the most convenient, despite being described by Amy Schnackenberg as "the finest place for a mission station that can be

imagined". It was a muddy walk at low tide to reach the closest village a mile away, or a trip on the Mokau River by canoe.

The exact date the chapel at the mission station was built is not clear. In 1851 Amy Schnackenberg mentions in a letter to her daughter that the house had been clad with raupo outside, the former boys room converted to a cookhouse and major repairs had been made to the chapel.

While Cort Schnackenberg had been away visiting villages, the roof had been replaced with nikau palm and cabbage tree leaves, the rotting posts replaced, and windows, tables and seats washed.

In 1858, Schnackenberg was ordained as a minister, and moved to Kawhia. Hone Eketone, his Maori assistant missionary, took over duties at the mission. Eketone died in 1862.

By 1862, the mission station was deserted. The schoolroom had been removed, the cottage stripped of raupo and the chapel unused.

Gradually since then, evidence of the wooden buildings has disappeared and the fruit trees that would have marked the site have died or been removed.

While a site record form exists for the mission station at Te Mahoe in the files of the New Zealand Archaeological Association, it seems no excavation has taken place. Mission archaeology is a relatively new field of interest in New Zealand, unlike other parts of the world.

A fascinating recent paper details the work that is still to be done on New Zealand mission station sites. For more information see Finding our recent past. Historical archaeology in New Zealand, New Zealand Archaeological Association monograph 29, 2013 which includes the paper "Mission archaeology in New Zealand" by Angela Middleton.



'Mataupusilisili e fanau mai ei le manava o puapuaga'

Tusia: Rev Paulo Ieli

1. Mataupu-ia-Keriso Faa-Amerika Latina:

O le Iesu Faasa'oloto (the Liberating Jesus) O le ala masani e suesue ai Iesu Keriso e le Mataupu-ia-Keriso FaaEuropa, o le tausisi lava i suesuega i le Tusi Paia ma le talafaasolopito o le taimi o Iesu; ma e mafu lava i mafaua faaalia. Peitai o le faiga faalotoifale o Amerika Latina e aga'i i galuega faatino (practical), ua saili ai e faailoa a'afiaga faapolotiki i le soifuuga ma le faatuatua o Iesu Keriso. O le ki i le faauigaga fou ua faosofia ai le toe fia saili i le Keriso, o le finagalo o Keriso ina ia faasaolotoina ma ia faaolaina tagata. O le tausaga e 1955 na amata ai ona lag_ lenei lagona, ma amata ai loa ona tau fa'aoaola le motumotu o le Mataupusili-fou lenei o le Liberal Theology-Mataupusilisili Fa'asa'oloto/Fa'aola.

O le mativa (poverty) i Amerika Latina ua fai ma mafua'aga faavae o le tupu mai o le Mataupu-silisili o le Saolotoga (Liberation Theology) o lo'o faamamafaina ai le taua o manaoga o tagata. O lona uiga o le Mataupu-silisili e tupuga mai o se vaega o le olaga pologa o tagata a o taumafai e foia le ola faapologaina ona o le mativa.

O le laasaga poo le galuega muamua o le auai lea i le tiga o tagata o lo'o faapologaina e le mativa; ma o le ola ina ai ma suesue atili i lea olaga faapologaina, e mapuna a'e ai le Mataupu-silisili. O lea Mataupusilisili e amata i galuega faatino, soso'o ai ma suesuega toto'a i ia galuega, ona toe faaauai foi lea i isi galuega ma faapena ai lava. (o i tonu lea e afua ai le Practical Theology-the starting point is the real issue, not the solution)

O le alii Amerika Latina o Jon Sobrino (Faimataupusilisili mai Spain-sa ia lu'iina le Ekalesia Katoliko e toe silasila toto'a I lana Mataupusilisili ina ia atagia ai le Keriso mo tagata lautele) ua manatu e ao lava ona ta'ua loa Iesu o le Faasaoloto (Liberator) O le ala lea o loo taliaina ai e tagata Amerika Latina le talalelei ia Iesu - ua aumaia e Iesu le saolotoga ma le faamoemoe mo i latou o pologa ma ua leai se faamoemoe ona o le mativa. Ua faamamafaina le Iesu o le talafaasolopito ma lana galuega faatino a o feagai ma tagata i lana talaiga. Na luitauna ai e Iesu taitai o le Lotu Iutaia o e na mita'i lo latou matata i le Atua a ua le aliali ai faiga amiotonu i o latou olaga faataitai.

Ua maitauna foi le eseese ua iai le fa'amamafa i le natura o Iesu. E foliga mai ua mafu le fa'amamafa i le itu tagata o Iesu ma ana galuega faatino e ono mafai ona papa'i lelei i se tulaga faa-saolotoga mo tagata o Amerika Latina. Ua fa'aalia manino lea lava tulaga i se saunoaga a se tasi foi alii Amerika Latina o Leonardo Boff e faapea, "ua tuuina i tatou e le Iesu o le talafaasolopito i se fesootaiga maumaututu ma lana polokalame o le faasaolotoga atoa ai ma faatinoga e ao ona faataunuuna ai" (Tusia i lana tusi o le Jesus Christ, Liberator, 1980)

Ua manino mai lava ua faamuamua e Boff le 'Iesu o le talafaasolopito' (historical Jesus) ae le o le 'Keriso o le faatuatua' (Christ of faith). O lona uiga ua faataua e Boff le Mataupu-ia-Keriso mai lalo (e pei ona a'oa'oina i mataupu a Wolfhart Pannenburg o se fai-mataupusili iloga mo tagata ola taotaomia) ae le o le Keriso o le talalelei poo le feau i le maluu ma le toetu. E ese mamao le uiga o 'sailiga mo le Iesu o le talafaasolopito' i le manatu o Boff ma lana vaega, mai le manatu lautele o i latou i Europa.

E saili le au Europa e auilili upu tonu

na saunoa iai Iesu atoa foi ma upu na tu'u e le Ekalesia i fofoga o Iesu. A o mea ia e le taua ia Boff ma i latou uma i Amerika Latina. E taua le saili poo le a tonu le uiga o le galuega faaola a Iesu i olaga o tagata o lo'o pologa i le mativa ma le le tagolima. O le ala lea o loo faapea ai upu a Boff, "o le Mataupusilisili a Europa e fesootai i le vaega muamua o le Malamalama-Fou, faamaonia i le li'o o mafauaiga, a o le Mataupu-silisili a Amerika Latina ua fesootai ma le vaega e lua: o le suiga o mea tutupu."

O le mea ia manino, o loo fai mataupu-silisili Boff ma i latou uma ua latou galulue faatasi mai totonu o le si'osi'omaga ma le lotoifale o Amerika Latina (where there is great poverty and suffering) ma ua faapea ai foi ona mafu i galuega faatino la latou mataupu-silisili. Aua foi o le saolotoga ia Iesu Keriso ua le na o se aoaoga taua e ao ona laugaina, a o se galuega e ao lava ona faatinoina. E ao lava i le tagata ua fia iloa Keriso ona mulimuli i le faatuatua i le Alii i taimi uma ma aso uma o lona olaga aua o le tulagalea e manaomia tatou te iloa ai le Atua.

E manatu Boff e le taua tele i tagata o Amerika Latina mataupu iloga i aoaoga a le Ekalesia e pei o le 'liua moni o le areto ma le uaina e avea ma tino moni ma toto moni o le Alii (Transubstantiation), 'o le itu Atua ma le itu tagata o Iesu Keriso', atoa ma isi, aua o ia mataupu e leai so latou aoga tele i le olaga mafatia o tagata ona o le mativa.

O le ala lea o le tafatasi o la latou vaai i le Mataupu-ia-Keriso i galuega na faia e Iesu i lana galuega faaola a o soifua o ia, e maua ai se ata faataitai o se faasaolotoga, ina ia mafai ona faatinoina i le taimi nei i olaga o tagata o lo'o mafatia. Le Iesu na faaalia i lona soifua le alofa le faatuatua e ala i galuega alofa na ia faia mo e matitiva ma puapuagatia. E tagai nei aoaoga i le Malo o le Atua oloo faailoa ai le foafoaga a le Atua o loo oono faatasi ai mea uma seia oo i le aso e faasaolotoina ai mai mea leaga oloo saisaitia ai - o mea tiga uma ma sauaga, o mea le amiotonu ma pi'opi'o, e oo lava i le oti.

2. Mataupu-ia-Keriso a Tagata-uli Amerika:

O le Iesu Uliuli (The Black Jesus) O le Mataupu-silisili Uliuli (Black Theology) o le taumafaiga a tagata uli o Amerika i Matu, ina ia faamatalaina le talalelei i le faaolotoga ia Iesu mai le si'osi'omaga o le soifuuga mafatia i faiga faailoga lanu ma faiga le amiotonu, ua taotaomia ai o latou olaga talu mai le 1800 e o'o mai lava i nei aso. E manatu le alii o James Cone, o se tasi o fai-mataupu-silisili iloga i tagata uli o Amerika, o Iesu Keriso o le faavae lea o faasaolotoga uma faale-tagata soifua. E faataunaia e tagata uli Amerika le itu tagata ma le itu Atua foi o Iesu Keriso e fai ma amataga o la latou faauigaga o le faasaolotoga. Ua vaia ai Iesu o se taiala e faamatalaina ai le tauiviga a tagata uli mo se saolotoga, ma o ia foi o le amataga o le faamoemoe mo i latou. O lona uiga o le taumafaiga a tagata uli mo se saolotoga ma faiga amiotonu ua talafeagai ma faamaonia ona o Iesu o le ua avea ma o latou lumanai, ma ua avea foi ma faavae o la latou tauiviga mo lo latou saolotoga.

E faataunaia e le Mataupu-silisili Uliuli le liutino tagata o le Atua e ala ia Iesu Keriso. E faamamafaina le talitonuga e lei fanau mai le Atua i le mafanafana o se maota tau tupu ina ua liutino tagata ia Iesu. I lona liutino tagata, ua filifili ai le Atua e avea o ia ma pologa. Ua afio ifo le Atua mai lona nofoalii mamalu ma filifili e

fanau mai i ni matua matitiva ma faatauvaa, ina ia ola ma oti foi o se tagata mativa ma saisaitia ina ia avatu i tagata uli o lo'o faapologaina le ola fou ma le faamoemoe ola.

Ua auililiina foi le galuega talai a Iesu ma iloa manino ai sa mau faatasi le Alii ma tagata tuulafoaina, teena ma inosia i le sosaiete. Ua faaalia ai se Atua e auai faatasi ma tagata mafatia ma faapologaina i sosaiete o tagata.

3. Mataupu-ia-Keriso FaaTama'ita'i:

O le Iesu Tama'ita'I (The Female Jesus) O le tulaga tamaloa o Iesu e tumau pea ona faia ma faafitauli I le tele o tina o le lalolagi. O lea tulaga ua vaai ai pea tagata i le itu tamaloa poo le tane e pito i lata i le atoaga o le natura faale-tagata nai lo le tamaitai. Ua faaleoina e Mary Daly (o se Faifilosefia ma o se Faimataupusiliili iloga i le Feminist Theology) lea faafitauli e faapea, "O le mafauaiga i se faaola tamaloa iloga ma tulagaese, o se tasi lea ala ua faamalosi ai pea le ola i se tulaga mauauluga (faamaualuga?) o tamaloloa."

Ua aga'i nei sailiiliga faamataupu-silisili a tina o le lalolagi ina ia mafai ona latou tautalatala i mataupu tau ia Iesu i se gagana e faailoa ai o latou uiga moni faaletagata. Fai mai le tamaitai o Rosemary R. Ruether (O se tina sa lalamua i le finauina o le aia tatau a tamaitai-i-she was an activist against oppression), "O le taiala taua o le mataupu-silisili a tamaitai o le faalauiloina lea o le 'ato'atoaga o le itu faale-tagata o tamaitai. Soo se mea na te teena, faaitiitia pe faaleaogaina le atoatoaga o le itu faale-tagata o tamaitai, o le a avea ma mea e leai sona taua faalefaaolotaga."

Ua faataunaia e tamaitai le tulaga taua o tamaitai i le galuega talai a Iesu a o soifua. Faata'ita'iga: Ioane 4 - le fafine Samaria. Ioane 8 - le fafine faitaaga. Luka 8: 1-3 - o fafine na feoa'i faatasi ma Iesu. Atoa lava ma isi vaega o lana galuega faaola e pei foi o le taua ia te ia o lona tina.

O le maluu ma le toetu manumalo o Iesu, o se faailoga vaai lava o le aofia o tagata uma ma mea uma i le galuega faaola a le Atua e pei ona ia faatinoina - e leai se faailoga tagata aua e tutusa tagata uma ia te ia. O faailoga ma uiga faataitai oloo faaalia i le Tusi Paia ae sa le faataunaia ona o le malosia o le vaaiga ma le faauigaga faa-tamaloa o le Tusi Paia, ua faapea ona faaalia manino. Mo se faataitai o le Sophia poo le Poto o le Atua ua faaalia ia Iesu Keriso. O nei taumafaiga uma e faamoemoe ia faaalia le aofia uma o tane ma tamaitai i le galuega faaola atoa foi ma le faaolotoga a le Atua ma ia see ese mai le faamamafa pitotasi o le itu tamaloa o Iesu. Ua faaaogaina e tamaitai mai soo se itu o le lalolagi mea o lo'o tutupu i o latou siomaga ma lotoifale e faamatalaina ai le uiga moni o Iesu Keriso. Faataitai o Mataupu-ia-Keriso Faa-Tamaitai (Feminist Christology):

- (a) Ua faamatalaina e Jacqueline Grant tina uli o Amerika o e ua afaina i faiga faaituau ma faailogalanu, e faapea ua latou faauigaina Iesu o se uo ma o lo latou Alii o le e auai mai e pologa ma mafatia faatasi ma i latou. Ona e au faatasi Iesu ma e pito I faatauvaa o tagata, o lea foi e auai faatasi ai o ia ma tamaitai uli i o latou puapuaga i aso uma, ma faamautuina lo latou taua, ma faatupuina le faamoemoe ola e tetea atu ai i faiga leaga uma ua faaitiitia ai le taua o tagata e pei o tamaitai.

- (e) I le lotoifale o Aferika, ua faauigaina ai e tina Iesu o se 'tagata sulufai' (refugee) poo se 'malo' (guest) i Aferika. Ua lagonaina ni sootaga loloto ma mafanafana o tamaitai Aferika ma Iesu Keriso. Ua latou saili e faapapai atu lo latou agalelei ia te ia ma ia faatonutonuina ai le olaga i se ala e mafai ona mafuta faatasi ai le aiga ma Iesu i sootaga mafanafana. Ua faapea foi ona latou vaai ia Iesu o se uo faamaoni ma lelei ua sau e faasaoloto ma faataua i latou o tamaitai.

- (i) Ua faailoa e Oo Chung Lee le tulaga oloo iai tamaitai o Asia ma o lo'o ia taua ai le taotaomia o tamaitai i nisi o aganuu faa-Korea. O lo'o ia faamamafaina ai le natura o le galuega faaola a Iesu e aofia ai mea uma ma e tutusa ai tagata uma. Ua faapea foi ona maua e tamaitai i le Agaga o Iesu fatu o le ola ae le o le oti, fatu o le faamoemoe ae le o le faanoanoa, fatu o le nofolelei ae le o maseiga, fatu o le faigauo ae le o le fefulituaa'i. Ua leo tetele mai iuleo o tamaitai a o tau saili i foliga faaola o Iesu Keriso e talafeagai ma taua lona uiga i o latou siomaga ma lotoifale. I nei taumafaiga uma ua atagia ai le mafu o a latou faauigaga i le itu tagata o Iesu Keriso. O le itu tagata o Iesu e fesootai ai lana galuega talai ma le natura ofaofatai ma le aofia ai o mea uma o lana talaiga ma lana faaolotaga. O le galuega talai oloo faatupuina ai le lagona o le taliaina ma le amanaiaina o tamaitai. Oloo faaalia foi e Iesu I lana galuega talai lona alofa laveai ma lona amanaiaina o le oi o tagata o lo'o faasinoinomia i tonu o sosaiete. Ae peitai ua le faaitiitia foi le taua o le itu Atua o Iesu Keriso au o le Agaga o le Atua oloo liligi tutusa ifo i luga o tagata uma - tamaitai ma alii.

O Mataupu-ia-Keriso ua tatou talanoaina mai itu eseese o le Lalolagi Lonatolu atoa foi ma.

Tamaitai ua amata mai la latou taumafaiga mai totonu lava o siomaga ma lotoifale o a latou aganuu ma talitonuga. E eseese uma siomaga ma lotoifale ma ua faapea ai ona eseese mataupu ma luitau oloo aafia ai faiga mataupusilisili. Ma ua faapea ai foi ona eseese foliga ma vaega o le galuega faaola a Keriso e faamamafaina ona o le talafeagai ma lea siomaga poo le lotoifale.

Mataupu-ia-Keriso Faa-Pasefika (Pacific Christology). O le taimini nei ua amata ona taumafai le au atamamai o le Pasefika e tulimata'i ma mafufu loloto i se foliga o se Keriso o le Pasefika e enaena lona pa'u ma uliuli migimigi lona lauulu, e ese mai le Keriso na o atu ma misionare e pa'epa'e ona foliga, manifinifi ona laugutu, lanumoana ona mata ma lanumumu lona lauulu.

Ua amata la ona aliali mai I tusitusiga faa-mataupu-silisili mai le tele o tagata lava o le Pasefika.

O le Mataupu-ia-Keriso FaaPasefika ua taumafai e saili ni foliga o Iesu Keriso e amanaia ai aganuu ma suiga tetele o le olaga o le Pasefika ona o le anoano o malosia eseese ua aafia ai le olaga o tagata. Ua faaaogaina i ia taumafaiga mea taua i aganuu, o mea o le siosiomaga e taua i le olaga i aso faisoo, e faamatalaina ai Iesu Keriso i se faauigaga talafeagai mo le Pasefika e faigofie ona malamalama ai tagata.

O lenei pepa, o se tasi o vaega o se pepa sa tapenaina e su'esu'e ai Failauga o le Matagaluega Papatoetoe 2013.

KO SISU PE KOE MAKATULIKI

Ne fakahoko he 'aho 12-14 'o Siulai 2013 ha 'apitanga 'a e Potungāue To'utupu Siasi Metotisi Tonga 'o Ellerslie, ki he Kemi Muriwai. Ko e taumu'a 'o e 'apitanga ni: Ko Sīsū pē ko e MAKATULIKI, 'Efeso 2:19-22. Ko e faka'amu 'a e ongo sēkelitali Heneli Hoglund mo Toloa Kakato ke toe paotoloaki mo tanumaki 'a e mo'ui fakalaumālie 'a e to'utupu 'Api ko Moia Mei He Eiki ke nau toe ofi ange ki he 'Eikí, koe'uhi koe lahi 'a e ngaahi palopalema 'oku fekuki mo e to'utupú 'i he ngaahi 'aho ni.

Ko e polokalama 'o e 'apitanga ni na'e fakalele ia 'e Faifekau 'Ahi'ahi 'Ilaisaane Langi 'i he 'aho Tokonaki. Na'a ne talanoa ki he to'utupú fekau'aki mo e mahu'inga 'a e "Ui 'a e 'Otuā ki ho'omou'ui". Pea mo 'ene tokanga makehe ki he fānau fefiné ki he ngaahi palopalema 'oku nau fekuki mo ia. Na'e fakaafe'i 'a Sione Tesimale mei he 'apisiasi Pulela'a, New Lynn pea tokoni ki ai mo e hoa e Faifekau 'Ahi'ahi ko Peni Langi kae 'uma'a 'a e Sēkelitali 'a e

Potungāue 'Evangelio 'a Moia Mei He 'Eiki, Siosiuā Fale, ke na tokoni'i mo poupu ki he fānau tangatá 'i ha ngaahi 'tsiu fekau'aki moe mo'ui 'a e talavou. 'I he hili 'a e ngaahi polokalama ko 'eni na'e fakahoko ai 'e he komiti Sipoti, Raymond Kaveinga, Mele Finau, Tevita Moeakiola mo Lesieli Samiu 'a e ngaahi polokalama fakamalohisino ke tokoni'i 'a e tafa'aki 'o e mo'ui lelei. Pea fakahoko leva he efiāfi ha malanga fakaului ne fakahoko pē 'e he Faifekau 'Ahi'ahi, ke tali 'e he ni'ihī te'eki ke nau tali 'a e 'Eikí, pea mo toe fakafo'ou 'a e kovinānite 'a kinautolu ne nau 'osi tali 'a e 'Eiki. Na'e lotu'i ai pē 'e he faifekau 'a e to'utupu ne nau fiema'u lotu mavahe ma'a kinautolu.

Ko e 'aho Sapate na'e fakahoko ai 'a e lotu hengihengi 'o tatakí 'e Lesieli Samiu ko e fefine lotu fehu'i mei he to'utupu. Pea fakahoko leva 'e he Pastor Geoff Wiklund 'a e malanga 'o e 'aho, ko 'ene kaveinga ko e "Making the dream work". Hili 'a e malanga 'a e faifekau ni na'a ne toe pole'i ai 'a e mo'ui 'a e to'utupu ni ke nau tali 'a e 'Eiki. Na'a ne lotu'i 'a e to'utupu pea mo

ha ni'ihī na'e fiema'u lotu fakafo'ituitui.

Ko e 'apitanga fakalaumālie pea fakafiefia eni ki he to'utupú, he na'e 'ikai ngata he'enau toe ofi ange ki he 'Eikí kā na'a nau toe vaofi ange mo vevahevahe'aki mo fetokoni'aki ki he ngaahi palopalema 'oku nau fe'ao faka'aho mo ia. Na'e lava ange 'a e Sēkelitali 'a e Siasi, 'Ilifeleti Samiu kae'uma'a hono hoa, Talamasina Samiu, 'o 'eva ange ke vakai e fanau mo e kau 'apitanga 'i he 'aho Tokonaki 13 'o Siulai 2013.

Ko e fokotu'utu'u mo e teuteu ki he 'apitanga ni ko e ngaue pē ia 'a e ongo sēkelitali mo e komiti ngāue 'a e Potungāue Talavou, Nau Finau, Fe'iloaki Tu'uholoaki, Lesieli Samiu, Finau Pole, Paea Vuna, Pakofe Kava pea mo e poupu 'a e Setuata 'Uha'one Metuisela mo e siasí hono kotoa. Na'e fa'a fakataha 'a e komiti ngāue ni mo e Faifekau 'Ahi'ahi, 'Ilaisaane Langi he uike 'e 3 ki mu'a he 'apitanga 'o lotu'i mo hūfia e ngāue ni.

Na'e 'ikai ke mei lava lelei 'a e 'apitanga ni 'o ka ne ta'e'oua 'a e kau mai 'a e 'Eiki

'i he ngaahi palani kotoa pe. Fakamālo ki he Setuatá mo e siasi Ellerslie Moia Mei He 'Eikí, ki he poupu mo e tokoni. Ka na'e 'ikai ho'omou tokoni he'ikai ke lava 'a e fakakaukau ni 'o fakahoko. Fakamalo atu ki he Faufekau 'Ahi'ahi, 'Ilaisaane Langi he tuku taimi ke tokoni mai ki he teuteu 'o e 'apitanga ni pea mo hono fakalele 'a e polokalama. Fakamalo kia Sione Tesimale mo Peni Langi he poupu mo e tokoni kotoa pe. Fakamalo kia Faifekau Geoff Wiklund, he neongo 'a e lahi hono fatongia ka na'a ne fakafaingamālie'i hono taimi ke lava mai 'o malanga ma'a kinautolu.

Fakamalo loto hounga'ia ki he ngaahi matu'a ne nau lava mai ke tokoni'i kinautolu he ngaahi me'a tokoni ki he 'apitanga ni, Toa'ila Kakato, Maleini Tu'uholoaki, Lola Palusa, Mele Manu, Luseane Fifita, Makitaline Pole, Sela Kava, Paula Pole mo Sione Keio Kava.

Ke fakafoki pē 'a e lāngilangi mo e ngeia ma'a e 'Eiki!

Tu'a 'ofa atu: Tu'ifua Finau



NGAAHI 'ATA MEI HE VAHEFONU TONGA O AOTEAROA 'A E POTUNGAUE LAUTOHI FAKA-SAPATE 13.07.2013



Ongo Taki Komiti Silapa, Solomone Mahe mo Kulutuma Tafuna mo e Kau 'Inisipekita, Moala Fale Fiotelisa Faletau, Makalita Leha, Kou'otinea - Fane Tu'ihā'angana, Pule Lautohi 'a Blenheim mo Dunedin, mo e Tokoni Pule Lautohi 'a Ellerslie, 'Ofeina'ehe Langi Fale.



Siu Kaufanga, 'Aisea Tupou, Minoneti Vehikite, Sesimani 'Ofahengae, Piliniuote Fifita, Palu Sina, mo 'Ana Manu.



Hoa Faifekau mo e kau fakafongā mei Tu'a 'Aokalani, Kau Sekelitali, Uila Pulu, Justin Fotofili, mo Keni Toili Latu



Konivina LFS, Loviana Lusaipau.



Taki Komiti LFS, Lea'aesola Vuna.

O K O O K O ' A S I O P A U

Fakataha Faka-Vahefonua Tonga O Aotearoa

Tatau mo e hā 'a e a'u 'a e ngaahi fāmili Tonga 'o e Siasi Metotisi Nu'u Sila, kā ko e Vahefonua O Aotearoa, ki he fakataha faka-Vahefonua faka'osi 'o e ta'u 2013. Neongo na'e 'ikai ke haohaoa 'a e fononga'angá, he na'e si'i totau 'a Faifekau Langi'ila Uasi mo e Fakafofonga Vahefonua mateaki ko si'i Vili Moa 'o e Siasi Manurewa, kā kuo ho'ata mai 'a e nonga mo e fiemālie 'i he Vahefonua lahi taha 'o e Siasi Metotisi, 'i hono tataki 'e he Laumālie Mā'oni'oni. Ke 'a e 'Otua ai pē 'a e Lāngilangi mo e Kolōlia.

Na'e kamata'aki 'a e Vahefonua fakafai'efekau ki he Vāhenga Ngāue Tokaima'ananga'. Na'e 'ikai ha faingata'a ke tautungaki ai 'a e alelea 'a e kau Palofitá, he 'oku mo'oni 'a e lea mei ngataí, na'e hao'uli e Siu 'a e kau Pisope he 'Oseni 'o e ta'e'iloa ko e kei fanāfotu 'a e 'ikavuká. Na'e fai pē si'onau fakamāmālohi 'e he káinga lotu pē 'o Tokaima'ananga pea koi a 'oku fai atu ai 'a e fakamālo lahi he fua fatongia poto, 'io, he ko e Kalauni 'oku hā mei mu'a, tau lova pē ki ai, he oku puli 'a e 'amui ko e 'ofa 'a e Otua.

Kamata 'a e fakataha 'o e 'aho Falaite ki Lotofale'ia he 8:30 pongipongi 'aki 'a e Polokalama ako mo e talatalai-fale ma'a e kau ngāue. Ko hono kaveinga: Ke 'ilo pea Tui mo Mo'ui'aki 'a e Tohitapu. Na'e fai 'a e ngaahi fakamatala mahu'inga 'aupito 'e he kau taukei he ngaahi mala'e kehekehe 'o e Siasi ki he ngaahi founga ngāue mo e fekau'aki 'a e Vahefonua Tonga mo e Connexional (Siasi lahi 'i NZ).

Ko e koloa foki 'o e fakataha ni, ko e lava mai 'a e Sēkelitali Lahi 'a e Siasi Uesiliana Tau'atāina 'o Tonga, Faifekau Dr Tevita Koloa'ia Havea, 'o fai hano fakamatala faka'auliliki 'o e tukufakaholo mai 'o e Ouau mo e to'onga lotu Faka-Kalisitiane 'oku tau kau mo tui ki ai. Na'e tokoni foki ki ai mo Faifekau Dr Nasili Vaka'uta mei he apiako Trinity. Na'e fakamahino 'e he Sekelitali Lahi, Faifekau Tevita Havea, ko e ngaahi founga mo e ngaahi ouau 'o 'etau lotu faka-Uesiliana, 'oku pau pē ke ngaue mo feliuaki ke hoa mo e taimi, tu'unga mo e feitu'u 'oku fakahoko ai 'a 'etau lotu. Na'a ne fakamālo foki ki he Vahefonua Tonga ki he ngāue lahi kuo lava ki hono fatu 'o e Ouau Fo'ou ki

he Ongō Sākalameniti Toputapu 'a e Siasí, pea ne kole ai pē ha'a ne ngofua ke ne ngaue'aki 'a e ouau fo'ou ni ha'a ne foki ki Tonga. Na'a ne fakamahino 'oku kakato kotoa 'a e ngaahi 'Elemeniti Toputapu 'o e 'Ohomohe 'a e 'Eiki 'i he Ouau Fo'ou ko eni kuo kamata ngāue'aki 'e he Vahefonua Tonga.

Na'e faka'osi 'a e 'aho mahu'inga ni 'aki ha Pō Hiva fakalaumālie. Na'e Sea mo tataki pē 'e he Faifekau Sea 'o e VTOA, Faifekau Setaita Kinahoi Veikune pea ko e toki me'a mālie 'a hono ngaahi lea, pehē ki hono kau hiva. Mau toki tuku kuo mau kamata faikapakau 'i he fiefia fakalangí.

Kamata 'a e pongipongi Tokonaki 'aki 'a e lotu 'e faifekau Dr Nasili Vaka'uta, pea hoko atu kia Faifekau Dr Tevita Koloa'ia Havea mo e kaveinga: Fekau'aki 'a Tonga mo Muli pea mo e Visione ki he kaha'u. Na'e fai mo e ngaahi fehu'i he matafuefue kae tali mai 'a e tōketā mei he moana, pea 'ofa pē na'e mahino ngofua ki he kau senitaile mama'o atu. Hoko ki he Vahefonua Kakato mo e komiti fakaiiki. Na'e fakama'opo'opo kuo

hilinga kekekele 'a e la'ā, ka na'e ngaholo pē 'a e mātukú ko e kumi ivi ki he ma'unga kelesi 'o e "apon-gipongi".

Mafoa e ata 'o e pongipongi Sāpate ne hā mo ongo ki langi taupotu 'a e hihuhiku le'o 'o e lotu hengihengi' na'e tataki 'e 'Akesa Taunga, hoa 'o e Faifekau Pule 'o Gisborne. Kamata 'a e Malanga mo e Sākalamēniti Faka-Vahefonua he taimi 12 ho'atā ne koloa'ia ai 'a e Vahefonua Tonga ko e tataki 'e he Sekelitali Lahi 'a e SUTT, Faifekau Dr Tevita Koloa'ia Havea.

He'ikai lava hano tānaki mo fakama'opo'opo 'a e fu'u koloa fakalangí ne hifoaki mei he Niuvakai. Lava mo e ouau Sākalamēniti 'oku faka'amua ke ngāue'aki 'e he kotoa 'o e VTOA. Faka'osi 'a e 'ahó ki fale'ilo mo hono ngaahi kelesi fe'ilongoaki. Ne fakaafe'i 'a Tokaima'ananga mo 'enau kau hiva (Lanumata) ki he Konifelenisi 'a e SUTT 'e he Sekelitali Lahi ki he ta'u fo'ou 2014 ki Vava'u. Ko ia ai 'oua toe fai ha nofo kae tali 'a e huá ke mālie.

Toki Hoko Atu. Siopau



Ki'i tahine solo mālie mo e Kau Hiva kuo fakaafe'i ki Vava'u



Ko e Faifekau Malanga he Sapate, Faifekau Dr Tevita Koloa'ia Havea.



Ko e tēpile 'ilo mo e kau Faifekau.

Kamata 'a e ngaahi Kātoanga Tukumou'i 'a e si'i kakai Tonga Metotisi 'o e Vahefonua Tonga O Aotearoa ki he 2013

Ko e kātoanga Misinale 'a e Vāhenga Ngāue Tokaima'anangá na'e fai he 'aho 21 Siulai 2013. Ko e Tangata Malangá ko e Faifekau Vaikoloa Kilikiti, pea ko 'ene kaveinga ko e: Fokotu'utu'u ke Tonu ho Ngafa kia Sīsū. Ko e veesi malanga ko e Luke 10:41-42 pea ko e Sea 'o e Kātoanga Misinale ko Tevita Fatongia Manumu'a, Tōtō atu hono tataki 'e he kau hiva Huli Mā'oni'oni 'a e ngaahi ouau hono kotoa 'o e 'ahó, pea ne tafe toulíki 'a

e ngāue 'a e Laumālie 'o e 'Otua 'o ongonā 'e he toko taha kotoa 'i hono fakamahino 'e he malangá hoto ngafa totonu ki hotau 'Eiki, 'oku fai 'i he feilaulau mo'ui.

Ko e Kātoanga fakafiefia mo fakamāfana mo'oni 'a e si'i kāingalotu ni, 'i he fepoupouaki 'a e ngaahi kupu kotoa pē 'o e Siasí, kae tautautefito ki he Sētuaata Lahi mo hono Tokoni, 'a Kaumavae Minoneti mo Vili Launga 'Ikani, pehē foki ki he Sēkelitali 'o e Siasí, 'a si'i Tupou

Seniola Williams pea mo e fakama'opo'opo 'e he'enau tauhi pa'anga 'a si'enau seniti 'e Meleane Nacagilevu. 'Ikai foki ke ngalo si'enau Faifekau Pule Tokoni, 'a Faifekau Holakitu'akolo Paea 'i he faka'uto'uta mo e poupu ki he fatongia kotoa pē 'o e 'aho. Tokolahi foki mo e kau toulekaleka 'oku nau ha'ofia 'a e Siasi ni 'o kei fai hono hūfia e ngaahi fatongia kotoa pē 'i tu'a mo lotu 'o e Siasi.

Ne fai foki hono talitali e Sea 'o

e Kātoanga ni, pehē ki he Kosipeli 'o e 'ahó, ki honau holo pē, pea na'e 'i ai pē foki mo e kau 'a'ahi atu ki ai. 'Ikai mahino pe ne nau tokoni ki he ngaahi peleti. Ko e kotoa 'o Misinale na'e \$206,550.00 pea ne ki'i faka'eke 'e Siopau 'o 'ilo ko e pa'anga talifaki 'oku Taha Miliona Tupu. 'Ikai ke ngofua ha nō. Malo mu'a 'a e ngāue lahi mo e 'ofa 'Otua 'oku tauhi 'e hono kau muiaki 'ihe fononga'anga ni.

Toki Hoko Atu, Siopau.



Tēpile' Ilo: Sea mo e Faifekau.



Tangata Malanga: Faifekau Vaikoloa Kilikiti (Faifekau Pule).



Sea 'o e Katoanga: Tevita Fatongia Manumu'a