

# TOUCHSTONE

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



Rev Dr Tevita Havea was re-elected general secretary of the Free Wesleyan Church of Tonga.

## Tongan Methodists in good heart despite obstacles

By Cory Miller

**T**rusted leadership, an opportunity to share in fellowship, and great food, dancing and singing greeted this year's participants of the 91st Conference of the Tongan Free Wesleyan Church.

Nearly 2,000 Methodists from across the world attended the week-long conference on the kingdom's northern island of Vava'u at the end of June.

Among the contingents were Methodist Church of New Zealand president and vice president Rev Rex Nathan and Jan Tasker. They were joined by nearly 400 representatives from MCNZ's Vahefonua Tonga.

The theme of this year's Conference was 'Holy Spirit

revive our church again', and it was reinforced by King Tupou VI in his opening address.

Rex says the king urged church leaders to set an example and to promote a healthier lifestyle, in order to improve the country's adverse health statistics.

"The focus was on encouraging people to exercise and eat healthy," Rex says.

Jan says, as well as shining this spotlight on the church's physical health there was also talk of its spiritual health.

"They talked a lot about the health but also about how to draw people into the church so that it could continue to grow."

Another hot topic on the agenda was the issue of the rebuilding of the cyclone-ravaged Ha'apai Islands.

Rex says little progress has been made towards rebuilding the infrastructure and churches that were left significantly damaged following the tropical

cyclone that hit the region earlier this year.

Official reports shortly after Cyclone Ian hit showed that some 80 percent of family properties and 90 percent of church buildings had been destroyed on the Ha'apai group's main island - damage that is yet to be repaired.

Vahefonua Tonga secretary Edwin Talakai says while some \$235,000 was raised during the Conference to help with the rebuild more is still needed. He says Vahefonua Tonga also raised \$50,000 in New Zealand for the Ha'apai rebuild and Rex presented this to the Free Wesleyan Church.

Rex says despite the efforts of many countries the rebuild has stalled. "Major funding is still needed for building supplies. Until they receive this little progress can be made."

Jan reiterates his point saying support from the wider church and community is still needed to

help those on the Ha'apai islands to pick up the pieces.

Both are calling for the New Zealand Methodist Church to do more to help where it can.

But while the ongoing issue of these islands in the kingdom's north was never far from the agenda, those in attendance also spoke of the positive vibe at the conference.

With some 16 choirs, including two from the Otara and Onehunga Tongan congregations, the conference was a festive affair that offered a mix of both business and pleasure.

"The hospitality and friendliness of the people were an absolute delight," Rex says. "A highlight for us was to be seated for meals at the same table as the royal family who were so easy to have conversations with. Meals were plentiful and catered for by people from the villages and some close outlying islands."

Rex also commented on what

he saw as a more effective working within the Tongan church, combined with a feeling of confidence in the church leadership.

At this year's conference voting resulted in the incumbent Free Wesleyan Church of Tonga president Rev Finau Ahio and general secretary Rev Dr Tevita Havea being re-elected to their posts.

"It seems they have shown strong leadership and conference members have the confidence in their continuing to lead the Church," Rex says.

"The church community seems to have more confidence in their abilities. This was reflected in the efficacy of the conference. There was a positive hopeful vibe, despite the challenges that still exist in Tonga."

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# Gospel MANIFESTO 2014

## Inequality costs everyone

By Rodney Routledge

*The Gospels make it abundantly clear that Jesus had harsh things to say about those who acquired great wealth at the expense of the least well off. Ignorance and turning a blind eye to the desperate plight of the poor was not an acceptable excuse.*

At best careful prudent responsible stewardship of one's gifted wealth was paramount for Jesus. At worst, he made it clear that wealth was a stumbling block for those seeking to join him in bringing in the Kingdom of God.

This same structural inequality strikes at the very core of social well-being today. The concentration of wealth in the hands of fewer people presents a major threat to just political and economic systems.

A recent Oxfam report notes that a mere 85 people control the same amount of wealth as half the world's population. "That is 85 people compared with 3.5 billion".

What's worse is that it appears totally beyond the capacity of the world's richest nations to stop rising inequality. In fact seven out of 10 people in the world live in countries where economic inequality has increased in the past 30 years.

New Zealand is one of these countries where wealthy elites have co-opted political power to rig the economic game, undermine democracy and entrench inequality.

As author Max Rushbrooke notes

- New Zealand now has the widest income gaps since detailed records began in the early 1980s.
- From the mid-1980s to the mid-2000s, the gap between rich and the rest has widened faster in New Zealand than in any other developed country.
- The average household in the top 10 percent of New Zealand has nine times the income of one in the bottom 10 percent.
- The top 1 percent of adults own 16 percent of the country's total wealth, while the bottom half put together have just over 5 percent.

A consequence of this situation is that New Zealand children are more likely to be poor, feel unsafe and be unwell than children in most other developed countries. Added to this is the troubling statistic that disproportionate numbers of Maori and Pacific people live below the poverty line.

Sadly New Zealand will remain gridlocked in this economic disparity because it is not in the interests of the powerful

elite to address the unjust inequality that perpetuates their advantages.

In fact, they continue to exacerbate it. For example, they seek to further liberalise labour laws to the detriment of waged workers, and engage in beneficiary bashing by making it possible to prosecute partners of defrauding beneficiaries.

This inequality is compounded because capitalist societies create growth without jobs by investing in technology to make waged workers redundant. This further concentrates wealth into fewer and fewer hands and it is underpinned by financial deregulation, unregulated monopolies, tax evasion and excessive chief executive salaries.

But we don't have to accept that this is the way the system should work. A Christian response requires action, beginning with examining ourselves and our lifestyles, priorities and commitments, and then lobbying our national church leaders to follow the lead of Pope Francis in addressing gross inequality.

We can support Oxfam's Reports that challenges the World Economic Forum, to stop growing inequality. Oxfam wants world economic and political leaders to pledge they will:

- Not dodge taxes in their own countries or in countries where they invest by using tax havens;
- Not use their wealth to undermine the democratic will of their fellow citizens;
- Make public all their investments in companies and trusts;
- Support progressive taxation on wealth and income;
- Challenge governments to use tax revenue for healthcare, education and social protection;
- Provide a living wage in all the companies they own or control.

Gross inequality was rampant in Jesus' time but he did not shirk from challenging those who created it and the cancerous impact it had on society.

Today gross inequality is increasing social tensions and increasing the risk of social breakdown. May we, who profess to be part of a Christian church, walk in the footsteps of Jesus by making an uncompromising response to the crippling challenge of inequality, which costs everyone especially those on the lowest incomes.

Rev Rodney Routledge is a minister, community development worker and former lecturer at Canterbury University.

## Nelson church rolls up sleeves for community groups

*When Nelson, Marlborough, West Coast Synod held its school of theology in March, its focus was on inequality, politics and the Church.*

Those who attended were left with the challenge to use what they had learnt within their own parishes.

Brian Kendrick from the St John's in the City in Nelson says his parish chose to strengthen its ties with community organisations such as the Victory Community Health Centre and Refugee Services who are already working among the economically disadvantaged.

"We offered to assist them in appropriate and affordable ways," Brian says.

"We have a small team assisting at Auckland Point Primary School and Kindergarten. They provide breakfasts, listen to students read, repair toys, knit warmies for the children and for the babies of the teenage mothers attending a special class for young mums.

"This year, we also provided a team to assist the Victory Community Centre when they hosted a special Matariki function. This provides a very positive focus for the community which would be easily the most ethnically diverse and economically challenged in Nelson."

More than 700 people attended the Victory Centre's festival of music and entertainment, much of it provided by the school and various local cultural groups. A hangi meal was also served at \$2 per head.

Brian says St John's knitting group 'Nattering Knitters' provided covers for 33 hot water bottles for the refugees already under the care of the Victory Community



From left: Brian Kendrick, Refugee Services manager Sui Ting Cinzan and Rev David Poultney with pillows for refugees settling in Nelson. Photos courtesy of Nelson Mail.

Centre. The hot water bottles were purchased at a special price arranged with The Warehouse, who again assisted us with a further 30 for new refugees coming into Nelson this winter.

"We gave these to Refugee Service. When we asked them what other assistance they needed, they indicated new pillows for the newly arriving refugees and again, The Warehouse helped with a price for pillows and cases.

"Our deal is that The Warehouse gives us a special price, and the members of the St John's congregation purchase according to their ability, and the goods then go to the organisation that needs them. This is a real win-win for all."

## Fair Trade - choose it, bake it, share it

*Christian World Service is encouraging keen bakers to participate in The Big Fair Bake, which runs from 1-17 August.*

Launched last year by Fairtrade ANZ and Trade Aid the baking contest aims to showcase the wide range of fair trade ingredients available.

CWS is pleased to support this campaign to highlight the difference that fair trade can make in improving the lives of small producers, their families and workers.

"Church people are famous for their baking. Here is a chance to share that enthusiasm with the wider community and win some great prizes," says CWS national director Pauline McKay.

CWS is one of four member organisations of Fairtrade ANZ, responsible for the Fairtrade label in Australia and New Zealand and has supplied two recipes to the competition website: [www.bigfairbake.org.nz](http://www.bigfairbake.org.nz).

Aspiring bakers need to select at least two fair trade ingredients carrying the Fairtrade Mark or bought from Trade Aid. Available ingredients include chocolate, bananas, tea, sugar, dried fruit and nuts. Entry details are available on the website.

Entrants need to supply a recipe and photo as well as say why they chose to bake fair.

Entries will be judged by celebrity New Zealand judges including Kim Evans of Little and Friday cafes, and Steven Logan co-founder of Wellington

restaurant Logan Brown.

The winning baker will win a KitchenAid mixer and other prizes from Milly's Kitchen Store while the runner-up will win a two hour master class with Logan Brown's head pastry chef followed by lunch at the award winning restaurant. There are five hampers to give away to other winners.



### Ministry opportunity in Te Aroha

*The Te Aroha Co-operating Parish is offering a half-time (50%) ministry position for a nationally ordained minister.*

#### We are:

A mostly older congregation who are active, welcoming, community focussed, and always looking for new ways to honour God, and serve Jesus Christ.

#### We have:

A great worship centre  
Modern facilities  
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A supportive lay ministry team

Phone David Balchin (07) 863 8604  
[davidjbalchin@gmail.com](mailto:davidjbalchin@gmail.com)

### Wesley College

## 170 Year Reunion

12-14 September, 2014

Staff, former students, parents welcome.

Further details at [www.wcosa.co.nz](http://www.wcosa.co.nz)  
Or from Ngaire Lepper, 2 Awanui Pl, Matamata



### Methodist Trust Association

#### Results to 30 June 2014

	6 Mths to 31/12/13	12 Mths to 30/6/14
Income Fund	5.52%	5.57%
Growth and Income Fund	4.07%	4.53%

Income Distributions for the quarter totalled \$3,676,439.

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

Established for the secure investment of the Church's funds.



People from a broad range of faiths came together to share their similarities and differences at the National Interfaith Forum.

## Interfaith Forum chance to connect and reflect

By Hilaire Campbell

*Unity in diversity was the theme of the Aotearoa New Zealand National Interfaith Forum held in Dunedin at the end of June.*

Those attending the Forum came from a range of faiths, including Judaism, Buddhism, Islam, Baha'i and various Christian denominations. And speakers addressed a range of topics including how to promote interfaith harmony in NZ and overseas and environmental issues.

Among the highlights of the Forum was signing the hymn 'Hold hands, people of faith', which Colin Gibson wrote specifically for the forum. See sidebar.

Evolution was at the core of Rev Dr Rod Mitchell's presentation on interfaith harmony. Evolution is an emotive subject, Rod says, but it's part of a new spirituality that must emerge if we're going to live peacefully.

Rod says his faith journey took a new turn when he encountered the Dalai Lama

and other religious leaders at a Parliament of World's Religions. Instead of feeling overwhelmed by big issues such as climate change, he began to take a longer view.

"If we want to rise above our problems, we have to embrace a new sense of God's creativity that we can be part of. Instead of starting and stopping with the Bible, our spirituality has to reach back to before the Big Bang."

If we take this perspective, we'll happily get out of bed in the morning, Rod says. He is personally enjoying writing hymns and working on a new lectionary about the Big Bang.

"I encourage any Interfaith Forum efforts to better ourselves," he says, "but we have to reshape how we think and what our faith has to contribute. My dilemma is that we have this peculiar in-house language that prevents us from driving our faith deeper. We can't be polite while the world burns."

Dianne Downward attended the Forum

as the president of Christchurch's Interfaith Council. "For me the Forum was about building relationships and being free to express different ideas. It's surprising how many views of Jesus there are," she says.

Dianne is interested in science and attended a workshop on how science fits with religion. She sees the Forum as a valuable tool for helping us to become bigger people and bringing us closer to God.

Rev Siosifa Pole came to the Forum to observe and evaluate. He left full of optimism for the future.

As superintendent of Dunedin Methodist Parish, Siosifa says he listens and talks to people from other faiths. "Some people are afraid of coming together for fear of argument or exploitation. But every faith at the Forum showed compassion and a desire to work for peace."

Siosifa believes that finding common ground is one way that faith communities can have an impact on world conflict.

"We need to understand other religions and see our differences as strengths. Diversity doesn't lessen our ability to work together on the big issues."

At the Forum Siosifa met a Mormon representative who had worked with other church groups in Tonga to help deprived families. "Their common concern is an example of how different faiths can work together."

He was heartened by young people at the Forum who shared their faith journeys with such courage. "They are the carriers of interfaith dialogue into the future."

Siosifa believes in the value of Forums. "They make it okay for Christians to open up to other faith communities, and the more we do this the better. We diverge on our idea of one divine being but we share His compassion and caring."

(See page 14)

## Believers of the world unite

By Paul Titus

*Among the speakers at the National Interfaith Forum was Rev Lord Leslie Griffiths, superintendent at Wesley Chapel, London and a life peer in the British House of Lords.*

Lord Leslie says his message to the Forum was "believers of the world unite" and use our shared values as a force for good in the world.

"My talk was a deliberate evocation of the Communist Manifesto, which was written at a time of unease and distress for the working people of Europe. Today all religions have allowed their negative, regressive elements to grab the headlines so most people do not really know what faith is all about.

"Religious people constantly perform selfless acts of neighbourliness and ministry that contribute to making a good society but it counts for nothing when the latest headlines are full of outrages committed by fundamentalists."

The result is that the loudest religious voices in the public domain are conservative and this shapes the secular world's image of Christianity and other faiths.

"Religious people have to deal with the regressive elements among their own



Rev Lord Leslie Griffiths

numbers. We also have to get out of our own spaces, reach across to other religions and create more fellowship," he says.

The ultimate point is to get beyond just creating nice feelings to make positive things happen.

Lord Leslie has lots of experience working in multi-cultural and inter-faith situations. Wesley Chapel is in the heart of London and the congregation that worships there is made up of 55 different nationalities.

He says this diversity gives the Wesley Chapel congregation a sense of vibrancy, excitement and energy.

"We are an outward facing congregation. I am the chair of an

educational foundation that runs two secondary schools and my colleague Rev Jennifer Potter chairs a primary school board.

"The membership of our congregation has grown from 200 to 450 people. We have 25 young people in a university education scholarship scheme and we have a social network of 80 young adults," Lord Leslie says.

Wesley Chapel also participates in an interfaith forum established in the London borough of Islington

to promote community action, and Lord Leslie is part of an inter-religious group in the British Parliament.

"Our parliamentary group is also trying to unite people of faith. We have a faith agenda but we are not proselytisers. Rather we are people who believe and want to make our presence and our values felt."

Lord Leslie sits with the Labour caucus in the House of Lords. He says religion and politics cannot be separated.

"We Christians say God took the world so seriously that he made himself vulnerable in it through his son Jesus Christ. If God loves the world and takes it seriously, then so must we as the Church."

## Hold hands, people of faith

By Colin Gibson

*Hold hands, people of faith,  
Sister and brother,  
Hands of the world reaching out,  
One to another,  
All of us seeking in our own way  
The One to whom we pray.*

*Chorus:  
Lotus, light and wind and flame,  
Spoken word, unspoken name,  
Life and way, O sacred sound,  
Purest love, our being's ground,  
Alpha, Omega, our end,  
Ever-present loving friend!*

*Hold minds, people of faith,  
Seek to discover,  
Minds of the world reaching out,  
Shall we uncover,  
All of us seeking in our own way,  
The truth for which we pray.*

*Hold souls, people of faith,  
One to another,  
Soul of the world, binding us all,  
Each to the other,  
All of us seeking in our own way  
Your unity this day.*

A PDF of the full score as a choral work or in hymn format for congregation use is available. Email [colin.gibson@clear.net.nz](mailto:colin.gibson@clear.net.nz). Hard copies are available for a small charge to cover costs.

## All churches for all things

The May e-Messenger of the NZ Methodist Church noted that the church is part of a 12 member 'All Churches' group that works on behalf of members "in matters relating to tax, legislative compliance and insurance".

That's admirable, and as the communication notes, "an excellent example of working ecumenically".

But this example begs the question as to why if 12 churches can work together on the complex areas of tax, legislative compliance

and insurance, they can't also work together on the far more straight forward issues of shared property, shared administration, shared communication and therefore more shared resources for outreach, advocacy and discipling?

Then, instead of being just the 'All Churches' group on some things, we could become the 'All Churches for All Things' and in the process truly fulfil the call of Jesus "that they may all become one." (John 17:21).

Brian Turner, Christchurch

## Recommended read

To the editor,

Readers of Shadrack Davids' letter (The core of Jesus' message) in the April edition of Touchstone would benefit from Bob Robinson's recent book Jesus and the Religions (Cascade Books).

A broad range of scholars - from Paul Trebilco to Harvey Cox - recommend this book. The author is a Christchurch lecturer and expert on relations with Hindus, who explores Jesus' encounters with Gentiles and Samaritans.

Ren Kempthorne, Nelson

## PUBLIC ISSUES NETWORK

# What can the Church do about climate change?



*Methodist Conference 2013 decided that this year synods, parishes and other church groups should consider the Methodist position on global warming and the benefits of a low carbon economy, and practical steps we can take.*

Climate change is about pollution. It is caused by burning fossil fuels, especially oil and coal, and discharging CO2 and other greenhouse gases into the air. CO2 is trapped in the atmosphere and warms the earth's surface. Warming has a cascade effect on the atmosphere that is destabilising the global climate.

Climate change means more extreme storms and floods. Food crops will be destroyed. People will not be able to live in their traditional places, especially Pacific peoples. Poorer people are most vulnerable.

Scientists warn that 2 degrees warming is the limit for life on earth as we know it. We are heading for 4 degrees at current levels of fossil fuel use.

New Zealand has weak climate policies. On an international ranking for safety and preparation for climate change New Zealand is 72 out of 116 countries. Our hydroelectricity and forestry hide the reality that New Zealand's carbon emissions are increasing because of our agriculture emissions and lack of planning.

Practical actions are imperative! At the same time, this is a great opportunity. Our responses to the climate can refresh our relationship with the earth as the living creation we are part of. How can the church take a lead in reducing carbon emissions?

### Questions we can ask:

- What are our values about the earth and planet? What is our role and purpose as people of God and earth which sustains our lives?

- What are the consequences of our actions?
- How do we act in fairness across generations and for social justice, given our over-use of nature (water, soils, forests, fish) now, and the greater impacts on poorer people?

### Practical possibilities:

- Procurement policies for the Connexion and parishes could include recycled materials, or products and services that use renewable energy.
- PAC funds could be used to subsidise renewable energy such as solar panels, wind mills, and rain water tanks in parishes.
- We could develop a template for church re-builds and new builds that include renewable energy systems such as passive solar, low carbon-emitting materials.
- Should the Methodist Church disinvest from high polluting industries?

### How is your Parish doing?

What could your parish do to promote clean energy if support were available? For example: solar panels, insulation, or water storage.

Should we have Conference every two years to save travel? What would we gain and lose by making this change?

Government climate policy has to change. Should we make climate an election priority?

Public Issues and the Methodist Trust Association will report to Conference in 2014. Send your ideas before 10th August.

Contact Betsan Martin [betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz) / 04 473 2627 or Greg Wright [gregw@methodist.org.nz](mailto:gregw@methodist.org.nz) / 03 366 6049.

Further resources on the Public Issues Network pages of the Methodist Church website ([www.methodist.org.nz](http://www.methodist.org.nz)).



Anti-bully pulpit

## FROM THE BACKYARD

# On staying still and moving

Gillian Watkin

*Every winter is different and this year, while Hawkes Bay has missed the rains and storms of other parts of the country, it has been bitterly cold.*

We were lying in bed one cold morning, waiting for the sun to come up. There were cups of tea at our sides, newspaper spread out across the bed. The sun light came through the end window. At this time of the year the sun is low in the sky but it was bright enough to shine directly onto our faces. After a short time, however, it had moved to the other side of the bed.

I suddenly saw in a profound moment that it was, of course, the earth that was moving and realised how fast and how far we travelled in such a short space of time. For the first time in my life I sensed the speed of mother earth flying through space.

We live in a place where it is possible to see across the plains the wide curve of the earth. I have watched as ships appear slowly over the edge of the horizon but this was different. It was the sense of movement. It isn't the sun but our home on the move.

While we know in our heads the science of the galaxy, or parts thereof, our language and talk of the sun moving says otherwise.

All the science in the world cannot prepare us for the mystic moments when our knowing will be changed forever. The Celtic people talked of

thin places, places where the gap between heaven and earth was very small, places where you could experience the Divine.

Esther de Waal writes in *Every Earthly Blessing* "the Celtic approach to God opens up the world in which nothing is too common to be exalted and nothing is so exalted that it cannot be made common." We live in a world where no place is far away and every place is accessible, if not in person in the familiarity of photos and Internet.

Usually the cost of travelling holds us back but, just as the Celtic people found God within the ordinary, so can we. While money is touted as the most important resource in society, to me time is a far greater treasure, a pearl of great value.

Time is allotted in due measure, connected and aligned to the sun, the stars and the planets. If we are open to grace, we come to an understanding of the connectedness of all things, body, mind, heart and spirit. The spirit of us defines our approach to life and its experiences. As we now have access to so much information we start to turn off and use that which is closest to us as an antidote to information overload.

Jesus said those who have ears will hear - those with imagination and a quiet readiness to learn will hear and see the wonders of God and the mysteries of the universe. They are waiting for our delight if only we have the time.



## Holy Spirit revive our church By President Rex Nathan.

*The theme for the Free Wesleyan Church of Tonga Conference that Jan and I attended in June was 'Holy Spirit, Revive our Church again'.*

Free Wesleyan Church general secretary Rev Dr Tevita Havea asked me to speak on the topic 'revival' in relation to the Methodist concept of 'do no harm'.

To talk about doing no harm in the Methodist context, we have to look back at John Wesley's themes, his experiences and especially his theology and what he reckoned he needed his people to do to change the world his followers in his time.

The Wesleyan movement is a prime example of the creative force that takes place when three simple rules are adopted as a way to live.

In 1743, John and Charles Wesley issued a document known as 'The Nature, Design, and the General Rules of the United Societies'.

The Wesleys wrote that there is a single

condition for people to enter the United Societies: the desire to flee from the wrath to come and be saved from our sins. To live out this desire the members of the Societies should follow these three rules:

"Firstly by doing no harm, by avoiding evil of every kind, especially that which is most generally practised...

"Secondly by doing good, by being in every kind merciful after their power, as they have opportunity doing good of every possible sort, and as far as possible, to all mankind...

"Thirdly, by attending upon all the ordinances of God."

They elaborated that by doing no harm and avoiding evil people should not take the name of God in vain or profane the day of the Lord by doing ordinary work or buying or selling.

People should also avoid drunkenness and even buying, selling or drinking liquor.

Also evil, the Wesleys wrote, are fighting, quarrelling, and returning evil for evil. And so too are giving or taking things on usury, borrowing if there is no possibility of repayment, and "laying up

treasures upon the earth".

Do these rules and the 10 Commandments still apply to Church members today? If we want the Holy Spirit to revive our Church again, then the answer has to be 'Yes'.

Revival by doing no harm is still relevant today as it was 270 years ago in John and Charles Wesley's time.

My message to members of the Free Wesleyan Church Conference was that by the grace of God and their belief in the resurrection of Jesus Christ they had the power to be revived.

In 2013, church leaders from Tonga, the United States, Australia and New Zealand met prior to the Free Wesleyan Church Conference. We discussed the Tongan Church's concern about the loss of members to the Mormon Church and other denominations.

The leaders decided not to worry about those that have left but to care better for those remaining members of the Free Wesleyan Church of Tonga, and I fully endorsed this.

The ways they decided to do this were:

To provide pastoral care to families struggling to manage their daily lives, the elderly, the sick and the dying and all of their respective families;

To allow young people to explore their future by encouraging them to achieve in higher education, music and modern technology;

And to ordain more women presbyters. I heard the saying then 'Pacific men head the Church, but it is the women who run it.'

King Tupou IV set a very good example during his time of healthy eating and exercise. King Tupou VI continues to encourage his people to follow that example. By caring for people's physical needs along with the spiritual actions already evident among Tongans throughout the world I am quite certain the Holy Spirit, will revive the Free Wesleyan Church.

(Extracts from *Methodist Church Aotearoa NZ Law book, 'The Nature, Design, and General Rules of the United Societies'*.)

## Overcoming the politics of fear

By Kevin Clements

*Western democracies face a cruel dilemma. Instead of feeling secure in our affluence and generous in our disposition, we feel insecure, fearful and selfish.*

Politicians play on our insecurity and fear and we become passive rather than active citizens and supporters of the status quo.

If we are to become active empowered citizens we need to address our fears so that we can be politically bold, critical and engaged. To do this we have to determine what we are afraid of and what we want from our political leaders and political parties.

There are two types of fear: healthy and realistic versus unhealthy and unrealistic. We are hardwired physiologically to avoid risky activities that might result in danger and death.

In New Zealand today we do need to worry about climate change, inequality and injustice. We do not need to worry about terrorism, criminality or existential insecurity. By focusing on these healthy, immediate and realistic fears we already begin to gain some understanding about what we need to work for and what we can safely ignore.

Fear is a very bad way to motivate positive behaviour. It normally engenders individual and social paralysis. Most politics therefore, lack any sense of purpose, perspective and meaning. The default option for both the Right and the Left is to cultivate a politics of fear.

The solution is two-fold. We need to start with something positive. 'Without a vision the people perish.' If we do not have a strong ethical frame for our politics we cannot measure whether progress is being made.

1) We need to develop a vision that will help us realize the common sense and wisdom that each one of us brings to life. This is a very different vision than that promoted by most politicians.

2) We need to be clear about what we want from our politicians and about whose interests we are promoting.

It is sad that public service and the common

good are seen as relics of an idealistic past

We must also adopt tactics and strategies that deal with the root causes of political violence and not its symptoms. Terrorism and other political violence are correlated with poverty, underdevelopment, maldistribution of resources, weak regimes and poor governance, and bad regional 'neighbourhoods' afflicted by drugs, gun and people trafficking.

If we really wish to do something about political violence, then we need to ask our political leaders to address these concerns.

In an increasingly interconnected world, progress in the areas of development, security and human rights must go hand in hand. Both development and security also depend on respect for human rights and the rule of law.

Christians contemplating these issues must enter what I call the mystery of suffering. How do we as strangers make sense of suffering? What are our responsibilities for the suffering of self and others? How do we embrace it so that we might be softened and transformed by it? How do we discern creative possibilities with those who suffer?

In an interdependent world we can no longer afford to have narrow circles of compassion. In a world of democratic deficits we can no longer afford to be infantilised and paralysed by the politics of fear. Our individual lives and sense of well-being hinges on the well-being and safety of others.

For us to assume responsibility to and for the welfare of the other we need to reach out to those in need (including those we fear) and stand in solidarity with them to satisfy our basic human needs together and create the conditions for each one of us to be able to realize our full potential.

If we did this we would be living beyond the politics of fear. We would be empowered and emboldened change agents for a better world.

(Kevin Clements is director of the National Centre for Peace & Conflict Studies, University of Otago.)

## Silence like a cancer grows

By Laurie Michie

*The day after the stepmother moved in, she placed a three-monkey ornament on the mantelpiece. She explained to the small child that the three monkeys stood for 'see no evil, hear no evil, and speak no evil'. The child was convinced that they were good rules, not least for staying out of trouble.*

We see the consequences of those rules in the exposure of Rolf Harris and the late Jimmy Savile. In the case of Savile, more than one hospital authority granted him their blind trust. With hindsight it seems inexplicable that health professionals yielded to the winds of popular culture to allow a deceitful celebrity do so much harm.

GK Chesterton in his poem *The Secret People* writes, "Smile at us, pay us, pass us; but do not quite forget, for we are the people of England who have not spoken yet..."

It may be that beer is best. But we are the people of England; and we have not spoken yet."

In our land too, the wall of silence rises to isolate the victim and let the offender go. As every family counsellor knows, however mild the suspicion of abuse, family ranks close and well honed denials and assuring expressions of ignorance flow. They have not spoken yet.

In such families, even a low level of security is enough to assure the victim that suggestions of abuse are so much fuss - 'For the privilege of a secure life, my sister and I endure what surely is the normal price for belonging'.

Here is another victim who fears retribution from within the family. They have not spoken yet and one day a body is found.

Last year the NZ Police investigated 95,000 reports of family violence. Researchers have found that six in every 100 women tell of being touched as children by a close family member.

These are not mere numbers. Each one is a story of pain to those whose trust has been betrayed. Some were

wounded souls crushed to live powerless in hellish isolation. They live within walls of silence hugging to themselves naught but self doubt that leads to shame and guilt, or depression that can lead to self-harm and uncontrollable suicidal thoughts. They have not spoken yet.

How does a faithful, loving couple tell their preteen children that sometimes their mother cannot share the marriage bed because of overpowering flashbacks, panic attacks and nightmares because of what happened long ago to her as a child?

They have not spoken yet.

It is time for us to use the E-word and to state clearly that silence in the absence of love is evil. Loveless silence is the weapon of bullies and oppressors. But there is a shameless middle ground on which we may be tempted to stand, a prevailing fashion around us in the community: 'Just go with the flow'.

Should you be convinced that such Taoism is the way, look today to the Peoples' Republic of China and to the freedom and human rights there.

Simon and Garfunkel: "Fools" said I, 'You do not know, silence like a cancer grows.'

'Hear my words that I may teach you, take my arms that I may reach you.'

For those who identify as living membranes of the Body of Christ, loving communication in all its forms and actions is the way to gracious living and compassion.

From close to the Father's heart, communication comes to us in our flesh filled with God's spirit and truth. God's communication brings light and love to shine on our darkness.

Christ is that light and the power of God is unbreakable, eternal love committed to assure us in our hour of need. So in his grace and mercy and through him we may pray trustingly. Save us from the time of testing and deliver us from evil, for yours is the kingdom, the power and the glory for ever. Yes!

## Defrocked Methodist minister reinstated

By David Hill

*An American minister 'defrocked' for officiating at his gay son's wedding, has been reinstated on appeal.*

Rev Frank Schaefer featured in the February issue of Touchstone, after the United Methodist Church in Pennsylvania ordered him to hand over his clergy credentials following a complaint that he conducted a same sex marriage service for his gay son in 2007.

However, Frank appealed the decision and was unconditionally reinstated by the church's North Eastern Jurisdictional Committee on Appeals in June.

"I was optimistic but in the end it was a big surprise, since this was the first time the church sided with my arguments.

"It was a moment of disbelief, then utter celebration. I felt hopeful that this decision was an important step in the right direction for the United Methodist Church in the US, a step toward justice and an affirmation of equality and human rights."

Frank's plight is not the only high profile case in the United States, as the United Methodist Church grapples with the issue of same sex marriage.

A trial against Rev Dr Tom Ogletree, the retired former dean at Yale Divinity School, was dropped after the New York Methodist Bishop intervened and started an open dialogue on the issue.

Another case against New York United Methodist minister Rev Sara Thompson Tweety, for being in a lesbian relationship, was also dismissed earlier this year.



Rev Frank Schaefer successfully appealed the decision to remove his credentials for conducting a same sex marriage.

"I celebrate my 'refrocking' along with the fact that the Ogletree and Thompson Tweety cases were dropped as important steps toward justice and equality in our church," Frank says.

"It makes me hopeful that we may see a new way of dealing with complaints. Just following my reinstatement, we learned that 36 United Methodist pastors, who performed a gay wedding in Philadelphia last year, are now under complaint.

"My hope and prayer is that these complaints will be dismissed as well."

Frank also sees his reinstatement is an important victory for the church's LGBTQ (lesbian, gay, bisexual, transgender and queer people) community, as well as the church in general.

He says there were several factors which contributed to the committee's decision to reinstate him, including a recent swell of LGBTQ support in the United Methodist church, pressure from the media and advances toward equality

in several US states.

"But I would be amiss not to give credit to God, my excellent counsellors and the members of the committee, who took their task very seriously in their prayerful deliberations."

Frank's reinstatement has allowed him to accept a new appointment to a United Methodist Church in on the campus of the University California, Santa Barbara. There he will minister to a Korean community, to students, faculty and the wider community.

Frank says he remains committed to marriage equality, regardless of sexual orientation and identity, "as long as the couple meets all of the criteria for Christian marriage".

He has this advice for ministers or ministry candidates who find themselves in a similar position:

"Don't act on your fears but rather your faith. Take a stand based on your conscience and follow your heart. God will not let you or your family down if you do the right thing. That's what I experienced."

## Wedding toasts include Methodist Church of NZ

By David Hines

*Toasts to New Zealand and Te Haahi Weteriana were included in same-sex marriage service of Paul Wells and Greg Morgan, at Auckland's Pitt Street Methodist Church in June.*

Nanette Russell, who served as the best 'Nan' at the wedding, made the toast because the New Zealand Parliament inspired Paul to make his proposal of marriage.

In April last year, Paul was overseas, listening to a live feed of the third reading of the Marriage Amendment Bill. When the bill was passed, he decided to propose to his partner, Greg, but he didn't do it right away.

He waited until May 1st, when they both met up in Paris. He persuaded Greg to go with him up the Eiffel Tower and popped the question there. Greg said yes, without hesitation.

The second half of Nan's toast was to the Methodist Church of New Zealand. Following the passage of the marriage bill, it gave its approval for ministers to conduct same-sex weddings, and congregations were able to approve same-sex marriages in their churches.

Methodist congregations were also permitted to make their churches available to other ministers whose own churches were not in favour of the law change.

Paul and Greg are both members of Pitt Street Methodist Church. Their celebrant was Rev Dr Susan Thompson. It was her partner Nan who proposed the toast.

Around 120 guests attended the wedding and reception, which were full of laughter amid the serious exchange of vows. The service borrowed a line from Dorothy McRae-McMahon: 'vows in the celebration of the promises of God and the miracles of grace.'

The wedding took place on the first day of Matariki, June 28th. The service itself was written to reflect Greg's and Paul's progressive theology and humour, and to be inclusive of their friends who belong to a church and those who do not.

Among the personal touches was the moment at the reception when Paul and Greg, Nan and Susan donned rabbit ears to celebrate the many Easter holidays they have taken together.



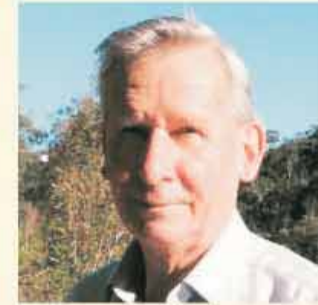
Rev Susan Thompson joins Paul Wells and Greg Morgan in holy matrimony



Paul Wells and Greg Morgan with best nan, Nanette Russell

## HONEST TO GOD *By Ian Harris*

# Son of God, wisdom of God



Ian Harris

*People usually think that Jesus founded Christianity - but that is debatable, since he lived and died a Jew.*

It would be truer to say that Jesus sparked a movement within Judaism but Christianity as a separate religion owes more to one of his earliest apostles, Paul.

For it was Paul who wrote the earliest of the 27 writings that were later stitched together to form the New Testament. His letters are notable for two things: they tell us very little about Jesus' life but concentrate instead on interpreting Jesus as the messiah, or Christ.

One fascinating aspect of this is the way Paul occasionally refers to Jesus as the wisdom of God, alongside more numerous descriptions of him as God's son.

While the idea of Jesus as the son has been dominant in the church for 2000 years, it is possible that our understanding of Jesus has been the poorer for that. Son suggests a literal, biological kinship between God as father and Jesus, and it is increasingly difficult for people of today's secular culture to take that seriously.

If, however, the idea of sonship had been balanced by describing him as the wisdom of God, we would not only be closer to what the early church was thinking but we would have a more rounded understanding of Jesus today.

Among scholars who have been scraping off centuries of rust in this area is American professor of religion and culture Marcus Borg. He shows how the New Testament writers convey the central idea in Christianity - that Jesus' life and death reveal in a unique way what Godness is - by calling him not just son, but also wisdom.

Paul, for example, speaks of Christ as "the power of God and the wisdom of God". Luke's account has Jesus referring to himself as both a spokesman of wisdom and a child of wisdom.

What does this mean? And what does it suggest about the use of the word son?

There is in the Old Testament a handful of books known as wisdom literature, which sum up the lessons of experience to be passed on

from generation to generation, and so help people cope with the vicissitudes of life.

In one of those books, Proverbs, wisdom is personified as a woman, (in Greek, Sophia). She is described as coming from God and revealing Godness in and through creation: "When God established the heavens, I was there... When God marked out the foundations of the earth, I was beside him as a master craftsman."

Sophia is spoken of in the same way as God, and for practical purposes the terms merge into one another. She is one of the ways through which Godness may be known.

All that would have been in the minds of Paul and other Jewish writers when they used the word sophia of Jesus. Not only is his teaching portrayed as cutting across the conventional wisdom of his day, the writers also link him with Lady Wisdom herself. She expressed herself in and through creation, he through his humanity.

This strikes me as a valuable insight into both Jesus and Godness. It adds a further strand to the conviction of Jesus' early Jewish followers that he fulfilled their ancient scriptures.

Borg adds one more wrinkle, that of the word (or thought, purpose and design) of God. In Greek the term is logos, which gives rise to all the '-ologies' identifying a raft of fields of knowledge today, from biology and geology to psychology and theology.

There is a vital link between sophia and logos, wisdom and word, in that true wisdom includes the elements of thought, purpose and design. (The opposite isn't necessarily true: not all thought, purpose and design is wise.)

So when John's gospel came to be written, both ideas are present in the notion of the logos or design of God being present in the whole of creation. And then "the word became flesh and dwelt among us".

In short, John uses word much as Paul had earlier used wisdom, to spell out his understanding of the relationship between Jesus and God. Add to those terms the word son, and you have three powerful metaphors, all pointing in the same direction: if you want to know what Godness is like, look at Jesus.

Take any one of these images literally and you tip it into supernaturalism. But as metaphors, each of them rooted in day-to-day human experience, secular people can relate to them, too.

# Joseph and family violence

**GREG HUGHSON  
REFLECTS ON FORGIVENESS**

*The lectionary readings for August include passages from Genesis relating to the life and times of Joseph.*

Joseph was his father Jacob's favourite child. Jacob gave preferential treatment to Joseph, including giving him a special coat. This created animosity among Joseph's brothers who decided one day to get rid of him.

They threw Joseph down into a pit, but then they relented and decided not to leave him there to die, but to sell him into slavery instead. Joseph was taken off to Egypt. His brothers went home with Joseph's blood smeared coat which they presented to Jacob as evidence of Joseph's tragic killing by a wild animal.

Jacob was, understandably beside himself with grief. Many years later, as narrated in Genesis 45, largely due to his capacity to interpret dreams, Joseph ended up as "lord of all Egypt".

During a time of famine, Joseph's brothers travelled to Egypt to obtain food. The man they appeared before to ask for help turned out to be their long lost brother. Joseph, in Genesis 45 vs 1-3, declares:

"So there was no one with Joseph when he made himself known to his brothers. Joseph said to his brothers, "I am Joseph! Is my father still living?" But his brothers were not able to answer him, because they were terrified at his presence."

His brothers would have predictably expected Joseph to punish them. Joseph, however, went on to forgive his brothers for what they had done years earlier. He instructed them "do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you".

Joseph interpreted the tragedy of his past in a new and creative and positive way. He was able to reframe being sold

into slavery as the route via which God had sent him ahead of his brothers, to save their lives, and the lives of many others at a later stage.

So it is in our lives. We all have past tragedies which if we continue to be bitter about, can prevent us from living full lives. The story of Joseph shows us that it is possible to forgive those who treat us with contempt, even those within our own families.

We, like Joseph, sometimes end up having the capacity, later, to bring healing to those who have previously hurt us.

This story of Joseph being thrown into the pit is also in the Koran. Some years ago I was on a panel at Otago University with our Dunedin Imam (Muslim leader) looking for ways in which Christians and Muslims can avoid family violence.

Jamal, our Imam, interpreted the story of Joseph being thrown into a pit and sold

into slavery as an example of family violence, i.e., how not to treat other members of our families.

The current Methodist focus on Let the Children Live challenges us to overcome child abuse and neglect in every way. Ironically by God's grace it is possible, years later for victims of abuse to sometimes be a blessing to the family members who abused them.

Maybe this is what Jesus was on about with his teaching about loving our enemies. Maybe this is what Jesus meant when he declared on the cross "Father, forgive them, they know not what they do".

I'm certainly not advocating violence within families, but there is (thank God) always the possibility for emotional, physical and spiritual healing to happen. Sometimes it will be the victims who will years later, bring blessing and healing to others, even those who persecuted them in the past.

## BLESSED ARE THE PEACEMAKERS

## CONNECTIONS

By Jim Stuart



*I was struck by a recent article by Roberto Savio, founder of the Inter Press Service who observed, "The world is a mess...conflicts throughout the world are reaching levels unseen in the history of the world." It resonated with some of my recent ponderings and my sometimes quiet despair.*

On August 4th New Zealand like many other countries will remember the entry of Britain into the First World War in 1914. It cost millions of lives and dramatically revealed the futility of war as a way to resolve international and national conflict.

I wonder if we humans can ever learn the ways of peacemaking. One person who chose to turn his back on war was Ormond Burton, one of our Methodist peacemakers.

Burton grew up in Auckland, attended

St Luke's Presbyterian Church in Remuera and was active in the young men's Bible Class. According to his biographer David Grant, Burton's strength of character was illustrated by an encounter with an evangelist at an Easter Bible camp in 1907.

According to Grant, Burton publicly criticised the evangelist "who was intent on encouraging conversion through emotional and hypnotic propaganda." Burton believed "a commitment to Christianity must be reached thoughtfully and based only on an unconditional love of Jesus Christ."

In 1914, deeply concerned about the emerging conflict in Europe, Burton joined the New Zealand army as a medical orderly and later served as a combatant infantryman. Wounded three times Burton received numerous awards for his courage in conflict.

However, when he learned about the terms of the Treaty of Versailles, he was "horrified and disillusioned...and became a resolute convert to Christian pacifism".

Christian pacifists object to war and violence, basing their belief on Jesus' teaching to love our enemies and the value of life.

In 1930, Burton entered the ministry of the Presbyterian Church. Frustrated by what he called the "right wing theological tendencies" of the church, he turned to the Methodist Church, which he believed was "more imbued with the pacifist spirit."

Appointed minister to the Methodist Church on Webb Street in Wellington, Burton and his wife, worked tirelessly to build up the parish. In 1936, Burton and Archibald Barrington, the parish steward, established the Christian Pacifist Society of New Zealand.

Proclaiming pacifism as a Christian duty, Burton was not prepared for the resistance he encountered. Arrested on numerous occasions, publicly attacked by Prime Minister Peter Fraser, and expelled by the Methodist Church for refusing to accept the discipline of the church. Burton was devastated.

It wasn't until 1955, that the Methodist Church allowed him to return, posting him to the Otaki parish where his ministry revitalised the parish. Until his death in 1974 Burton maintained his uncompromising commitment to peace and non-violence.

In watching the rising tensions and the seeming unwillingness of political leaders to resolve conflict in places like the Ukraine and Palestine, I think it is time the Methodist Church revisits the ministry of peacemaking. Our voice for peace has become too quiet and the world is becoming more dangerous. No one benefits from war.

Dietrich Bonhoeffer, executed by the German military during World War II reminds us: "There is no way to peace along the way of safety. For peace must be dared. It is itself the great venture and can never be safe... Peace means giving oneself completely to God."

## In the spirit of Ezra - keep calm and carry on

Peter MacKenzie,  
UCANZ executive officer

*The book of Ezra in the Hebrew Scriptures tells the story of how the exiles who returned to Jerusalem tried to rebuild the city.*

Ezra describes how the Jews rejected local help, the growing opposition of the locals, the complexity of red tape as they negotiated with kings in far away Persia, and the difficulties of obtaining building products.

Solomon commented, in his wisdom writings, that there is nothing new under the sun. How right that seems to local churches that are caught on the treadmill of a building project.

Objections are made to resource consents, plans have to be re-drawn due to new requirements, council progress is stymied by red tape, and no-one seems to have the right gear to do the job. Church processes have

also become more complex and challenge congregations on their mission and purpose.

Ezra's story also highlighted the dogged determination of those who are committed to following a path that they believe God has shown. It celebrates the growth of a sense of community in the face of opposition, strength growing in the midst of taunts and ridicule.

That reality is also evident in churches throughout the country that are dealing with their building woes. I often see courage and determination that I both applaud and pray for.

Psychology has shown that the sense of being powerless to make change (lacking efficacy) is one of the most damaging stressors people can face. A sense of helplessness develops when we cannot participate

in the decisions about our future.

At a personal level that sense of things hanging in the air and being unable to make changes erodes our confidence, de-motivates our actions and tires both body and spirit. At a church level similar things can happen.

For a congregation a key motivation for people's participation is to see things happening - and when projects are caught up in red tape it is hard for people to focus on the bigger picture and even harder to see results. It is at those times when celebrations of small victories, a sense of humour, and complementary goals are important.

But, as frustrating as the councils, church courts and objectors are - they are all there for a purpose. Experience has shown us how not to do things, and red tape often protects us against

making the same mistake again. Taking short cuts is not always the best option and learning from the wisdom and experience of others is often worthwhile.

The catchy phrase "if you're not part of the solution, you're part of the problem" is trite and (in my opinion) often wrong. When it comes down to it, we are usually all part of the problem and we all have the capacity to help in the solution. Name calling, blaming, and cutting corners are not a positive way forward.

I pray that churches may be encouraged in their bureaucratic struggles, may the red tape loosen its grip and may you continue to build the walls of God's kingdom.

# TCOL-MAHARA COMMUNITIES OF MEANING 2015 ENROL NOW

## *Myth and reality and song*

*In 1965 Paul Simon wrote the song Sound of Silence. Later on it became a hit, and, as Art Garfunkel said, 'a song of significance.'*

In Trinity College's communities of meaning we trace the effect of the prophets who continue to write their messages of truth and justice on 'subway walls and tenement halls'. Despite all appearances to the contrary, some listen. And some act.

The communities of meaning project alerts the tcol community to the church's new, emerging effective leaders, what they are thinking and writing about, what they are doing, what are important issues to them and matters of concern to the church.

In the words of the psalmist, they are singing the Lord's song in a land which is both strange and familiar. Their views on the church, on politics, on creating a sense of belonging, on practical theology at work can be found in various forums in tcol-mahara.

Here the views of everyone are respected.

The only recognised authority, the only hierarchy that actually counts, is the hierarchy of humanity's values.

Trinity College looks to horizons beyond already chartered territory. The church's new leaders in training and probation have begun to expand their professional development. They connect to global forums of education. This happens through Coursera and edX and other associations of universities. For example, at Wesleyan University there is the paper, **How to Change the World.**

- Week 1: What are Social Goods? What is the Commons?
- Week 2: Poverty and Development
- Week 3: Climate Change and Sustainability
- Week 4: Finish Up Papers, Catch Up on Reading and Viewing
- Week 5: Disease and Global Health Care
- Week 6: Women, Education and Social Change
- Week 7: Looking Back, Looking Forward

This is led by Prof Michael S Roth, and uses examples from the Social Good Summit. "(It was) a two-day conference examining the impact of technology and new media on social good initiatives around the world. Held during UN Week from September 21-22, the Social Good Summit unites a dynamic community of global leaders and grassroots activists to discuss solutions for the greatest challenges of our time.

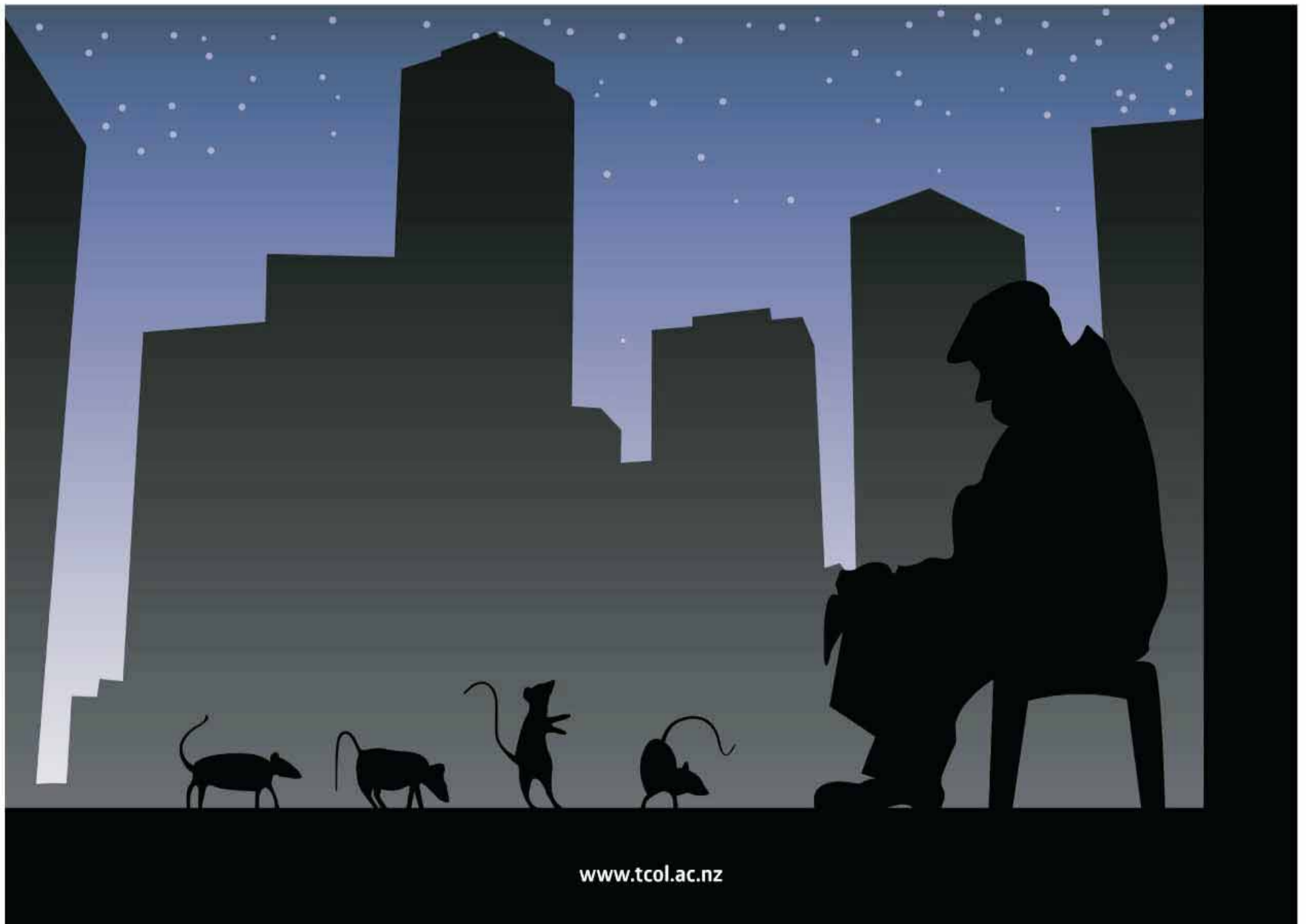
Our theme, #2030NOW, asks the question, 'What type of world do I want to live in by the year 2030?' During the Social Good Summit, global citizens around the world unite to unlock the potential of technology to make the world a better place."

Keynote speaker: Helen Clark, the administrator of the UN Development programme. Why not join us next year in ECL101, 102? Integrating both the local and the global into effective church leadership.



Had I the heavens' embroidered cloths  
Enwrought with gold and silverlight,  
The blue and the dim and the dark cloths  
Of night and light and the half-light,  
I would spread the cloths under your feet:  
But I, being poor, have only my dreams;  
I have spread my dreams under your feet;  
Tread softly because you tread on my dreams.

*He wishes for the Cloths of Heaven - WB Yeats*





# BRING YOUR MINISTRY EXPERIENCE TO A CUTTING EDGE CONGREGATION.

[Ezra 10:4 | Rise up; this matter is in *your hands*. We will *support you*, so take courage and do it.]

    
[defencecareers.mil.nz/chaplains](https://defencecareers.mil.nz/chaplains)

## What poverty does to children

By Laura Black, Dunedin Methodist Mission

*Poverty is not just the absence of goods or money. It is an entire world, and can affect every part of a child's life, including their neurological development and, most particularly, their future.*

Jonathan Boston and Simon Chapple report that children growing up poor are more likely to have lower future wages, are more likely to commit crime, and to have poor health across their lifetime.

Language skills are affected too. The Rice study in 2004 showed that by the age of four, children from high-income families have heard 30 million more words than children from very low-income families. These differences in language and interaction have lasting effects on a child's later life.

The preschool years are essential for building a brain that can learn and adapt. The difference does not come from

middle class Mum and Dad having a better vocabulary but from the culture of "cultivated concern" that middle class families have for their children: full of expectation of progression and achievement.

Expectation by families and teachers is one of the biggest indicators of likely success by children at school, along with the ability to delay gratification. Professor Sir Peter Gluckman says that the "ability to persist with difficult tasks in early childhood" is the single greatest predictor of whether a child will flourish in adolescence.

Evidence from the USA shows that low-income parents often shield their children from adulthood - a state they have experienced as unfair, hard, and hurtful - by letting them off from difficult tasks. Low-income families can see being hands-off as a positive parenting choice.

In a world where life doesn't seem fair and adulthood is hard, that may not be an unreasonable choice.

Then there's stress. Willpower is in limited supply for most people. Like a muscle it can be strengthened but it remains finite. As willpower gets used up during the day the quality of decision making drops. The research on this is consistent - judges, doctors, managers, and social workers all make worse decisions in the afternoon than in the morning.

Poverty and the all-consuming worries that come with it take so much mental energy that the poor have little brain power left to devote to other areas of life. According

to a 2013 Harvard study, mental strain can cost poor people up to 13 IQ points, and they are more likely to make mistakes and bad decisions that amplify and perpetuate their financial worries.

When children are exposed to stress, their long-term memory, pattern awareness, cognitive control, and verbal facility are all affected. Stress changes how children's brains develop - the basic wiring - with far-reaching impacts.

Poor children are more likely to be raised by a single parent. It is not known whether the single parenting causes the poverty, or the poverty the single parenting but in New Zealand it is likely that the extremely low rate of benefit payments is a major factor. No matter how it comes about, single parented children tend to have poorer impulse control than their peers.

Perhaps it's the stress, perhaps it's the instant gratification, and perhaps it's the low language skills or the

lack of expectations. Perhaps when parents are distracted, low on willpower, or shuttling between part-time jobs and shiftwork, there is the risk of poor attachment between child

and parent.

For those children, the impact can be a lifelong inability to form close relationships, higher levels of chronic anxiety, and uncertainty in social situations. They are also more likely to perceive threats where there are none, and to overreact to threats when they are present.

Now, it's not the case that every child from every low-income home will experience all of these issues. This research is about averages and medians, not individuals. And it is certainly the case that there are ways to repair most of these impacts; albeit that they can be very expensive and time consuming.

Thirty years ago New Zealand had relatively low levels of child poverty. Today, after the explosion in child poverty following the late 80's and early 90's, the best figures suggest that between 18-27 percent of our children live in that world.

Poverty has a very definite impact. But the degree of poverty we allow in our communities is a choice. We can choose to arrange our government spending, our support services, and our economy differently. There is an opportunity to bring justice to those children, and to the adults they become.

It is election year. Choose wisely.

*'The opposite of poverty is not wealth, it is justice'*

- Bryan Stevenson

## Splice links talk to action on women's rights

By Charlotte Billing

*From the Lifewise office in downtown Auckland the view is really pretty good. We've got a diverse mix of people working away peacefully, we can see what's happening on the streets outside, and we're comfortably situated in a city that is waving the flag for women leaders.*

Our electorate has five female candidates standing in the upcoming general election, and it's something that the community development group Splice sees as the way of the future.

Splice is a work-in-progress, a bunch of people who like talking to Aucklanders in the City and putting on events that empower people to take back their community. They started Splicing when Auckland's chaplain-at-large Rev John MacDonald sought a way to connect people at the grassroots.

With the support of Lifewise, Splice has grown by focusing on the power of young people, migrant communities, and women in leadership.

Wedding celebrant Laura Giddey says Splice sees the importance of women in leadership because for too long the dominant voice has been male.

"Women have bravely chosen to push back against defined gender roles. Some brave women in the past like Helen Clark and Ellen Melville did the groundwork and now we need to see their legacy fulfilled."

Having women at the helm of Auckland's development is in keeping with the way traditional decision-making is slowly changing. Organisations like Lifewise are focusing on collaboration and creativity. This comes from enabling diversity in the workplace and encouraging participation.

In Auckland women are represented at a higher level than ever before. This is especially relevant in election year, when fresh eyes are needed to look at solutions to old problems.

The situation in Auckland Central seems to be at odds with a lot of New Zealand, however. The media coverage of the Tania Billingsley/Malaysian diplomat case and David Cunliffe's speech at the Women's Refuge indicates

that discussion of gender equality is happening but without much consensus.

Internet Mana Auckland Central candidate Miriam Pierard wrote a blog post where she pointed out that New Zealand Herald coverage of the apology in his speech was a tabloid-style spectacle and put a negative spin on very important points by referring to John Key's comments that the speech was 'silly'.

Miriam wrote that she was present at David's speech, and it was "one of the most impassioned, beautifully thoughtful and honest speeches that I have ever had the privilege to witness."

This was lost on the commenters who leaped to defend New Zealand men in a way that distracted from the real issue:

epidemic rates of domestic and gendered violence that happens overwhelmingly to women.

In the following week Wellington woman Tania Billingsley waived her right to name suppression and was named as the victim of the alleged sexual assault by Malaysian diplomat Muhammad Rizalman.

Tania was interviewed on TV3 about the coverage of the case, which has focused on the political drama when government officials allowed Ismail to return to Malaysia instead of facing trial here. She said in the interview that the traumatic thing that had happened to her was only a backdrop to the political story.

Tania says she would like this to be the beginning of a real effort by the government to take sexual assault seriously.

John MacDonald says discussion about the issues raised by these two events needs take place in New Zealand, but "having the discussion is not an excuse for not doing anything about it."

Splice is championing women who want to make a difference and recognises that everyone has something to bring to the table for this community.

Splice wants to help Auckland fulfil its legacy of women in leadership and wants to see it recognised and championed throughout Aotearoa New Zealand. Charlotte Billing is Lifewise communications assistant.



Splice wants to see more women follow the lead of Helen Clark and take on leadership roles.



Rev John MacDonald is one of the people behind the Auckland community group Splice.

## Poverty steals from Kiwi kids



### Support Methodist Missions

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

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

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

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

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



For more information contact the chairperson of Methodist Mission Aotearoa, Michael Greer  
12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz

# Exercise bolsters Tonga's disaster response

*Tonga's Meteorological Office sent out a warning alert at 5:10 a.m. on July 3rd. The text was a signal to key personnel participating in a training exercise for a likely emergency in Tonga.*

By the time New Zealand personnel arrived at 6:00 a.m., eight people were in the National Emergency Management Office (NEMO) directing operations. This time they were planning for a tsunami from Vanuatu - chosen to give local responders three hours to evacuate people and prepare for any consequences.

The team was busy sending out alerts and instructions to the army, police, local authorities, the Red Cross, medical personnel, community and church groups and government staff.

This 'table top' exercise was an opportunity to test the disaster response strategy they had prepared the day before. NEMO's Mafua-ʻi-Vaiʻutukakau coordinated the response and reported to 'Ofa Fa'anunu who acted as the deputy prime minister for the exercise.

In a very short period, 'Ofa had to deploy army, police and other personnel to organise evacuations,



*Mafua-ʻi-Vaiʻutukakau directs operations during the emergency exercise.*

medical supplies, locate missing people, direct traffic, and manage any other eventualities. Relaying communications to and from the coordination centre meant that staff could provide help quickly.

Christian World Service international programmes coordinator Trish Murray played the role of the media in the exercise. Keeping the public informed is an important part of

the response process but so is the involvement of the local community.

This exercise was a follow up to last year's simulation exercise, where residents of Afa, Manuka,

Makaunga and Talafo'ou were all evacuated.

Trish says the exercise identified areas that require more planning. For example, one evacuation area, the New Zealand High Commission keeps its gates locked - something they needed to plan for in case of emergency.

She was impressed with the army who proved very effective at managing people and the necessary paper work.

"Tonga is getting better organised and local people are much more confident about responding to a disaster when it strikes," she said.

The most recent disaster was Cyclone Ian that devastated around 70 percent of the Ha'apai group.

CWS is one of a group of seven nongovernmental organisations (NGOs) that received funding from the Ministry of Foreign Affairs and Trade aid budget to run simulation exercises in Fiji, Tonga and Vanuatu.

The exercises include government officials, NGOs and community people and provide a valuable learning opportunity. Disaster preparedness is a key component of the work of CWS's partner in Tonga, Ama Takiloa.

## PALESTINE GAZA APPEAL



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*Many families are in need. DSPR  
needs support to give practical  
help and psychosocial care,  
especially to traumatised children.*

## Gaza residents need justice

*Alarmed at the July 7th Israeli attack on Gaza, Christian World Service has closely followed the unfolding tragedy.*

The humanitarian situation in this part of the Occupied Palestinian Territories has continued to worsen as the civilian death toll and the number of injured rises steadily.

Many thousands of Palestinians have been displaced from their homes, water supplies cut off and health facilities and schools damaged and destroyed.

"This is the third round of attacks since 2008. They affect everyone. The psychological and physical trauma of the children under 18 years old who make up more than half of Gaza's population is especially tragic. The suffering of civilians is a great concern for the future," says CWS international programmes coordinator Trish Murray.

Trish was in Gaza three weeks before the military offensive. She met with CWS partner the Department of Service to Palestinian Refugees (DSPR) and visited three maternal health clinics DSPR runs.

The clinics provide the only medical services in their neighbourhoods and offer vocational training programmes which are some of the few educational opportunities available. Trish spent time on the beachfront where four young boys were killed by an Israeli projectile while playing hide and seek on the sea wall.

"There were new buildings and the people were hopeful," Trish says. "I worry about the people I met. Most of them lived close together and often without adequate water or food. Poverty is around 90 percent as there are few livelihood options."

The constant threat of attack and the climate of fear make relief operations difficult. People are scared to leave their homes because of the security situation. Families are largely left to their own devices. The medical system is close to total breakdown without fuel to run generators or supplies to attend to the injured.

DSPR has been helping refugees in the region since 1948 and has a deep



*A young boy at one of DSPR's maternal health clinics in Gaza.*

commitment to peace making. DSPR holds regular summer camps for children and provides psycho-social support, especially for children.

The UN Relief and Works Agency for Palestinian Refugees (UNRWA) runs medical and education facilities and supplies food coupons to the 1.2 million refugees who live in the 51 kilometre stretch of land.

Poor international funding means that UNRWA can provide only basic services to some refugees. DSPR provides emergency cash grants for families in need. They will resume these programmes as soon as possible.

These latest attacks are a reminder of the suffering caused by the failure of Israeli and Palestinian leaders to forge a path towards meaningful peace. The failure of the peace talks and the lack of commitment to genuine negotiations are fuelling a climate of hatred and fear.

"We are in need of a genuine political process that would bring to an end Israeli occupation," writes Dr Bernard Sabella, DSPR executive director.

"It is easy to blame Hamas for Gaza's problems but Israel has many times the military power," Trish concluded.

Donations to the Palestine Appeal for emergency relief in Gaza can be made: on line at [www.cws.org.nz/donate](http://www.cws.org.nz/donate), sent to PO Box 22652, Christchurch 8140 or by calling 0800 74 73 72.

## Youth groups can help halt bullying

By Sophie Parish

*An 11 year old South Auckland boy lies in hospital after a violent incident in June that rang alarm bells around New Zealand.*

The incident raised many questions about bullying and how to prevent it and create a safe space for young people. The Methodist Church's Taiwi Youth Ministry team has implemented a number of support initiatives against bullying over the last three years, and some young parishioners say they would like to offer more support for youth.

Bullying is defined as unwanted, aggressive behaviour that involves some degree of power imbalance. The behaviour is likely to be repeated over time.

A recent report on school bullying from Victoria University found bullying happens every day in our schools. About 95 percent of respondents to a survey of principals, deans and teachers say bullying happens in their schools.

Methodist Youth Convenor Filo Tu thinks youth groups can provide a way to counter bullying.

"Church youth groups are pivotal spaces where young people can express themselves in creative and innovative ways as well as in a spiritual and emotional sense," Filo says.

Filo says he too has experienced bullying

at school, and he believes there are two ways people react to bullying. Some young people are able to see their way through it and find strength from it. Others find it unbearable and will do anything to get out of that situation.

Wesley College principal Rev Ian Faulkner says like everyone young people pick up on what is being said and what is being modelled.

Ian believes youth groups and worshipping communities can provide young people with a place to talk positively, and to receive and give messages that create positive relationships. They also put youth leaders and ministers in roles where they can model positive behaviour.

Abhishek Solomon is set to be ordained at Methodist Conference 2014. Before his training for ministry Abhishek was youth co-ordinator for Auckland Methodist Synod.

"I think every social space has pre-established norms and standards of what is normal. If an outsider comes in and does not fit in, that is either a threat or is different. It can be fear of what we don't know."

Abhishek says we live in a society where things can go on without accountability. "Those who bully others, they themselves are victims from somewhere," Abhishek says

bullying is everywhere and is part of power relations, even in liberal NZ.

Bullying can be different depending on the culture, society and setting.

Filo says Pacific cultures can be perceived as being hierarchical and therefore create situations where some individuals do not have the same freedom of speech as others. But, he says, Pacific cultures are also evolving and adapting to New Zealand.

"Today Pacific cultures have coined the terms 'respect' and 'love' as a way to try and explain the reason behind culture, customs and traditions."

It can be a difficult balancing act for youth who have traditional beliefs to live as Kiwis in New Zealand.

Therefore it is important to support young people through the Church. Filo says reviving the Methodist Youth Conference, (MYC) is another good way to support youth in the Church. MYC met prior to Conference 2013 and attracted 120 participants.

Parishes can also be an important source of support for young people. As part of Youth Sunday on July 14th, Kalolaine Ikavuka, 16, took Sunday service at the Manurewa Methodist Church. Kalolaine says church is a place where young people who have been hurt can find someone who will hear what



Kalolaine Ikavuka leading worship service. Church and youth groups can provide safe spaces for young people.

they are going through.

Kalolaine sees church as a safe place just as schools can be. She is a member of the Youth Health Council at Manurewa High School, which holds weekly meetings and does community work. She would like the group to find ways to prevent bullying.

"People bully because they don't feel loved. They can bully because they don't get attention. My hope is for youth to know they have a bright future."

That they can go out and find a job they like and have a good life."

# Kidz Korna!

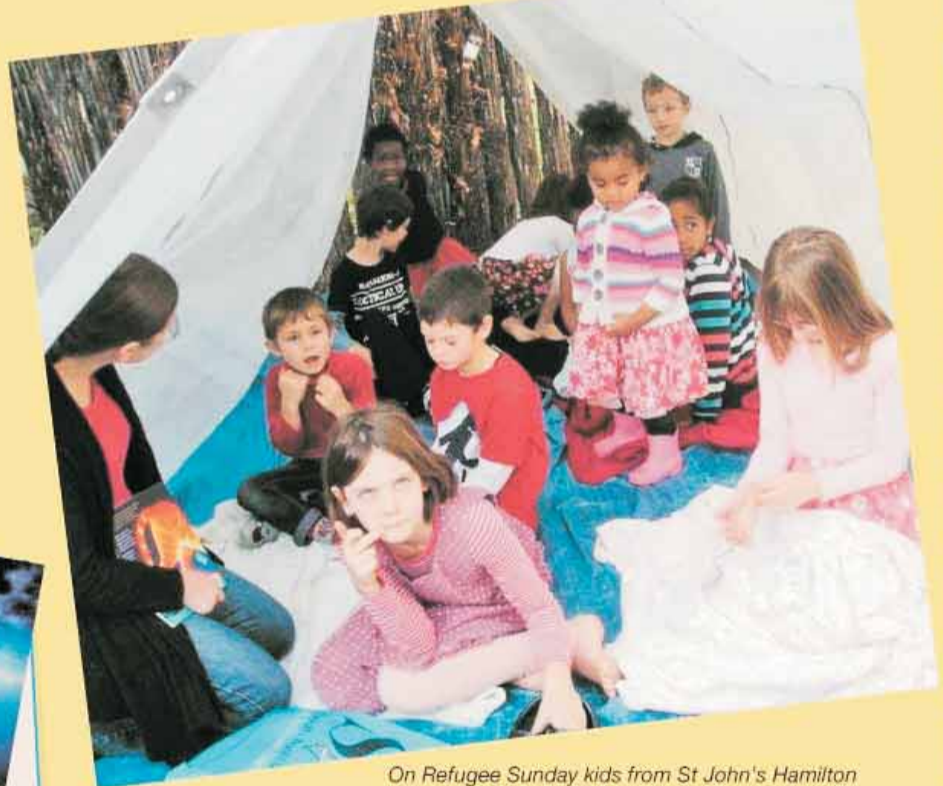
## Refugee Sunday

The people at St John's Methodist Church, Hamilton East recently celebrated Refugee Sunday.

Refugees are people who have to leave their homes for many different reasons including war, hunger, and disasters such as earthquakes and floods. Many refugees are children.

Often refugees have to live in tents and rely on food, water and blankets sent to them by aid organisations like Red Cross, Save the Children and Christian World Service.

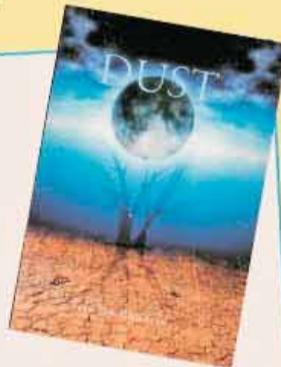
The children at St John's had a story about refugees and learned how they must live and depend on help from others to survive. They put up a tent and cooked noodles on a tiny stove. They also had bread and water to drink.



On Refugee Sunday kids from St John's Hamilton learned what it is like to live in a tent.



## Dust



This is probably the saddest book I have ever read. I cried the first time I read it and even writing about it today brings tears to my eyes.

The opening sentence, "I died last night, 70 years too soon", tells a story of grief, poverty and suffering caused by famine. The unnecessary death of a small boy.

Colin Thompson based the story on the food crisis in the Niger almost 10 years ago. Dust highlights the suffering of children in Third World countries such as Niger and how they have nothing and no one.

Each double page is illustrated by a different artist and the pictures illustrate the hardships that so many children suffer.

All the royalties from sales of this book are donated to Save the Children.

## Puzzle

Can you change LOSS to HOPE?  
There are some clues to help you.

- LOSS
- Another name for a girl -----
- Finishing after everyone else -----
- Time that is over -----
- You do this to send a letter -----
- A person who looks after guests -----
- Use this to water the garden -----

HOPE

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

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

ON SCREEN

A film review by Steve Taylor

# Gardening with Soul

*Gardening with Soul is like a warm log fire on a winter's day. It offers comfort, evokes nostalgia, invites conversation and inspires for mission.*

The movie is structured around one life and four seasons. The one life is Catholic sister Loyola Galvin, who is turning 90 and thoroughly deserved being the New Zealand 2008 Gardener of the Year.

As Sister Loyola weeds, prays, and brushes her hair, we hear her story of grace and grief amid a changing world. We hear of faith lived amid lost love, the practicalities of Susan Aubert's mission and the pain visited upon the wider Catholic church by clerical sexual abuse.

Directed by Jess Feast, Gardening with Soul deservedly gained nomination in all four documentary categories at the 2013 New Zealand Film Awards. Director Feast excels in the art of gentle unravelling. Not religious herself, she is well able to locate accessible warmth in the religious experience of another.

The four seasons begins with winter. Snow, surprisingly even in Wellington,

gently carpets Sister Loyola's garden. Through, summer, spring and autumn, we follow the rhythms of the season, including the gathering of seaweed for compost, the drying of seeds for spring and the companion planting essential for pest resistance and soil health. In an age of fast food and flash in the pan garden shows, Gardening with Soul is a reminder of a different, more deeply dug, set of spiritual practices.

Gardening with Soul gained cinematic applause in New Zealand, with Simon Morris, film reviewer for Radio New Zealand, naming it one of his highlights for 2013. In 2014, it crossed the ditch to grace 30 screens across Australia, gaining four star reviews from the Herald Sun and Sydney Morning Herald.

Church goers will witness a number of opportunities for practical mission. First in the slow work, in which community gardens nurtures community development.

Sister Loyola won New Zealand Gardener of the Year for her initiative in starting the Common Ground community garden scheme, as she turned the lawn at



Loyola Galvin

her Home of Compassion into allotment-style gardens for apartment dwellers. In Gardening with Soul, we witness the final stages of community development, as Sister Loyola hands over what she began

to younger generation.

Second, in the care for the dying, seen as Sister Loyola returns to the memorial garden she created for stillborn children while chaplain at Hutt Hospital. We witness a practical love in which all dying are dignified.

Third, in the return visit of a now grown child, who was raised by the Sisters of Compassion after being left for dead at their doorstep. In this encounter, we are reminded of the gift of life given to children in the name of the Catholic Church.

It is interesting to place Gardening with Soul alongside the recently written Soil and Sacrament (Free Press, 2013). In this book author Fred Bahnson visits four community gardens over four seasons. Among different religious traditions (Catholic, Pentecostal, Jewish) he finds a shared experience in which rituals of cultivation do indeed add soul whether the practitioners are growing mushrooms or roasting coffee.

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](http://www.emergentkiwi.org.nz).

## Parables from Matthew's Gospel

Jesus taught spiritual lessons by referring to familiar objects in stories. An old Sunday School definition of a Parable was 'An earthly story with a Heavenly meaning'.

Forty parables are recorded in the Gospels. Luke is the 'parable champion' recording 26 in all. Matthew is close second with 21 and Mark third with nine. John doesn't record parables. The writers of the Synoptic Gospels each repeat some parables. However, 17 stories are unique to Luke, 11 are unique to Matthew, and only two are unique to Mark.

The Gospel Readings for the August Lectionary include several parables. The missing words in this puzzle are words commonly included in the title and all are from Matthew's Gospel. The words in brackets are words that may appear in different translations.

Bible Challenge

A ___ under a bowl (bushel)	_____	P	_____	<b>Matthew</b>
Some wicked ___ (farmers)	_____	A	_____	5:14-15
Hidden ___	_____	R	_____	21:35-41
Sheep and ___	_____	A	_____	13:44
A wedding ___ (feast)	_____	B	_____	25:31-46
Servants and ___ (coins)	_____	L	_____	22:2-14
Workers in a ___	_____	E	_____	25:14-30
___ (tares) and wheat	_____	S	_____	20:1-16
				13:24-30
A wise and ___ servant	_____	F	_____	24:45-47
A ___ and soils	_____	R	_____	13:3-8
New ___ and old garments	_____	O	_____	9:16
Ten ___ (virgins)	_____	M	_____	25:1-13
A ___ seed	_____	M	_____	13:31-32
A woman and ___ (yeast)	_____	A	_____	13:33
A barren fig ___	_____	T	_____	24:32-25
A ___ sheep	_____	T	_____	18:12-14
Wise and ___ builders	_____	H	_____	7:24-27
A ___ of great value (price)	_____	E	_____	13:45-56
A king's ___ servant	_____	W	_____	18:23-35

Answers: lamp, tenants, treasure, goats, banquet, talents, vineyard, weeds, faithful, sower, cloth, maidens, Mustard, leaven, tree, lost, foolish, pearl, wicked

Answers: lamp, tenants, treasure, goats, banquet, talents, vineyard, weeds, faithful, sower, cloth, maidens, Mustard, leaven, tree, lost, foolish, pearl, wicked © RMS

## National Interfaith Forum

From Page 3

Rakesh Naidoo shone a different light at the Forum as NZ's first Asian Inspector of Police. Rakesh is the strategic advisor for Asian African and Middle Eastern communities, and he is part of a high-level police team responsible for Maori, Pacific and Ethnic communities. He spoke of his dedication to his work and the many challenges ahead.

"New Zealand is changing quickly," says Rakesh. "Religious affiliation is rising and cultures are now so diverse.

"You can't just put people in boxes. Everyone is equal before the law but we find it helpful to talk with different communities differently, and tailor solutions to suit."

Rakesh says acknowledging the importance of people's faith is one way the Police engage with Pasifika communities. It also supports other faith communities when major incidents occur. After the Christchurch earthquakes Rakesh was one of a team responding to the needs of 20 nationalities.

His experience of the Forum reaffirmed his belief in humanity. "People came together with great willingness to embrace mutual challenges. I was deeply moved by youth who shared details of their personal transformation in order to contribute better to society."

Rakesh's agency invests heavily in youth. It involves whole families in youth recruitment programmes and it helps sponsor the annual race unity speech awards, which give young people the chance to share their dreams for a better New Zealand.

"We choose to engage in a unique way in New Zealand, and Interfaith Forums contribute so much to our society. Long may they continue."

## The REV...

by Dale Sweeney



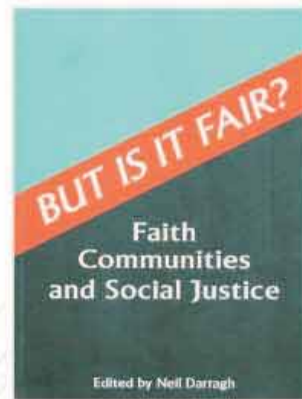
## But is it Fair? Faith Communities and Social Justice

*In a televised interview the chief executive of a bank justified his multi-million dollar salary on the basis of his responsibility for staff, customers and the investment of other people's money. We might well ask, 'But is it fair?'*

In this book 30 different writers from different faith communities reflect on their actions for fairness and social justice, or interpret the scriptures or their traditions in a way relevant to fairness in this land. Faith communities are understood as having a common bond in an explicit religious belief.

The scene is set by an introductory chapter written by editor, Neil Darragh who states that fairness is about how wealth is distributed and the advantage or disadvantage thus created. In New Zealand evidence points to a growing inequality.

Darragh draws attention to the ideological divide between those who promote equality of opportunity and those who promote equality of outcome. Equality of opportunity values individual initiative and personal responsibility to achieve



success. This can readily lead to blaming those who fail to embrace the opportunities that are supposedly available to us all.

Those who focus on equality of outcome are concerned with changing political and economic structures that trap people into deprivation, disadvantage and denial of access to adequate income and social services.

Among the sources and traditions that guide faith communities are the teachings of Jesus and the prophets who viewed poverty as an evil created by the wealthy and powerful at the expense of those without power or influence. Fairness is also highlighted in the Quran, emerges in hymns and songs, and is an underlying value of the Treaty of Waitangi.

As is pointed out, the news media play a role in developing ideas about who is worthy and who is unworthy in society but unless we discover our common humanity people on the margins will be seen as alien and never as neighbours. Those in need may be seen as objects of charity but "without

mutuality justice cannot be restored." (Pg 119).

The role of the state in creating a more equal society is recognised but rather than complaining about what the state is not doing, the contributors to this book focus on what faith communities are doing to address inequality.

The work of faith communities covers a wide range of actions including prayer, welcoming international students, meeting the needs of female prisoners, caring for the environment, respecting sexual orientation, providing secure housing and promoting the appreciation of what is fair among school students.

The contributors write in lively fashion. For example, as well as drawing on scriptural examples, Keith Stuart sees Katherine Mansfield illustrating the distribution of advantage and disadvantage in her story *The Doll's House*.

Chapters have been grouped around common themes. Each chapter begins with a short biography and synopsis to allow readers ease in following their own interests.

This book provides an encouraging picture of what is being done to pursue social justice in Aotearoa New Zealand. It will also leave readers pondering what is fair and the implications for their own faith and witness.

Neil Darragh, editor

2014, Accent Publications, 271 pages

Reviewer: John Meredith

## Maranga Mai! - Te Reo and Marae in Crisis

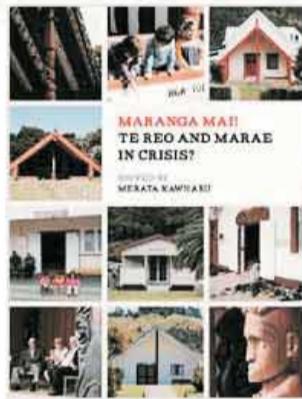
*In Maranga Mai!, Merata Kawharu brings together a collection of essays from academics and Maori community leaders, passionate about Te Reo and marae regeneration in Te Tai Tokerau.*

The writers draw attention to how extensive language loss has affected marae leadership, tribal identity and connectedness for generations of Maori. The essays all offer their own sobering realities about the current strength of Te Reo and consequences for marae in Te Tai Tokerau.

How whanau, local marae communities and organisations can respond to the challenges posed by language and identity loss is the focus of this book.

Long gone are the poignant lamentations of language loss and the diminishing influence of marae in the lives of a younger generation estranged from their tribal marae. Collectively the broader picture these writers paint shows us that Maori have reached a critical stage in the development of our reo. We all are called to wake up, smell the coffee and make a concerted effort to respond to the challenges.

The book also explores the way local hapu and iwi knowledge is valued and transmitted to successive generations



given the present climate in which most Maori live away from their tribal marae. This is vastly different from the era of my grandparents who were raised in rural communities and made the shift into the cities to raise their own children.

Marae are making changes out of necessity. An example is the way marae communities have drawn together when hui take place that are of concern to a wide region. Sharing of marae host responsibilities across several marae in rural communities, which includes maintaining our tikanga (kaumatua as well as kitchen responsibilities), helps meet the challenges of today's reality whilst reflecting the tenacity of Maori to respond.

This book adds weight to discussions about the increasing decline of language and identity loss and explores ethical considerations and contemporary issues that arise from that decline.

The essays also offer some solutions by resurrecting tribal identity and connectedness through projects that utilise technology 'Te Wehinui a Mamao' and 'Maori Maps'. These web based resources offer ways to re-engage whanau with

traditional marae cultural knowledge.

The book asks us all as New Zealanders to be concerned about something that Maori hold dear - our treasured reo, a gift from our tupuna. As a church we are often asked to respond to a number of issues that impact upon us in this changing world.

The call to support initiatives that promote language revitalisation as a means to growing healthy communities is an underlying theme. The writers present the case that we need to hear, the voices and their stories require acknowledgement and justice-oriented responses.

Any support for revitalisation of Te Reo that would enhance vibrant community growth should be good for the whole country. The capacity to re-imagine wholesome communities strong in Te Reo is gospel-focused in intention and justice-focussed action.

The release of this book is timely with current legislation before Parliament, the Maori Language Strategy which urges Maori to take control of Te Reo revitalisation and for the government to support Maori to manage that process.

I recommend the book to all those passionate about language revitalisation as a means to building wholesome communities, as well as those concerned for Maori empowerment and development.

Merata Kawharu, editor

2014, Auckland University Press, 280 pages

Reviewer: Keita Hotere

## Caring Liturgies - The pastoral power of Christian ritual

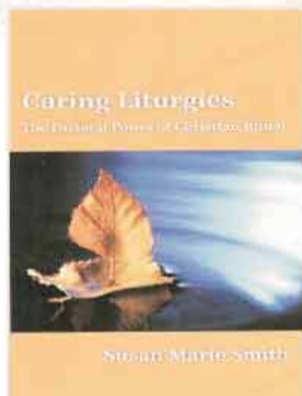
*As the author states, the word 'ritual' has mixed connotations. Yet every service of worship includes ritual in the sense that it entails acting out some aspect of the Christian story.*

Some people may be more comfortable with the term 'liturgy', but whether following some predetermined form or entirely extemporaneous, worship is ritual.

While churches that follow a prayer book may have certain prescribed or suggested rituals, especially for Sunday worship, baptisms, confirmation, weddings and funerals, there may be nothing prescribed for healing following a miscarriage, stillbirth, being abused by a relative or other trusted person, death anniversaries, losing a job, the ending of a marriage or honouring the death of a pet.

Neither may there be any rituals prescribed for such life transitions as leaving home, moving to a new house, graduating from high school, retirement, return from military service, release from prison or recovering from illness.

These are all significant occasions and Smith argues that



ritual relating to such experiences contributes to growth and maturity and expresses the care of the Christian community.

She presents the principles she believes are essential for the development of caring and competent Christian ritual (or liturgy) whether carefully planned or quickly improvised. Whoever takes the initiative, it is important that ritual is never imposed on others.

Discerning need and taking action to implement what is appropriate is a matter of empathy, listening, conversation, theological awareness and pastoral sensitivity. A rite must fit a person's need and be an expression of a truly caring community.

The centrepiece of ritual is symbolic action. Smith gives the example of a cloth that has covered a family table being unravelled to symbolise the unravelling of a marriage. The threads were then given to those present suggesting that they weave them into new patterns.

People are also symbols. People who gather for any

Christian ritual are a symbol of the wider Christian community and the leader of any ritual must be a person who symbolises trust and confidence.

Rituals must be honest and face facts and not simply gloss over real feelings and circumstances. As Smith says, "To pretend there is only resurrection is to ignore the wounds in Jesus' hands and feet."

Where pain and loss has occurred, Christian ritual must recognise this, while always pointing to hope and the possibility of a new beginning. Shallow ritual can trivialise. Competent ritual sets free because it is a continuation of Christ's healing, hope-giving ministry.

Ritual must be linked with visits, telephone calls, cards and casseroles. And there is always a place for silence.

Smith stresses that all worship rituals must be designed and led with ethical, theological and pastoral integrity. While she provides examples to illustrate the principles of caring and competent ritual, this is not a source book from which readers may draw.

It is a book of theory rather than practice. As such, those looking for practical ways of designing worship rituals will not find such help here.

By Susan Marie Smith

2012, Fortress Press, 151 pages

Reviewer: John Meredith



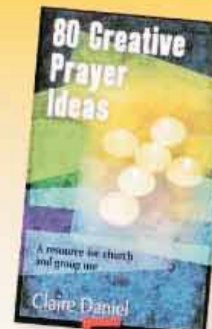
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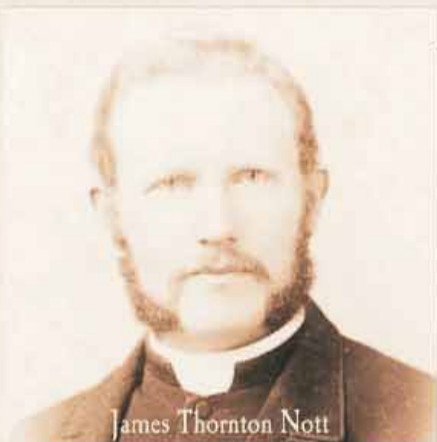
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*Unsung Methodist Personalities*

# Letters after the name

*James Thornton Nott: 1863-1938*



James Thornton Nott

If you cast your eye over the lists of ministers of the Methodist Church of New Zealand for any year since, say 1950, you would expect to find that a fair proportion of those named would have a university degree. If you go back to the years prior to 1900, you will find hardly any.

The first was William Fletcher, a University of London B.A. (1850) who taught at Wesley College in Auckland from 1853, and was received on probation in 1856, a year before going to Fiji as a missionary teacher.

But the honour, if that is the right term, of being the pathfinder belongs to James

Thornton Nott, who graduated B.A. in 1889, while at the Three Kings Wesleyan College in Auckland, and who spent an almost unique fourth year there while completing his M.A., which he received in 1891. The accompanying photograph is probably the first ever of a Methodist minister posing as a graduate of the University of New Zealand.

It might almost be true to say that such academic goals were discouraged by the Church in the early years of ministerial training. Three Kings principal Alexander Reid, though a member of the Auckland University College Council, believed, as Rev Susan Thompson has noted, that the main aim of ministry preparation was not the acquisition of academic learning but the development of personal character and the equipping of students as evangelists. Nevertheless, it is unlikely that James Nott would have completed his degrees without Alexander Reid's encouragement.

James Nott came from old Wellington stock. He had been born at Tawa Flat into a farming family, the son of William and

Emma (née Martin). His father is noted by Morley as being one of the founders of Tawa Methodism.

After his education at Wellington College, it is likely James worked on the family's 250-acre farm 'Ivy Bank'. After his years at Three Kings his probation was served at Riverton (1891-1893) and then at Woolston (1893-1895). For whatever reason - more than likely the death of his father in 1895 - he decided not to continue in ministry, and returned to the family farm.

He did not marry, and when the family property was sold in 1919 he moved to Naenae. James retained his interest in Methodist affairs, and at least until 1914 was still being referred to in the local newspapers as the Rev J.T.Nott. He was an active lay preacher, and not just in Methodist worship.

Though a sheep-farmer, the *Cyclopedia of New Zealand* published at the turn of the century, referred to his "hobby" of biological studies, "on the results of which researches he often lectures, being ever willing to lend his services to any worthy object". He wrote a column on science matters for the *Advocate*,

the Church newspaper, from 1899-1901.

James Nott remained particularly involved in the then important field of public education, and was able to speak with authority and acceptance on a wide range of topics. Many of them, it must be said, suggest an emphasis on moral and ethical values, such as that delivered before the Johnsonville Progressive Literary and Debating Society - 'The pit whence we are digged'. But he ranged widely: 'World Peace' (for the Theosophical Society), 'Some Heroes of our Time' (for the YWCA), 'Lost Lands of Long Ago', Antarctica, Old New Zealand, and 'Problems of Life' for young men at the YMCA and elsewhere.

While at Naenae he became the secretary of the Taita Cemetery Trust but seems largely to have dropped out of public life by 1930. Except that when the Napier earthquake struck he went there and produced a folio of high quality photographs depicting the devastation. He went on holiday to England in 1938, and died at Fiji on the journey home, on October 17th 1938.

## Christmas in the Solomon Islands, 1947

METHODIST ARCHIVES

By Lynne McDonald

*Sister Lucy Money kept a record of her early days on Choiseul. Here is an edited version of one of her accounts of Christmas celebrations at Sasamuqa in 1947.*

Christmas was fast approaching. As far as possible all the people on our side of Choiseul gathered at Sasamuqa. John [Metcalf] had recently received printed copies of the Pilgrims Progress in the Babatana language. It had been translated by Marama [Ivy Metcalf].

He wanted to use part of this at Christmas. I also decided to organise a Christmas tableau with our girls and the village school children. I decided that the part of John's Pilgrims Progress should be written out as a drama. I wrote it in English, following the book. John and Job translated it to Babatana.

Meanwhile the folk from our side of Choiseul began to gather at Sasamuqa. There was great excitement as various canoes appeared round the point.

Grace [McDonald] and I were busy sewing, making Christmas dresses for our girls in the house, the wash girls, and our two infant girls Nose and Baritama, trousers for Poloso, and a sunsuit for Jontani made from scraps of one of the wash girl's dresses.

We also had to find costumes for the Christmas tableau and for Pilgrims Progress. We used sheets, towels, and tea towels for headgear, unbleached theatre gowns with coloured belts and headgear for the wise men, and a few very large white dresses made out of the old linen.

The angels were dressed in sheets but the big problem was their wings. We cut several sheets of newspaper for each wing, covered them with white cloth and stitched it to make it firm. Then we inserted the ribs of green coconut fronds around the edge so the wings would stand up.

We painted them with aluminium paint. We sewed two wings together near the bottom and used hospital bandages to tie them on to the angels. Those wings were most successful and are still being used 50 years later.

The baby was Jonatani. He was still very small, though plump and healthy. The characters in Pilgrims Progress also needed costumes which came mostly out of the old linen box. Pilgrim's burden was a sugar bag stuffed with scraps and the word for "Sin" written on the front.

The 24th of December arrived. The church was packed. We had four pressure lamps for lighting and had to arrange the people so that everyone could see.

Job had made and painted the star and rigged it so that it would move from the back wall of the church to the stage. Just at the last minute, the girl playing Mary got stage fright and refused to come. She was replaced by Gertie who was not the least shy or bashful.

Lotu started at quarter-past seven, followed by the tableau and Pilgrims Progress. Jonatani, as the baby in the tableau gave an excellent performance. He lay quietly in his crib, just once waving his hands to the audience to show he was a real babe.

### Christmas Day

Lotu was at 8a.m. The church was crowded. All our infants were there; the little girls resplendent in their first frocks. Poloso in his new pants, and Jonatani in his sunsuit.

It was a good service, with several items from various village choirs, who were all very good. After Lotu, preparations for sports began. We took things in a more leisurely manner and had morning tea while we waited to be summoned to the sports.

Sports actually got underway about 11a.m, after much shouting and barracking from John. No one was much inclined to hurry but everyone seemed to be enjoying themselves. I handed out lollies to the runners to encourage more youngsters to enter.

After dinner I got back to the sports in time to see the tightrope walking. Only one boy, Lore, of Sasamuqa managed to get right to the end. Tug-of-wars, ballgames and relays, rounders and a cricket match occupied the afternoon. Later the dancing started. The boys with their instruments formed a string band while the girls danced round them.

We presented prizes for the races about 5p.m then came home although the dancing continued till dark. The boys managed to turn up to get tea.

As the people left on Boxing Day, there were many cries of "you must do it again next year". Soon all canoes had departed and the station was very quiet.



Sister Lucy Money with some of her charges outside the Sisters' house at Sasamuqa.



Christmas celebrations at Sasamuqa circa 1960.



## Church grant buoys Newtown Mentors

John Roberts, Trinity Newtown  
Presbyter

Wellington's Newtown Mentors recently benefited from a gift of \$1000, thanks to the 'Let the Children Live - Parish Initiatives Fund' of Methodist Mission Resourcing, and Trinity Union Church, Newtown.

Newtown Mentors is a programme that assists 8-15 year olds by providing an extra adult in their lives to support them. Schools, health clinics or families can refer children to be mentored.

The mentoring is a big help in the Newtown community, which has the second highest ranking on the Wellington City Deprivation Index.

Trinity Union Church does not have the resources to mount its own community programmes, so seeks to partner with local initiatives where it can. Catherine Law is a young member of the Trinity congregation and she is a Newtown Mentor. This provided the incentive to apply for a grant from the 'Let the Children Live - Parish Initiatives Fund'. As part of the application the parish committed to match whatever grant was received.

Along with her sister Deborah, Catherine has mentored twins who are part of a refugee family from Burma.

Catherine says, "We had the



Rev John Roberts presents a cheque for \$1,000 to Tabby Besley and Kelly Kirkland, who oversee Newtown Mentors.

chance to teach the girls about New Zealand culture, help them with their schoolwork, and help them decide on their goals and what they want to achieve in their lives.

"Since we started mentoring the girls over six months ago, we have tried to make sure to meet with them every week and do something productive that might help them towards their goal. This includes computing at Smart Newtown, cooking, board games, crafts, and of course homework and schoolwork support."

Catherine says young people who have mentors benefit from having adult role models who help them work through problems. They get encouragement and support in what

they want to achieve in life.

"The twins are learning a lot about the New Zealand culture from us and are growing their knowledge of the environment in which they now live."

Mentors also learn from those they help. Catherine says she and Deborah have learned a lot about Burmese culture and life in Burma.

For Catherine, Newtown Mentors "is a great programme and is always looking for more adults to volunteer to support the youth in their young lives."

Potential mentors have to pass a police check, have good attitudes, attend a training programme and work under regular supervision. Catherine says these requirements are entirely appropriate.

## Back home on Wesley Day

After 18 months of extensive strengthening work and renovations, Wesley Methodist Church in Hastings reopened appropriately enough on Wesley Day, May 24th.

The Samoan and English speaking congregations joined together for a celebratory service after having worshiped in their adjacent hall since October 2012.

The church was closed following the discovery that it was under current building codes, despite having been built after the 1931 Hawke's Bay earthquake. After a year of discussions about various options, the decision was made to strengthen the existing building and retain its Spanish Mission style architecture.

Plans were drawn up and work started at the beginning of 2014. In less than six months 12 steel pylons were installed to secure the walls, and eight pylons were installed to secure the tower. The ceiling was braced, the roof replaced and the interior replastered and painted.

In addition to the strengthening, the parish took the opportunity to make some practical changes. They swapped the kitchen and toilet areas to create a disabled toilet near the entrance and create a kitchen/meeting room to the side of the sanctuary.

Property Committee convenor Dennis Coon says that the quality and speed of the refit exceeded expectations.

"In January, the church interior looked like a bomb-site, and we thought the construction firm had an impossible task ahead of them," Dennis says. "But by May it was all completed."

Parishioners says that apart from appearing larger and lighter, they could notice little difference in the interior shape. "The pylons are well-disguised and you would think it



Worship leaders (from left) Revs Tovia Aumua, Margaret Hall, Tony Franklin-Ross and Iakopo Fa'afuata



No celebration is complete without a hearty meal.

was the original design."

The church was packed on Wesley Day for the reopening and rededication. The congregation and guests assembled outside the church on a mild Hawke's Bay autumn day, while the church leaders carried back the bibles, crosses, platen, chalice, baptismal bowl, candle and banners that had been carried out at the end of the closing service 18 months previously.

Lower North Island Synod acting superintendent Rev Tony Franklin-Ross cut the ribbon at the door and the congregation gathered while the various items were put back in place.

The service, led jointly by Rev Iakopo Fa'afuata (Samoan Congregation) and Rev Margaret Hall (English-speaking congregation) was one of joyful

celebration and thanksgiving. Tony and Sinoti Samoa superintendent Rev Tovia Aumua, rededicated the church.

Dennis outlined the re-strengthening process, local MP Craig Foss and Deputy Mayor Cynthia Bowers extended greetings and Tovia brought a strong message of encouragement.

All this was interspersed with singing that would have lifted the roof had it not been recently braced against such contingencies!

Following the inspiring service, the congregation continued its celebrations with a sumptuous feast in the hall.

Among the positive comments from parishioners were: 'It's great to be home again' and 'Now the building is ready for the next 100 plus years.'

## Masterton churches grow together

Two of Masterton's mainline churches - Lansdowne Presbyterian Church and St Luke's Union Church including its Samoan congregation Ekalasia a Luka - have been working together for two years and have formed a Combined Worship Committee.

Though they still have some separate services, they join together on two Sundays a month and on the fifth Sundays they have been endeavouring to do something different in the form of Café Church.

June 29th saw the church communities gather together in the Lansdowne Hall which was cheerfully set out with red checked tablecloths and food and drink. This encouraged the conversation and those attending were assigned tables so that they could mix better.

There was an order of service with three favourite hymns previously chosen by members of the congregation and a separate sheet with children's songs sung joyfully by all ages.

A short skit by two members of the committee showed two ways of answering the question 'You go to church is that why you seem to be coping better with redundancy?'



Combined services include informal café church sessions

1 Peter 3: 13-17 followed and a sheet of questions encouraged interaction at each table. Some of these questions were: 'How can I be sure of my faith?' 'How does God guide us?' 'Is the Christian Faith relevant today?' 'What should we do to become a useful part of Masterton's community?'

Response were written down and collected so that the committee could follow up on any ideas.

The Combined Worship Committee says the members of the two congregations enjoy the informality and the opportunity to interact on these occasions.



The Otumoetai Choir performed as part of the celebration.

## Diamond anniversary for Otumoetai church

Methodism turned 60 in Otumoetai, Tauranga this year.

To celebrate this milestone a special service was held on June 29th at St Stephens Methodist Church Otumoetai. The service was led by Rev Ralph Vickers and lay preacher Geoff Warth.

Colleen Dent, David Kent, Allan Robert and Rev Motekiai Fakatau also contributed to the service. David Kent is the son of the first minister at Otumoetai.

Visitors came from Thames, Te Puke and Otumoetai's sister congregation in Wesley Tauranga. Past ministers Revs Tom Woods, Alex Webster, Neil Keesing and Duncan Graham sent greetings.

The service included hymns, readings and reflections relating to the past

and future of the church. The Choir sang 'In this familiar place' and 'On this day of celebration'. The gathering concluded with 'Go now in peace'.

A special birthday cake, baked by Shirley Mac Donald and decorated by Pat Warth, was cut by Ethel Blackstock, one of the longest serving members of the congregation. The morning tea was sumptuous and the cake delicious.

After eating those gathered returned to the Chapel where they watched a power point presentation depicting the story of St Stephens which attracted much interest. To conclude this special morning members of the congregation were invited to talk about their memories and hopes for St Stephens into the future.

## Na Keba ni Mataveitokani ni Wasewase o Viti kei Rotuma e Niu Siladi 2014: Noqu Kalou, O Au, Noqui tavi.

Ena kedrau tadruga na koro o Paraparaumu kei Otaki, e davo toka kina na koro lailai o Waikanae, ka kenai balebale ena vosa vaka itaukei na "wai ni mata ni ika". Ena koro ogo e dabe toka kina e dua vei ira na vanua ni keba levu taudua e Niu Siladi ka vakatokai na El Rancho Christian camp.

E tuvani koto vakamatau na veicili kei na kena vale ni kana, na vale ni soqo, vanua ni qito se taubale, ka volekata na waitui kei na kena nuku ramase, ka rawa ni soqova e 200-500 na tamata ena duavata ga na gauna.

Era sotasota yani kina e rauta e lewe 130 na lewe ni mataveitokani ka rauta e 50 nai tubutubu kei na dauniveisusu ni Wasewase ko Viti kei Rotuma e Niu Siladi. E nodra vulagi dokai kina nai talatala ni Tabacakacaka o Waikato/ Waiariki o Talatala Akuila Bale ka veitokoni kina nai Talatala Qase ni Wasewase o Talatala Peni Tikoinaka, ka ulutaga ni keba "Noqu Kalou, O Au, Noqui tavi (My God, My Self, My Responsibility)".

E tekivu na keba ena yakavi ni Vakaraubuka nai ka 11 ni Jiulai ka cava ena siga levu ni Moniti nai ka 14 ni Jiulai ka donumaka vinaka na gauna ni nodra vakacagicagi na gonevuli.

E mai semati ka bucini vou eso na veivekani ka rawa ni da kaya ni kune votu e matadra na gone ena sota lekaleka koya. E vakarautaki na veivuli eso kei na kena porokaramu, oya e na nodra vakarautaki ka vakavulici me ra kilai koya vakavinaka na Kalou o Jiova, na nodra kilai ira vakavinaka kei na nodra kila na nodra tavi - vakavanua, vakalotu kei na matavuvale.

E ra tuberi talega ena bula ni veiliutaki ka ra vakadreti ena veivakasala eso ka vukea no nodra sotava na veika era dau sota kaya ena bula vaka cauravou kei na bula vaka gone yalewa. Mai nai matai ni siga, era wasei vakailawalawa me vukea na nodra veikelai, cakacaka vata kei na nodra qaravi itavi. Era taleitaka na qito ena siga Vakarauwai ka vakatokai tiko na Amazing Grace Race ka vukea na buli veivekani (team building).

Eda sarava na nodra taledi ena gauna ni vakatasuasua ena kena yakavi, ena meke vakayalo, meke vakavanua kei na vakalasalasa. Me vaka ga na kenai vakarau, e sega ni yali kina na veika vakavanua, oya ena veikidavaki kei na veitalaci talega ka ra vakaitavi kina ko ira na gone.

E sa dua talega na gauna vinaka vei ira nai tubutubu era gole yani ena keba ogo, ka ra laki sema veivekani vakalotu, vakavanua, vakadra talega.

E laki qaravi talega na nodra bose na mataveitokani ka ratou sa mai vakadeitaki tale na i vakalesilesi ni mataveitokani ka ratou veiqaravi tiko mai:

Liuliu: Narieta Raleqe (Tabacakacaka ni Ceva);

Vukevuke ni Liuliu: George Bower (Tabacakacaka ni Ceva);

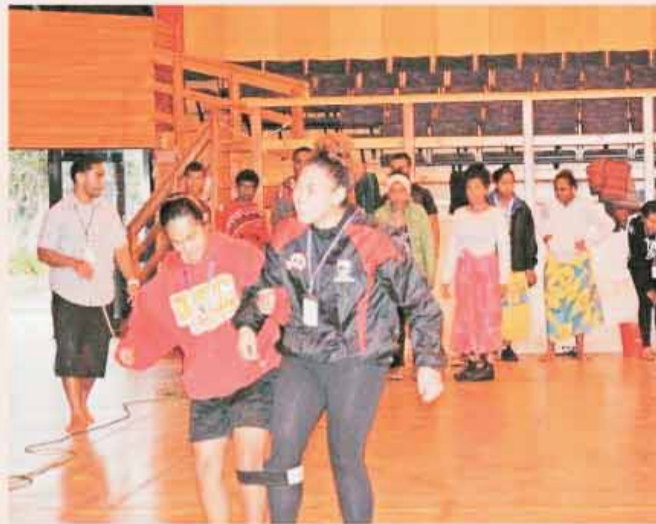
Vunivola: Luisa Ofa Toduadua (Waiakato/Waiariki);

Dauniyau: Mere Ramaqa (Tabacakacaka o Viti e Okaladi);

Daunivakasala: Talatala Akuila Bale (Waiakato/Waiariki);

Ena vuku ni keba tarava, e sa mai donumaki iratou na Tabacakacaka o Waikato/Waiariki na madigi ni kena qaravi na keba ni mataveitokani ni yabaki 2016.

Na vakavinavinaka vua na Kalou ena vuku ni veika e rawati rawa ena mua ni macawa koya. Na vakavinavinaka levu vua nai Talatala Qase ni Wasewase kei na matavuvale, Talatala Akuila Bale, ko ira nai vakalesilesi ni mataveitokani, kemuni kece na mataveitokani ni Wasewase, na i tubutubu, dauniveisusu, nai talatala ni tabacakacaka, daunivakasala, lewe ni vavaksoso, qase ni lotu kei na veivekani ena vuku ni veimasulaki kei na veitokoni ka mai qaravi vakavinaka kina na keba ni Mataveitokani ni Wasewase o Viti kei Rotuma e Niu Siladi. Na vakavinavinaka kina na Tabacakacaka ni Ceva ena vuku ni veiliutaki, na vakarautaki ni icili kei na nodra vakani, maroro'i na gone kei ira na i tubutubu kei na dauniveisusu ena gauna ni keba mai El Rancho, Waikanae.



Veitau cici ka tiki ni Amazing Grace Race.



Na kilakila mada ka tiki ni Amazing Grace Race



Veiwasei ena gauna ni kana.



Ko iratou nai vakalesilesi ni Mataveitokani mai nai mawi: Mere Ramaqa (Dauniyau), Luisa Ofa Toduadua (Vunivola), Talatala Akuila Bale (Daunivakasala) kei Narieta Raleqe (Liuliu).



Lotu ni mataveitokani ena hall mai El Rancho



Qaravi na vakayakavi ni Turaga.



Ko ira na lewe ni mataveitokani ni Wasewase Ko Viti kei Rotuma e Niu Siladi 2014.

## BATTLE FOR THE TRUTH PART II

*“So Jesus spoke to those who believed in him - If you obey my teachings, you are truly my disciples. You will know the truth and the truth will set you free.” John 8:31-32*

God is good? All the time! God is Victorious? Victorious indeed! There's a spiritual warfare, we're in the midst of it, a battle between good and evil but persevere we shall because God Almighty is with us.

Our youth are surrounded with ideas, knowledge, beliefs, doctrines, theologies, behaviours, lifestyles, false religions that contradict and causes dispute with our Christian faith on what is truth? What does the Word of God say about truth?

These are the issues that affect our youth today. Does truth come from God? Or does it come from the world? The answer to these questions and what we feed into the minds of our youth is what will affect how they view 'truth'.

From the 8th to the 11th of July, a group of 200 young Tongans from Vahefonua Tonga 'o Aotearoa gathered at Wesley College for the annual Youth Outreach Camp themed: Battle for the Truth Part II, a continuum from the last Youth Outreach in 2011- Battle for the Truth.

The Camp was hosted by Vahenga Ngaue Auckland Manukau's (VAM) Youth Ministry, organised by the Youth Working Committee in which convenor Osaiasi Kupu is the chairperson of and supervised by VAM Youth Rev Makeleta Lute Tu'uhoko.

The event was prayed about for two years, planned for one year and execution was magnificent. It was evident that with God on our side, we're unstoppable. We felt the need to address our youth that the Battle for the Truth is ongoing.

The Battle that isn't between flesh and blood, but by spiritual authorities that is unseen. In order to get to the nitty-gritty, we needed to start basic. The answer to basic was: Purpose. What is God's purpose for me? And is that the truth? We emphasized God's purpose for humanity - Know Christ, Grow in Christ, Serve Christ and Share Christ.

The programme started each day with prayer sessions at 5:30am led by our prayer ministry leader Lesieli Samiu (a.k.a Rachel). Morning exercise was delegated to 3 youth groups (from Ellerslie, Otahuhu and Henderson). The pivotal sessions were the workshops, where we invited extremely spirit-led speakers to lead these workshops.

To mix things up and give the participants a break from the workshops, we had a sports competition where good sportsmanship and fun were encouraged. Not only was it survival of the fittest, but it was survival of the funniest too. Cultural night involved each youth group to perform an action song/skit/song with the theme 'Know Christ'.

Testimonies were shared and blessed the camp members. One new programme was our Creative Corners programme. There were six corners - Spoken Word (poetic teaching), Praise & Worship, Music, Dance, Drama and Evangelical. Each corner had a facilitator and most of the camp members chose a corner which they were interested in.

The structure of this programme was for the facilitators to reveal their God-given talent and encourage the youth to identify their own. We encouraged the youth to learn something in their creative corners, collate with the rest in their groups to showcase that evening. Nonetheless, the idea of the creative corners programme was for the youth to identify their talents and learn how to efficiently use it, which is using it for God's glory.

Overall, the event was a huge success. Success was measured on how many souls were touched, saved and brought closer to God. Every camp participant whom filled out an evaluation sheet said they hope to return to the next youth outreach. We're determined to walk on and battle for his truth. We will continue to organize events for our youth to fulfil the Church's 10 year vision-Let the Children Live with Prayer and Action.

"The camp was a collaborative effort by caring spiritually driven & committed youth who love working together as a team. The programme was well spiritually led that catered to all ages and varied understandings about the truths of life and God. The participants were collectively obedient, genuinely interested in the workshop & speakers, fully engaged mentally, emotionally and physically. Ofa mo e Lotu"- Alisi Tatafu (District Youth Coordinator).

"Camp was awesome, all for Christ! The battle is on!" - Henry Hoglund (Assistant Convenor).

"Battle for the Truth II Camp was a big success because everyone that came, including leaders was in for a big surprise and a wakeup call! God truly worked in the lives of these young people and to even bear witness to these changes, testimonies and prophecies was truly humbling and encouraging. The guest speakers and the messages they prepared were powerful and the response was nothing short from positive. To God be the Glory! Ofa atu"- Lesieli Samiu (Prayer Warriors leader).

We'd like to extend a massive thank you to our Church leaders, for letting us work towards the vision of 'Let the Children live' by permitting this camp. Thank you to our Sponsors- PACIFIC ISLAND SAFETY AND PREVENTION PROJECT -The Project Inc, Pasifika Consulting Ltd, TOKO collaboration and Sio Mai Print for your massive contributions towards this outreach. Thank you to Wesley College for allowing us to use your resources for this outreach. Thank you to our Guest Speakers and Facilitators for accepting our request to collaborate with us. Thank you to the Youth whom participated. You not only came open minded, but you also came open hearted to allow the Spirit of God to work in you. To God be the Glory and honour, for his unconditional love and guidance. Praise him for freeing us to know and live in his truth.

Meleseini Talia'uli  
(Secretary of VAM Youth)

*Veipā ki he Mo'oni Konga Ua-  
“Pea lea ai 'a Sisu kia ha'a Siu kuo tui kiate ia, kapau temou nofo ma'u 'ihe 'eku akonaki, ko 'eku kau ako mo'oni kimoutolu; Pea 'e faifai pea mahino kiate kimoutolu 'a e Mo'oni, pea 'e fakatau'ataina'i kimoutolu 'ehe Mo'oni.” Sione 8:31-32*

'Oku lelei 'a e 'Eiki? Ma'u aipe! Ko e 'Eiki 'o e Ikuna? Koia 'a e Ikuna Mo'oni! Ko e tau 'a Laumalie, 'oku tau mo'ua ai. Pea feta'aki aipe 'a Setane mo Satai, Faitangane, Ko e 'Eiki 'oku kau! Faitangane 'i he tau! 'Oku 'ataakai'I 'etau fanau To'utupu 'e he ngaahi fakakaukau, 'ilo, tui, tokateline, teolosia, 'ulungaanga, to'onga-mo'ui, pe lotu kehekehe, 'a ia 'oku nau veipa ai mo 'etau tui Faka-Kalasitane pe ko e haa 'a e Mo'oni. Ko e ha 'a e Mo'oni 'i he 'ene ha 'I he Tohitapu? Ko ia ai 'a e ngaahi me'a te ne tatakai mo uestia 'a e mo'ui 'etau fanau. Ko e Mo'oni moe poto 'a e 'Otua pe ko e mo'oni moe poto fakamamani? Ke fili mei ai 'a e To'utupu ke ne tatakai 'enau mo'ui.

Mei he 'aho 8 ki he 'aho 11 'o Siulai ne fakatahataha e to'utupu e toko 200 mei he Vahefonua Tonga 'o Aotearoa ki Wesley College, ko e 'apitanga e Potungae To'utupu pea ko hono kaveinga- Veipā ki he Mo'oni konga Ua. Ko e kaveinga ni ko e hoko atu pe mei he kemi fakamamui na'e fakahoko ki Ngaruawahia he ta'u 2011 ko e Veipā ki he Mo'oni. Ko e kemi ko'eni ne fakahoko ia 'ehe Potungae To'utupu 'a e Vahenga Ngaue 'Aokalani-Manukau pea ko e Komiti Ngaue 'o e Potungae ('oku sea ai e Konivina 'Osaiasi Kupu pea tokanga'i 'e Faifekava Makeleta Lute Tu'uhoko) 'aia na'a nau fuesia hono teuteu mo hono fa'ufa'u e polokalama 'o e kemi. Ko e kemi ko 'enii ne lotua he ta'u kakato 'e Ua, fa'ufa'u he ta'u kakato 'e taha, pea na'e ha mahino heni, Ka Kau e 'Eiki mo kimautolu, 'oku 'ikai ha me'a ia tene lava 'o ta'ofi kimautolu. Na'a mau ongo'i 'a e fu'u fiema'u ke fakamanatu ki he to'utupu 'a e tau 'a Laumalie 'oku tau mo'ua ai. 'Oku 'ikai ko ha milimili sino ka ko e tau 'a e ngaahi mafai 'oku 'ikai faingofua ha sio kiai. Ko e puipuitu 'a 'o e anga e ngaue ki he 'apitanga ni, na'a mau fakakaukau ke fuhu'i ki he to'utupu pe ko e ha honau 'uhinga mo 'ene felave'I mo e mo'oni. Na'a mau fakamamafa'i 'a e taumu'a fisifisi mu'a 'a e 'Otua ma'ae fa'ahinga 'o e Tangata- ke 'Ilo 'a Kalaisi, tupu 'ia Kalaisi, hoko ko e sevani ma'a Kalaisi, pea vahevahe 'a Kalaisi.

Na'e kamata 'a e polokalama faka'aho 'aki e lotu hufia he pongipongi kotoa pe he taimi 5:30 pea na'e tatakai ia 'ehe taki 'o e komiti lotu- Lesieli Samiu. Ki mu'a he houa 'ilo pongipongi ne vahevahe e polokalama fakamalohi-sino kihe to'utupu 'a Moia mei he 'Eiki (Ellerslie), Fuakava Ta'engata 'o Kenani (Otahuhu), mo Vai 'o e Mo'ui (Henderson) 'o nau takitaha e 'aho. Ko e polokalama mahu'inga taha ne ako lahi ai 'etau to'utupu ko e ngaahi workshops ne fakaafe'i e kau lea na'a mau pehee 'e tokanga kiai 'a e fanau pea ko e me'a mahu'inga ke tatakai 'ehe Laumalie 'o e 'Eiki 'enau lea. Na'e fakahu e ki'i fe'auhi sipoti e fanau pea na'e fu'u fakamafana 'aupito 'a e fiefia ne

ma'u he ki'i taimi ne malolo ai mei he ngaahi workshops. 'I he 'uluaki efiafi ne fakahoko ai e Cultural Night, ne takitaha e potungae fakakolo 'enau ngaahi hiva fakataataa, hiva, mo e skit pea na'e fakamafana 'aupito e ngaahi talaloto ne tapuaki'i 'aki e 'apitanga. Ko e polokalama fo'ou ne fakahu 'ehe komiti na'e ui ko e Creative Corners. Ne vahevahe e 'apitanga ki ha kulupu 'e 6 'aia ko e Spoken Word (Lau maau/Lea), Dance (Tau'olunga), Music (Musika), Drama ('Eti), Praise and Worship, Evangelical (Ngaue fakamisinala). Ne fakaafe'i e kakai 'oku nau taukei 'i he ngaahi mala'e ko 'eni pea na'a nau ako'i e fanau 'a e mahu'inga kenau ngaue 'aki honau taleniti ke fakatupu kololia ma'ae 'Eiki. Ko e tokolahi 'o e 'apitanga ne nau fu'u mafana 'aupito 'i he 'enau kau 'i he polokalama ni, pea na'e talaloto e tokolahi, tenau feinga ke ngaue'i honau taleniti ma'ae 'Eiki.

Ko hono fakakatoa, na'e lava lelei e 'apitanga ni. Pea na'e fua hono ola mei he ngaahi laumalie na'e fehokotaki, ului pea ne fepikitaki mo e Laumalie Ma'oni'oni. 'I hono fakamā'opo'opo 'a e ngaahi foomu ne fakafonu 'ehe fanau 'I he 'enau fakamahu'inga 'I e kemi, ne nau fakaha mai tenau toe fie kau mai pe ka toe fakahoko 'a e 'apitanga ni he ta'u kaha'u. 'Oku mau loto taha ke mau laka atu 'o Veipā ki he Mo'oni. Pea 'e hokohoko atu 'emau ngaue ki hono fokotu'utu'u e ngaahi polokalama ki he kaha'u ma'ae to'utupu ke ngaue'i e visone kuo fa'u 'ehe Siasi Metotisi - ke Fakamanava hake 'a e Fanau. 'E lava peia 'i he lotu mo e ngaue.

Fakamālo lahi atu ki he kau taki 'o e Vahenga Ngaue 'Okalani Manukau mo e ngaahi fai'angaloto takitaha 'i ho'omou faka'ataa e Potungae ni ke ngaue'i e visone 'a e Metotisi ke Fakamanava hake 'a e To'utupu pea mo hono fakangofua kemau fakahoko 'a e 'apitanga ni. Fakamalo atu ki he ngaahi kautaha PACIFIC ISLAND SAFETY AND PREVENTION PROJECT -The Project Inc, Pasifika Consulting Ltd, TOKO collaboration and Sio Mai Print na'a mou tokoni fakapa'anga mo e ngaahi naunau ma'ae 'apitanga ni. 'Oatu heni 'emau fakamalo ki he Kolisi 'a e Siasi -Wesley College 'I hono faka'ataa ho'omou 'apiako ke mau fakahoko ai e 'apitanga ni. Faka'osi, Fakamalo lahi atu ki he to'utupu mo e ngaahi matu'a ne mou lava mai ki he kemi, 'i ho'omou faka'ataa ho'omou loto mo e 'atamai ke ngaue mai 'a e Laumalie 'o e 'Otua ki ho'o mo'ui. Ke 'a e 'Otua 'a e Kololia mo e Langilangi koe'uhii ko 'ene 'alo'ofa. Fakafeta'I ko 'ene fakafaingamalie'i kitautolu ke tau 'ilo mo nofo 'ihe 'ene Mo'oni.

Meleseini Talia'uli (Sekelitali ma'ae To'utupu 'o e Vahenga Ngaue)



**FAKALOTOFALÉ'IA – 'AOKOSI 2014**  
**FĒKUKI MO E 'ANGELO – STRUGGLING WITH AN ANGEL**

Lesoni: Senesi 32:22-31.

Pea ne folofola [*'angelo*], Tukuange au keu *'alu*, he *'oku 'alu hake 'a e pongipongi*. Pea ne tali [*Sēkope*], *'E 'ikai teu tukuange koe, kae'oua ke ke tāpuaki au.* [*Senesi 32:26*]

'Oku lolotonga fononga 'a e Siasi 'i he māfana 'o e Fa'ahita'u Faka-Penitekosi. Pea 'oku fakamanatua 'e he Siasi 'a e tākaua mo e Laumālie 'o 'Atonai Sihova. Pea ko e fēkuki ko ia, 'oku ne fakavia, fakafo'ou, fakalotolahi, fakalēlei pea mo fakanonga 'a e mo'ui 'a e kau Kalisitiane. Ke fakamahino 'i 'a e fehokotaki 'a e 'Otua, pea mo hono kakai, 'i he nofo'ia kinautolu 'e he Laumālie Mā'oni'oni. Koia 'a e tapuaki 'o e māhina ko 'Aokosi, he 'oku 'ikai ko ha potu kehe 'eni, *'io ko e matapā 'eni 'o langi.*"

Foki 'a Sēkope ki 'api hili ia 'ene hola mei hono ta'okete, 'i he'ene to'o 'a e tāpuaki ko e *'ea ki he famili, koloa mo e tukufakaholo* 'aki 'a e ipu supu. Feinga 'a Sēkope ha ngaahi fonga kehekehe, ke lava ha fakalelei mo hono ta'okete, 'i he foaki 'a e ngāhi koloa, mo e fanga manu, he 'ilo na'a lotu lelei ai 'a 'Isoa. He kuo fuoloa ta'u 'a e fēkuki 'a Sēkope mo e faingata'a'ia ni, pea 'oku ne kumi ha hufanga'anga.

Po'ulia ai 'a Sēkope he hala fononga ki 'api, pea na'a ne mālōlō he kauvai 'o Siapoki. Nofo fakapu'uli, tokotaha he

maomaonga'oa. Lolotonga 'ene tokotaha mo e hoko ai 'ene *taufangatua mo ha tangata ki he a'u mai 'a e pongipongi fo'ou.* 'Iakai lava ke fakamāvahevahe'i kinaua, kae 'oua kuo tuku ha tāpuaki ma'a Sēkope! Pongipongi fo'ou ē kia Sēkope, he 'oku hoko mai ai 'a e tāpuaki fakalāngi he fefa'uhi mo e 'angelo! Lava ke ne sio, lava ke ne ala, lava ke ne fanongo ki he tuku tapuaki faka'angelo.

Na'e 'ikai tokanga 'a Sēkope ki he fēkuki 'ene lōloa, faingata'a'ia pea to e mamahi. He na'a ne fakapapu'i 'i hono lotu, 'e 'iai 'a e LĒLEI 'e ma'u mei he fēkuki 'oku fai. Pea neongo hono fāmili, ngaahi kaungāme'a pea mo 'ene koloā, na'e fēkuki tokotaha pe.

'Oku pehē pē mo e hala fononga 'o kinautolu 'a e kau Kalisitiane. Ko e konga 'o e mo'ui, ko e fēkuki tokotaha he tū'apō 'a hotau ngaahi laumalie. Pea kuopau ke hoko ia, he 'oku mei ai 'a e ma'u mo e mole 'a e tāpuaki 'o fakatata



Rev Epeli Taungapeau

ki he TUI mo e 'AMANAKI hotau ngaahi lotu. *Ko e mana ia 'o e feōhi, tupu mei he Laumālie! Sino taha he 'ulu na, feōhi ai mo Langi.*

Ko e fēkuki koia 'o e mo'ui, he pōpō'uli hotau ngaahi lotu, 'oku ne fakatupu 'a e tāla'a, 'o fononga he 'amanaki kuo mole, pea 'oku puputu'u leva ai 'a e fakakaukau. He 'oku lōmekina 'a e tapa kotoa pe 'i he fefa'uhi 'oku fai, *he kuo tahi mei hē pea vai mei hē.* Ko e hala fononga ia 'a e kau Kalisitiane.

Fēkuki 'a Sēkope pea fangatua ki he 'aho! Pea na'a ne ikuna. Pea 'oku pehē pe mo kinautolu. Kuopau ke tau fēkuki mo ha 'angelo kae lava ke tau ma'u 'a e tapuaki mo e ngaahi tala'ofa koia. Kapau ko ho'o fēkuki mo e mamahi, pea he 'ikai to kiate koe 'a e palomesi koia. Kuopau ke tau fēkuki mo ha 'angelo, kae lava ke fakakakato mo fakalelei'i hotau hala fononga ki 'api.

Lava ai 'a e liliu hinga ko 'Isileli – *Fai-mo e-'Otua* pea kuo ke ikuna! Pea na'e lelei, pea na'e efiāfi pea na'e pongipongi 'i *Penieli – Fofonga 'o e 'Otua*, ko e 'uluaki 'aho ia, 'o e foki ki 'api mo e tapuaki 'o e Fakalelei.

Foki 'a Sēkope he pongipongi fo'ou ko 'eni, he kuo liliu ko e tangata fo'ou. Liliu pea mo hono hinga – *'Isileli*, liliu mo 'ene kaveinga ngaue mo e taumu'a. Pea neongo 'ene lavea, he fēkuki mo e 'angelo. Ka na'e hoko 'ene ketu, ko e faka'ilonga mā'oni'oni mo toputapu ma'a 'Isileli. Ko e fakamanatua 'o e feohi 'i Penieli. He kuo hoko 'eni ko e pule'anga ko e kakai kuo ui, kakai kuo fili.

Pongipongi lelei, ma'ae kakai 'oku lelei, mei he 'Otua ko e faumiteni 'o e lelei, he ko e 'aho ni, kuo tau ketu lelei kotoa, ki he lelei 'o palataisi. Ko e fakamahino ia 'o e ikuna 'i he fēkuki mo e 'angelo 'a e 'Otua, pea koia hotau tapuaki mo e 'oho fononga ki he mahina fo'ou ko 'eni.

**LIPOOTI MEI HE "MISIONA FEKAULAHI MO E EVANGELIO" 'A E POTUNGAUE**  
**'EVANGELIO 'A E VAHEFONUA TONGA 'O AOTEAROA ME-SUNE, 2014**

**KAVEINGA:- MISIONA 'FEKAULAHI MO E 'EVANGELIO' KI TU'A 'AOKALANI**

Lesoni: Matiu 28:19-20

Ne fotu pea mahiki hake Hono langilangi, he ngaue si'i mo vaivai kuo feia, pea neongo 'e fenukitau 'o e vaha mo hono ngaahi peau hou fonua, kae fakafeta'i 'oku ne 'i vaka ke fai hotau fakakoloa. Na'e lava lelei 'a hono fakahoko 'a e Misiona 'Fekaulahi mo e 'Evangelio' "ki tu'a 'Aokalani 'o Kamata mei Motu Saute (Christchurch) 'i he aho 30 Me, 2014.

Ko hono mata'ikoloa, ko e 'alu fakataha 'a e ongo potungāue ni .lautohi fakasapate mo e 'Evangelio,'o fakakakato 'a e fatongia ni, 'i he taimi tatau 'o lava ai 'e fo'i pulu 'e 2 he taimi pe 'e taha . Ne Talitali lelei 'e kainga lotu Kosipeli 'a e ongo potungāue, he fakahemata ke fakaa'u 'Ene misiona, ne lava mai 'a e fakafongā, mei he ngaahi fai'angalotu, kuo nau fili ko e kau 'Inisipekita he 'Evangelio, mei Dunedin (Velonika Fakavā), pehē ki Blenheim (Piutau Moli) pehē ki Christchurch (Mele Lousi Moli) pea mo Oamaru (Lavenita Leiataua)ke fai e feohi pea pao mo toloaki 'a e talanoa ki ha me'a 'e lelei ai 'a e ngāue, neongo 'a e nofo vāmama'o, ka 'oku fai pe 'a e uta, ki he hikiā mo e ngāue 'oku fai.

Ne lava ai pe hono fakatapu 'e he faifekau Viliami Finau 'a e ni'ih

ko'eni, kenau hoko atu hono leleaki 'i 'o e fuka ni. Pea ko e efiāfi Sapate he fakahoko 'a e malanga faka'evangeliō mo e feohi mo e to'utupu mo e siasi pehē ki he kaingalotu. Ne tō 'a e 'ofa mo e tapuaki he ki'i feohi ne mau fai. Fakafeta'i e ngāue.

Ne mahulu pea fotu 'a e tapuaki 'o e kainga lotu Hamilton, hono talitali kinautolu fakataha mo e Potungāue Lautohi fakaSapate, he kainga lotu St John mo e Setuata (Sione Molitika). Ne lava mai 'a e Inisipekita mei Tauranga (Toni Fale) pea fai 'a e talanoa mo e fakalotolahi he ngāue faka'evangeliō, pea fakatapu ai pe 'e he Setuata (Sione Molitika) 'a e tamaio'eiki ni, ke hoko atu 'a e ngāue.

Na'e kei holoitonga pe hono kei folaua 'a e Misiona 'a e potungāue, 'a e Fekaulahi mo e 'Evangelio' ki Gisborne he weekend (27-30 Sune) fakataha mo e Lautohi fakasapate, ne fakakakato ai 'a e fatongia 'evangeliō 'o kamata pe he efiāfi Falaite 'o kamata'aki 'a e taliui 'a e ngaahi famili o e siasi, ke fakakakato 'o e polokalama 'a e Akolotu, pea hoko atu ai pe 'a e polokalama faka'evangeliō.

Ko e 'aho Tokonaki ne lava o e 'a'ahi kakai, hili pe 'a e ma'u

me'atokoni, ko e 'api 'e 27, ne fai kiai 'a e 'a'ahi, pehē ki he a'u 'a e 'a'ahi ki he ngaahi faama, 'o fai 'a e lotu , he ko e ngāue ko e lahi taha 'o e kainga lotu ko e ngāue faama, ne talaloto ai 'a e ngaahi famili 'i he ngaahi fungavaka kehekehe pe he si'i a'u ange 'o hiva mo fai 'a e lotu, pea manatua ange kinautolu.

Ne mau foki mai 'o lipooti 'a e 'a'ahi ki he Faifekau Simote Taungā, ne mau fe'inasi'aki he tapuaki 'o e talaloto mei he ngaahi lotofale. Ko e 'aho Sapate ne fakakakato ai pe 'a e lotu hengihengi 'e he 'inisipekita mei Otahuhu, Mele 'Aukafolau, pea ko e malanga Sapate, ne fakakakato 'e he sea 'o e komiti sivi ('Uhila Manase ) pea toki tatuku'aki 'a e malanga faka'evangeliō he efiāfi Sapate 'o fakatahataha mo e ngaahi fungavaka kehe, he feinga ki he ngāue fakataha, ne tapuaki pea to 'a e 'ofa he ki'i feohi ne mau fai, pea faka'osi'aki 'a e Lotu Hufia, pea mo'oni 'a e maau. Sisū ko ho'o fekau 'oku mau ngāue ai, ke tutuū'i 'a e tohitapu he lotu e kakai. Fakafeta'i e ngāue.

Mālō mo e lotu Potungāue 'Evangelio' Vahefonua O Aotearoa



Ko e Kau Hiva Lotu Hu & Fakafeta'i 'a e 'Evangelio.



Ko e Sekelitali 'Evangelio; Semisi Manu mo e kulupu Worship 'Evangelio Vahefonua 'i hono Tataki 'a e hiva – Hamilton lolotonga 'a e polokalama.



Ko e Faifekau Pule Vahengāue Ngāue Gisborne Rev. Simote Taungā mo e Potungāue 'Evangelio' mo e Komiti Failakiteli (LFS) he 'a'ahi fakata'u ne fai ki Gisborne 27-30 Sune.



Ko Faifekau Viliami Finau, Tevita Mosee (Setuata 'o e Vahenga Ngaue, Kosipeli) mo e timi Failakiteli (LFS) mo e 'Evangelio' lolotonga hili e polokalama 'i Christchurch.t