

# TOUCHSTONE

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



## Mentoring programme has broad horizons

Laulotaha coordinator Valeti Finau (left) with mentor lawyer Mark Watson (centre) and Year 12 student Mateaki 'Aho.

By Marie Sherry  
*An inspirational Wellington mentoring programme connecting Tongan children with community and industry leaders is being rolled out nationwide.*

The Laulotaha Mentoring Programme is an innovative education initiative for Tongan and other students. It is a one-to-one teaching and learning model delivered by volunteers within a family, cultural and church context.

The programme started in 2008. It was initiated by coordinator and strategic planner Valeti Finau and members of the Tongan Methodist Women Fellowship of Wellington. The programme is now driven by the Education Task Group of the Tongan congregation of the Wellington Methodist Parish.

'Laulotaha' is Tongan for excellence. The mentoring programme is for both primary and secondary children, who are paired up individually with a mentor.

members of Wellington parish and other volunteers. Among them are teachers, scientists, math experts, doctors, surgeons, lawyers, IT experts, engineers, a diplomat and high-achieving secondary school and university students.

The task group liaises directly with the children's schools and parents to determine their learning and social needs. The mentors then help the children with their specific needs.

One of the successes of the programme is its ability to incorporate the student's studies with the Tongan culture.

"We have all subjects covered, from literacy and numeracy to science, arts and drama," Valeti says.

"The benefits are great for the children and their parents. We've put in place an innovative teaching model that gives the kids a very strong base in our Tongan culture."

The Laulotaha Mentoring Programme currently has more than 50 children paired up with more than 50 mentors. The children stay with the programme right through their schooling years.

The programme meets twice a month. Parents play a big role in it, and Valeti says they gain huge enjoyment and benefits by supporting their children's education.

"The parents must bring their kids and they must stay and play a support role. The parents love it. It's a real family environment," she says.

"Parents love seeing their kids engaged with the mentors, and the mentors love having the parents sitting with them."

Mentors are recruited through Volunteer Services (Wellington) with the help of Wesley Community Action (WCA).

WCA director David Hanna says the success of Laulotaha is due to the vision and energy of the Tongan community.

"It's a wonderful initiative on so many levels. The parents are increasing their awareness of the education system and gaining information about how their child is going in school. The parents get a lot more confident in terms of engaging with teachers and school," he says.

"When you look at the statistics, the

under achievement of Pacific and Maori is constantly on the rise. What's wonderful about this initiative is that it comes from the communities."

Valeti says the Education Task Group is developing the mentoring programme to meet demands for it from other cities and regions. They don't restrict its use to Methodist congregations, and are willing to work with any local group to help their children

Laulotaha programmes has already been established in Auckland for the Tongan Assemblies of God in New Lynn. Other requests have come from the Samoan Assemblies of God in Hamilton, the Manurewa Methodist Tongan Congregation, Methodist Missions in Christchurch and Dunedin, Kaiti School in Gisborne, and the Palmerston North Methodist congregation.

"We've also been invited by Victoria University Te Roopu Awhina to have some strategic discussions on how we can work together," Valeti says.

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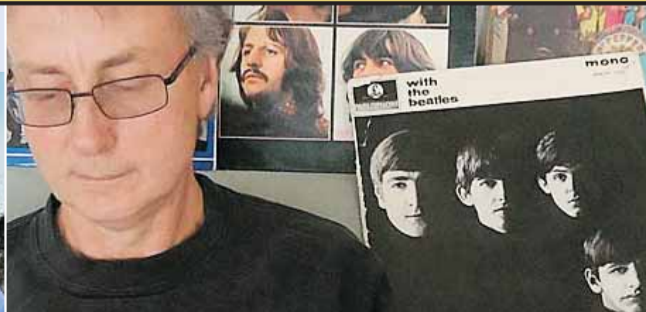
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Former Wesley College students playing for Manu Samoa during the RWC visited the school during one of their rest days. From left: Seilala Mapusua, Wesley College principal Ian Faulkner, Ezra Tylor, and Sailosi Tagicakibau. Photo courtesy Franklin County News.

## Wesley College muscle for Rugby World Cup

By Marie Sherry

**Wesley College has produced a staggering number of international rugby players, with 10 former pupils playing in the recent Rugby World Cup.**

The school has a role of just 270 students, with boys starting at year nine and girls starting at year 11.

Assistant principal Chris Bean, who has previously coached Wesley's 1st XV teams, says despite the school's small size, it produces a large number of top sportsmen.

All Black hero Stephen Donald is an ex-Wesley College boy, along with nine other Rugby World Cup players.

They were Sekope Kepu, who played for the Wallabies; Viliami Veikoso, Michael Tagicakibau and Netani Talei, who played for Fiji; Sailosi Tagicakibau, Seilala Mapusua, George Stowers and Ezra Tylor, who played for Samoa; and Siale Piutau, who played for Tonga (including the team's historic win over France).

Other former Wesley students who were in contention but missed out on making their RWC squads included Sitiveni Sivivatu for New Zealand, Penijamani Makutu for Fiji, and Tevita

Lepolo and Siliva Ahio for Japan.

Chris says Wesley College is extremely proud of its rugby players.

"We were lucky that Sekope Kepu came back to visit us during the Rugby World Cup campaign. The Samoan boys came back during that time too. It was a good chance for us to honour them, and for them to say thank you."

Chris believes the large number of top sportsmen who come out of Wesley College is a reflection of the opportunities that sport presents to young people here and overseas.

"We're very lucky. We have some good coaches on our side and we've got a captive audience," he says.

"We're a rural school and there's not much distraction here. We're surrounded by farmland. The boys enjoy playing sport of any nature after school but rugby is our main programme."

The success of former students inspires present students to commit themselves fully to the sport and try their hardest. The school also receives a lot of support from the Counties Manukau Rugby Union.

Chris says sport plays a vital role in the lives of boys and young men.

"For boys, sport is a perfect outlet to let off their energy and steam if they get it harnessed in the right place, and we're very proud of what they have achieved. These RWC players are very good people. They're very humble. They're very gracious about where they are in life, and they haven't forgotten where they came from and how they got their chance."

The Methodist Church established Wesley College to educate Maori, and in particular those who are economically marginalised. Today 95 percent of Wesley's students are from Maori or Pacific Island backgrounds.

Wesley College principal Ian Faulkner says Wesley College has a special character that derives from its Methodist roots. The College's Latin motto sums up its focus - fide, litteris, labore or faith, learning and hard work.

"We use this as a base on which to develop good attitudes toward the whole of life for our students. We want to make life to be an affirming experience.

"While rugby is not part of our special character, we believe the way our players and ex-students approach their game and other people is informed by it."

## How can we make New Zealand's children safe?

By Rev Dr Betsan Martin, Public Questions Coordinator

**Month after month stories of children who have been terribly injured or killed are on the front pages of our newspapers. The subsequent trials and discussions continue in the news year after year.**

At the heart of the problem is a massive failure of care that in some sense we all share. What can we do to stop this toxic flow into the stream of New Zealand life?

New Zealand has very low commitment to the wellbeing of children compared other OECD countries. Early intervention is the most effective means to lessen the risk to children. Our lack of commitment costs taxpayers about \$6 billion per year.

The Green Paper on Vulnerable Children is now a top priority for Government with submissions due 28th February.

Minister Paula Bennett is asking for public discussion from all people concerned with the wellbeing of New Zealand children. She asks many questions in the Green Paper called 'Every child thrives, belongs, achieves'. It is easy to read and is in Maori, Samoan, Tongan and English at [www.childrensactionplan.govt.nz](http://www.childrensactionplan.govt.nz).

We can highlight a few main points from the Green Paper and ask questions that bring a focus to the issues.

- The wellbeing of children is shared by families and whanau; by communities and by government.
- Children and families are in contact with people in health and education and welfare. This starts from birth with midwives, doctors, and nurses and continues with Plunket, kohanga reo, preschools, day care, aoga mata. There might be contact with Work and Income for benefits. The big issue is for all these agencies cooperate to support children and families.
- Giving priority children's wellbeing of children means ensuring families have resources to give the best opportunities to their children. If families do not have the capability to do this, they need support from networks and state agencies. The reasons some families do not look after their children can include mental health problems, substance abuse, disabilities, poverty, and pressures associated with immigration.
- A Children's Action Plan would guide government decisions about funding, laws and policies to reduce the vulnerability of children.
- Poverty is strongly associated with risk, abuse, and poor outcomes for children. The Government budget should allocate more money to reduce poverty. The present government says there is no new money to reduce poverty or address child abuse.

### QUESTIONS

How can we share responsibility for the wellbeing of children in our communities? What assets in your community (such as libraries, parks and pools) contribute to child wellbeing? Are there school holiday programmes? Are these free or affordable for low income families? Do they support whanau and Pasifika families?

How can health professionals, teachers, social workers work together? Can they work together to provide joined up services or share information so that support is brought to families early?

What do you think about the allocation of government money? If there is no new money do you think the government could re-prioritize the budget? Could money come from sources that were found for 'The Hobbit' and for bailing out failed finance companies?

A big question is whether services for children should universal and apply to everyone or targeted at vulnerable families.

How is inequality contributing to the vulnerability of children and families? The stark reality is that children in poor families have much more limited life chances. They have more health problems, do worse at school, and have fewer opportunities than children in wealthier families. The effects of poverty go on throughout life with more teenage births, more crime, higher unemployment, more mental health and addiction problems. And these are costly.

The Green Paper is not asking some questions! How to solve poverty? (other than through getting beneficiaries into work). Nor are there employment creation policies. Could new money be found? For example from raising taxes on alcohol?

Your answers to these questions, and other questions can be your submission. You answers could go into a submission from Methodist Public Questions; please email Betsan Martin at [betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz).

Your submission can be a letter or email. Many ways to have your say are at [www.childrensactionplan.govt.nz/have-your-say-1](http://www.childrensactionplan.govt.nz/have-your-say-1).

### Half-Time Minister

ST STEPHEN'S, TAURANGA



Methodist Church of NZ

St Stephen's Methodist Church, Tauranga is a church where everyone is important. We are a very loyal group of people of mixed ages and cultures and part of the Tauranga Methodist Parish.

We are seeking an ordained minister (1/2 time) who will work at deepening relationships within the congregation and help and inspire us all.

The successful applicant would work under Methodist oversight alongside the full-time parish superintendent.

A profile of the parish is available on request.

APPLICATIONS CLOSE 1ST MARCH 2012

Inquiries should be directed to:  
Rev Nigel Hanscamp, Director Mission Resourcing  
Methodist Church of New Zealand  
[nigel@missionresourcing.org.nz](mailto:nigel@missionresourcing.org.nz) • ph 09 525 4179 or 021 570 385

### Full-Time Minister

KAITAIA UNION PARISH



Methodist Church of NZ

We are praying for a new Ordained Minister, Pastor, Leader, Biblical Preacher

We want to continue the refreshing of our worship and parish life that has begun under a year's transitional ministry and impact a new generation.

The successful applicant needs to be willing to work in a cooperative parish with Presbyterian and Methodist partners.

A profile of the parish is available on request.

APPLICATIONS CLOSE 27 FEBRUARY 2012

For information and a parish profile contact the nominator:  
Rev Warwick Hambleton 09 408 2323 or 09 425 6201  
[w.hambleton@paradise.net.nz](http://w.hambleton@paradise.net.nz)



## Insurance costs soar in wake of quakes

*The 'new normal' is a phrase that is frequently heard around Christchurch these days but fallout from the earthquakes will soon be changing what is normal for churches throughout New Zealand.*

Insurance cover is one area where life will never be same, and it is a story of good news and bad news.

First the good news: After the Churches former insurer Ansvar cancelled all its New Zealand policies, the Methodist Connexional Property Committee (MCPC) formed an alliance with the Anglican Insurance Board.

Together they have secured full insurance cover for all Methodist and Anglican properties. The new cover includes coverage for catastrophic events such as earthquakes and volcanoes.

The new policy provides full comprehensive insurance cover throughout the country, maintains a single insurance premium rate for all Connexional properties, and provides liability cover at no additional charge.

Now the bad: The annual premium parishes pay for will increase significantly, as will the excesses they pay when they make a claim.

MCPC executive officer Greg Wright says the Methodist and Anglican Churches secured their new cover with Lloyds of London on the 21st of December. A short time later, Christchurch's volatile geology once again entered the picture and created more hurdles to the agreement.

"After the two big quakes on December 23rd and the continuing aftershocks leading up to New Year, a number of parties signed up to underwrite the policy withdrew," Greg says.

"They were replaced but it could mean the premium will increase more than we initially thought. Parish treasurers should budget for

premiums to be two-and-a-half to three times larger than last year's.

"The new rates come into effect from the first day of this year. The Insurance Fund will meet the first quarter's premiums until March 31st, 2012 from the refund from our previous insurer Ansvar, parish premiums due on the 1st of February, and capital resources of the Insurance Fund. After that parishes will meet the full cost themselves."

Greg says excesses are set to rise quite significantly as well. Under the previous cover, excesses were \$20 for properties protected by alarms, \$150 for the first claim on unalarmed properties, and \$250 for subsequent unalarmed claims.

Now excesses for alarmed properties will rise to \$500 per claim, and all claims on properties without alarms will be \$1000.

While the final figures for excesses on catastrophic damage have not yet been finalised, they will likely increase significantly as well.

Greg recognises that the hike in insurance cost is not welcome news. He cautions that some parishes will also face more expenses as the Church moves to bring all its buildings in regions deemed to be at risk of earthquake up to two-thirds of code.

The two big shakes on December 23rd inflicted more damage to some churches in Christchurch. Both the hall and church building at Christchurch North Methodist Church are now too dangerous to occupy and the entire complex will be closed until they have been repaired or replaced.

The Union Church in Lyttelton is now also closed until it has been repaired. While it did not suffer much additional damage, engineers are concerned its seismic strength is too low to allow public access.

## Presbyterians forgo earthquake cover

*While the NZ Methodist and Anglican Churches have opted to maintain full insurance cover for their buildings, including compensation for earthquake damage, the Presbyterian Church has not.*

Assembly executive secretary Rev Martin Baker says the Presbyterian Church has negotiated full cover for its congregations excluding earthquakes.

"After Ansvar pulled out of New Zealand the Presbyterian Insurance Group decided that earthquake cover was too expensive for most congregations. If individual congregations want to have earthquake cover, the Insurance Group can broker it for them."

This decision was made because of the increased cost of the premiums and of the excesses.

"We are also concerned that the cost of insurance will be dwarfed by the costs churches will face to meet the compliance demands that will be placed on public buildings in the future. This will be a major challenge," Martin says.

"The Church has formed a group to look at all these issues and report to the General Assembly in October. In the meantime, we expect congregations to comply with any guidelines if and when local councils impose demands.

"We are committed to the safety of those who use our buildings. Congregations must decide what this means in their local contexts in discussion with their local bodies."

Uniting Congregations Aotearoa NZ (UCANZ) executive Rev Peter MacKenzie says while three of the Partner Churches now have different policies regarding earthquake cover, it will not be difficult to determine which one a congregation should follow.

"The simple answer is that the insurance policy will depend on which Church holds title to the property. Even when two Churches have shared ownership of the building, only one of them holds the title," Peter says.

"While this is straight forward, complexity could arise if, for example, a building jointly owned by the Methodist and Presbyterian Churches but under Presbyterian title was destroyed in an earthquake. The Methodist Church could look at the situation and say the Presbyterians were negligent.

"On the other hand, if congregations are forced to incur too many costs, they cannot afford to be church. We encourage all the partner Churches to continue talking these issues through and find smarter ways to work together."

## Khbyer Pass Fijian congregation rejoins Methodist fold

By Cory Miller

*Showing it's never too late to rebuild fences, the Khyber Pass Fijian Congregation and the Auckland Central Methodist Parish have renewed a relationship broken more than a decade ago.*

On November 27th, the two parties renewed their vows at the Holy Sepulchre church in Khyber Pass.

Superintendent of Vase Vase ko Viti Rev Peni Tikoinaka says the reunion was witnessed by members of the wider Methodist Church.

"Fijians from as far afield as Rotorua and Hamilton came to Auckland to celebrate."

Khyber Pass vakatawa (lay leader) Rupeni Balawa says the decision to rejoin the parish was made to provide the congregation with more resources and opportunities.

He says, not being a part of a parish meant the congregation has had a limited pool of ministers and only received communion once or twice a year.

"We haven't had formal ministry for some time," he says. "By being welcomed back into the folds of the Parish there is the promise of new ministry. There are opportunities, and we will be able to celebrate communion more often."

Auckland Central Parish superintendent Rev Lynne Frith says the renewed relationship will be mutually beneficial.

"It is early days yet," she says, "but this

will give the members of the Khyber Pass congregation a sense of belonging to the wider church family. It recognises them as Methodists, and gives them recognition and status within the Church."

In addition, Lynne says it adds yet another dimension to an already ethnically diverse church community in central Auckland.

It was not easy to rebuild the relationship, which broke down when decisions of Methodist Conference led to the ordination of gays and lesbians. Two years of planning, meetings and discussions took place before an agreement was formalized.

Peni was present at many of the meetings, and says it required time and encouragement because the separation had been a lengthy one.

He says the disagreements between the two parties at the time had led to bruised feelings.

"People were hurt, we had to work hard to try and get them back into the fold of the church."

But Lynne says in time trust was formed again, the congregation met with the parish, and its members resolved their personal issues on the topics of ordination and sexual orientation.

"It is significant that they have been able to come to the point of being able to resolve



The blessing of Khyber Pass elders and office holders during the service of re-unification. Vakatawa Rupeni Balawa is at far left.

these issues and live with the choice of coming back to the church," she says. "They are aware of the parish's stance on the issue and yet, they have still chosen to return."

Now the real challenge is how the congregation and the parish can build relationships so people are not isolated in worship. We will get there, Lynne says.

The Methodist Church of New Zealand  
Te Hahi Weteriana o Aotearoa



### Ordained Methodist Minister

**The Waikato-Waiariki Tabacacacaka is seeking a Fijian-speaking ordained Methodist minister to become part of the ministry leadership team of its exciting and vibrant congregations.**

The Tabacacacaka is seeking an experienced preacher, teacher and pastor who is committed to building up the body of Christ.

The successful applicant would work under the oversight of the Wasewase Ko Viti Kei Rotuma Superintendent, actively participate in the life of the Waikato-Waiariki Methodist Synod and work under the general oversight of its Superintendent.

A job description is available on request.

**Inquiries should be directed to:**  
Rev Aso Samoa Saleupolu  
Director Mission Resourcing (Pacific Ministries)  
Methodist Church of New Zealand  
Em. aso@missionresourcing.org.nz  
Ph. 09 525 4179

**Applications should be sent to:**  
Ministry Application Team  
Private Bag 11903  
Ellerslie 1131  
Auckland  
NEW ZEALAND



**Methodist Trust  
Association**

### Results to 31 December 2011

	6 Mths to 31.12.11	12 Mths to 31.12.11
<b>Income Fund A</b>	<b>5.87</b>	<b>6.55%</b>
<b>Income Fund B</b>	<b>5.48</b>	<b>6.01%</b>
<b>Growth and Income Fund</b>	<b>4.00</b>	<b>4.54%</b>

**Income Distributions for the quarter totalled \$2,712,023**

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

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



## Life in post-quake Christchurch

To the editor,

In December's Touchstone Brian Davies' letter refers to the number of churches destroyed in the Christchurch earthquake and the plans to rebuild them. He then writes, "Here is a golden opportunity to rebuild a multi-purpose facility that could be used by the churches and the rest of the community."

I do not disagree but the implication is that this is not already happening

Our own parish, Christchurch North Methodist is an example. The earthquake of September 4th, 2010 caused us concern but after engineering checks we were able to continue to use our buildings.

After February 22nd, 2011 we could not use our worship centre so services were held in the hall. More shakes and the safety of the whole complex came under question.

Since December 4th of last year, we have used the lounge at the local Catholic Church for our worship because people were concerned about the safety of the hall. After December 23rd our whole complex has been fenced off and we are not able to enter it.

We do have a separate building where groups of 25 to 30 can meet and have rented a Portacom to use as the parish office but we are

really a congregation without a home until repairs or replacement take place.

We are not the only own congregation affected this way. There were 53 regular users of our complex, 36 of them community groups.

This means 36 community groups are looking for a place to gather and accommodation is at a premium. Our buildings were already a community centre in fact, if not in name. We are far from unique in this. Churches of all denominations around the country could tell a similar story.

Our synod is aware of the challenge ahead and is working with parishes and other Churches to ask the difficult questions about future needs and the strategy needed to meet them. That may mean more talk but unless there is talk there will be no action.

Remember too that several members of our Christchurch congregations have lost their homes while others have homes needing considerable repair. In my own case, we have been told it will cost \$85,000 for repairs to our home.

We in Christchurch have a lot to keep us occupied. We will make some mistakes but we will do our best to meet the challenges.

*Fred Baker, Christchurch*

## That's the Church's business

To the editor,

Brian Turner's letter to the editor in the December Touchstone challenged us to think about the Church's investment policy. I think we do need to rethink what it is we as the Church do with our investments.

A few years ago Statistics NZ produced a paper regarding the community and non-governmental organisation (NGO) sectors' contribution to gross domestic product (GDP). GDP is the measure of an economy's output or production. The Churches make a significant contribution to the NGO sector's impact on New Zealand's GDP. If we viewed religion as an industry, it would be small in comparison to dairy or forestry but it would be larger than many others.

When we the Church enter into economic debates and we critique government economic policy Government ministers are quick to point out that we don't understand economics. That would be the same as Government ministers suggesting to a number of smaller industries that they too are not big enough to understand basic economics. This would be nonsense.

Religion in New Zealand has some economic clout. How, when and why we exercise that clout is a discussion we should have. As a church we Methodists do think about investments. We are concerned not only about maximising returns but sitting alongside and taking precedence over our pure investment thinking is our theology. We must ask the question, how is it that we advance the Realm of God in what we do with our wealth?

There are two major systems that make the major decisions in a community, the polis (government and the rule of law) and the market (buying and selling). We as a church are quick to engage with the polis yet we view the market differently and are slow to engage or interfere with the market place to advance God's realm.

Brian's article suggests that our investments should do no harm. But what if we took that argument further and suggested new economic priorities such as democratic work places and economic policies that viewed workers as people rather than simply as expendable units of input.

*Andrew Donaldson, Christchurch*

## Save Jesus from the Greeks

To the editor,

When I've spoken up for a liberated church free of supernaturalism, I've had many responses that claim that such a church would be very boring. It definitely is not.

It is joyous, worshipful and rewarding. It is a return to the teaching of Jesus. In this I am an evangelical liberal and a liberal evangelical; the box doesn't contain me.

Marcus Borg gave us the concepts of the pre-Easter Jesus and the post-Easter Jesus. The latter is the Greek Christ and the Hebrew Messiah, having more to do with the myths, metaphors and philosophy of the gentiles and are of Greek influence even in Rome.

The post-Easter Jesus story was doctored to increase the gospel's appeal to the Gentiles in the decades after the crucifixion. The story was thus hijacked with metaphors more akin to Greek dualism, which was defined by Plato as a belief in parallel universes. The upper universe was supernatural with interventionist powers. This was pure Greek myth and not what Jesus taught.

In the chaos that was the early church a lot of arrogance was displayed. It even changed

the gospel message of Jesus with man-made explanations of supernatural powers. Some of that arrogance is displayed even today in messages delivered by some churches enthusiastically teaching the defiance of natural law.

In the Temptations we see Jesus dead against such defiance, pointing out the temptation and seduction of such defiance.

The real Jesus message is in tune with the 21st century and secularism, and it adds to it a loving relationship with that which 'parents' us.

It is simple, as children will appreciate. Under Grace we cannot help but hear the grief of Jesus that still, in the 21st century, people betray him in order to extol Greek myth, metaphor and philosophy as though that is better than what he taught. Give me his down to earth gutsy teaching any day.

Let's give this some attention this coming Lent. We might just have to give up the supernaturalism that doesn't belong in the teaching of Jesus. Let's examine what he really died for. Maybe it had something to do with our humanity and his.

*Bruce Tasker, Auckland*



## FROM THE BACKYARD

### Take care of things

Gillian Watkin

*The slow pace of January is giving way to the routines of the new year.*

Routine gets a bad press. As Gary Thorpe writes in 'Sweeping Changes' the word 'routine' originally meant a route or course of travel for trading or a religious pilgrimage and has only recently come to mean ordinary or of no special quality.

The little chores in our kitchens, bathrooms, living rooms, and outside surroundings become spiritual practices when they bring us back to ourselves. As Thorp puts it, When you bring energy and attention to each of your activities, you are no longer engaged in maintenance. You're involved in taking care of things.

Taking care of things is a very important skill and one that will be of benefit to our children. There is sadness when it is avoided. It isn't about taking care of material stuff, although it is a little. It is knowing about other people and the world we live in through our own eyes. It is about cultivating a culture of respect.

I watch the garden and its inhabitants; I build an understanding that flows into all walks of life. I can approach a new year with continuity from the old without dwelling on the past.

Over three years we have watched the garden grow through all seasons and stages. We thought the recent bad weather would hinder production, and in an agricultural service centre where

all the gossip centres on crops there can be gloom. The cherries were not good; flowers were slow to bloom after having been battered by the rain.

But quietly routines are returning. Heinz Watties and McCains are up to speed, and the seasonal workers are fully employed. I was talking of bottling pickled onions and I was asked when I knew to do it. When I see the trucks trundling along the road full of onions, I replied. Then I have to find the onions, the jars, ingredients and the time to do the work.

A friend of mine once said her usual reply to people who said that they would like to paint one day was 'Well, have you brought the paints and brushes?' In other words prepare for what you want to do.

Now is the time when all the problems of the country and the world are coming back into the news. But in this nearly midpoint between Christmas and Easter I want to honour the call to tend life as I tend the garden.

Make time for preparation for the new in the routines of the day. There was an old Methodist presbyter who was upset that by taking on study he was losing out on prayer time. Quietly we discussed the order of his day. One thing he did was walk for half an hour each morning. Could this be a good prayer time? He told me much later that both activities were the richer for having been combined.

A finely crafted routine to the day is a work of the Spirit. Take care.





*Talofa lava, kia ora, and greetings to our Te Haahi Weteriana o Aotearoa family, and a special talofa and happy new year to all Touchstone readers at the beginning of 2012.*

As we celebrate Christmas and the arrival of the new year, we usually recollect the events of the previous 12 months. They always include pleasant moments and experiences that cause us to praise and thank God. But there can be grief too, especially last year with the massive earthquakes that hit the beautiful city of Christchurch.

In troubled and distressing times, it is necessary for us to be still and know that He is God, and, as the Apostle Paul reminded us, that Jesus himself is our peace (Ephesian 2:14).

God gives us His peace no matter what our circumstances or situation may be. It is that peace within us that enables us to reach out to people who are in need. As Christians we are always challenged and sometimes we ask 'Why me?' But shouldn't we be asking 'What can I do?'

We worry, we get frustrated, sometimes we even blame God. We often say 'Oh my God!' But we do not listen or hear what God is saying to us. We are too busy with our own resolutions, taking things in our own hands rather than asking God for help and directions. But the soothing presence of the Lord quietens our troubled souls and minds.

This year has started with more helpless children being abused and killed in their own homes in the care of their parents and family members, some before they were born. It is heart breaking to see innocent babies and children fighting for their lives as the result of the violence in our society.

Last year Council of Conference suggested the Methodist Church take on the mission priority 'Let Children Live, Ending Child Abuse and Child Poverty' and Conference has accepted the recommendation. It is a huge task and it might leave us think 'What can we do to make a difference?'

Reflect on the story of the starfish: A businessman was walking along a beach when he saw a young boy. Along the shore

were many starfish that had been washed up by the tide and were sure die before the tide returned. The boy was walking slowly along the shore and occasionally reached down and tossed a beached starfish back into the ocean.

The businessman, hoping to teach the boy a little lesson in common sense, said to him: "I have been watching what you are doing son. You have a good heart, and I know you mean well, but do you realize how many beaches there are around here and how many starfish are dying on every beach every day.

"Surely such an industrious and kind hearted boy such as yourself could find something better to do with your time. Do you really think that what you are doing is going to make a difference?"

The boy looked up at the man, and then he looked down at a starfish by his feet. He picked up the starfish, and as he gently tossed it back into the ocean, he said, "It makes a difference to that one."

Every little task can help save a life of one child and it has to start from us. Don't be put off by negative advice. Rather do the best we can. As John Wesley said:

"Employ whatever God has entrusted you with, in doing good, all possible good, in every possible kind and degree."

What a great encouragement for all of us as we serve our God in whatever we do.

This is a big challenge for us all in this year as a Mission Priority. We must be encouraged to do whatever we can to make a difference to our children. We put our trust in our Lord. He will equip, empower and enable us to implement this mission priority and we know that in all things God works for the good of those who love Him.

I would like to leave you with this prayer as our prayer as we journey through this year with our God's love and blessings:

O Lord, help us to do those things that you require of us to be doers of your word and not hearers only. You require of us to do unto our neighbours that which we want others to do unto us and to treat one another justly. We will truly be your disciples if we obey your commands.

## Let's journey with God in 2012

*A reflection by  
Vice President Olive Tanielu*

## DEBUNKING THE 2012 MAYAN DOOMSDAY PREDICTION

By Dr Bill Peddie

*The Mayan calendar comes to an end on Sunday, December 21, 2012. According to some predictions only a few people will survive the catastrophe that follows.*

You would think that the failure of countless silly predictions through the centuries would at least give us pause when the next doomsday is announced. But this one, they say, is different. It was, after all, predicted by the Mayans.

A review of supporting prognostications on Internet websites reveals a variety of scenarios. They include:

A planet called Nibiru, (or planet X, or Eris) purportedly originally discovered by the Sumerians, and since confirmed by NASA, is headed our way and is expected to coincide with the end of the current long cycle of the Mayan calendar.

Some say it is 'clear' that a planetary alignment in which the Earth is in line with the centre of the Galaxy will have a serious effect on us. Past changes to the core of the Earth because of this have created expected changes to the direction of its magnetism and even its spin. This could happen at some time in the near future with disastrous effects to life on Earth.

Others 'know' that the Sun is approaching a time when it will send out flares, some of which might be headed our way.

And of course there is confirmation in that a host of psychics, many of them highly regarded, confirm the certainty that this time it will be the end.

I like science fiction as much as anyone but I would have to say I am absolutely convinced that all of the above is absolute twaddle. Many of the following points have already been made by NASA scientists although conspiracy theorists will no doubt tell us that this is part of a cover-up to prevent wide-spread panic.

Let's start with Nibiru. Yes, there was a planet so small it is not accorded full planet status. It was initially called planet X, then later classified a dwarf planet and assigned the name Eris. The closest it will get to the Earth is

a comfortable 4 billion miles away. It currently shows no signs of doing anything but staying in its current distant orbit.

No other new planet has been spotted, and if one was going to reach us by 2012, it would definitely be visible to the human eye by now, let alone by telescopes.

In case the psychics change tack and predict an asteroid collision as an alternative, we can take heart that the astronomers have started the Spaceguard Survey to spot any such asteroids heading our way. Thus far none have been spotted.

Planet alignments have long been falsely predicted to have disastrous effects on the Earth. In practice each time this has occurred absolutely no effects were noticed on Earth (apart, of course, from the odd outburst, no doubt later regretted, by various astrologers and psychics.)

There is a reason why this should in fact be the case. Gravitational effects drop off greatly with distance. So, for example, even although the Sun is vastly bigger than the Earth by a factor of about one million, our small moon has a much greater gravitational pull on earthy tides.

We are of course well away from the centre of the galaxy and unless something totally unexpected happens we are certain to remain that way for at least the lifetime of our Sun.

As far as I know, there is no known or predicted way in which the Earth could change the direction of its spin. No doubt some astrologer knows otherwise.

Solar flares are always a possibility. But, since the sun is spherical and since the flares only threaten planets in the direction of the flare, most solar flares are simply not headed our way.

Solar flares are currently impossible to predict. There is no indication that the Sun will be worse behaved in 2012 than it has been for the last few millennia. Even if we could predict when the next giant flare was to occur they only threaten certain types of electronics.

For more of Bill Peddie's thoughts see [www.billpeddie.wordpress.com](http://www.billpeddie.wordpress.com).

## Auckland worship quandry

To the editor,

Last year it was decided to have only one parish service - At Auckland Central - on Conference Sunday and to close all the other parish churches that day. This service was at Epsom, at the Conference venue.

I consider this to be a retrograde move as those who couldn't make it to that service had no other church in the parish to attend.

As church attendances over New Year are at a low level, a similar closure could occur with only a service<sup>3</sup> at the main city church in Pitt Street. Already one church (Kingsland) in our parish faces a three-week closure because of this over the Christmas-New Year period.

Because Christmas day falls on a Sunday this year, those who want to worship on this important day will have to go elsewhere.

There is no reason it cannot be open for worship, which is usually informal singing of the well-known Christmas carols, and Bible readings that tell the nativity story.

We read in scripture that the Lords says 'Where two or three are gathered in my name, I am in the midst of them'.

This letter is not to be seen as a criticism but rather an effort to explore the reasoning behind these closures.

*John Goddard, Auckland*

## The spirit world

To the editor,

There is a very good film by Clint Eastwood called 'Hereafter'. It explains the difficulties many psychic mediums have in relating to the spirit world. It is available in most video hire shops.

New Zealander Kelvin Cruickshank's latest book 'Finding the Path' is worth reading. He was one of the psychic mediums used in the 'Sensing Murder' television programme and is a strong Christian. His mother is an Anglican minister.

In this book Kelvin explains the difference between the spirit world and our earthly world

I consider that one dies, one's body returns to the dust but one's spirit lives on somehow, hopefully with some Christian wisdom, character and good deeds from one's earthly experience.

This is possibly the meaningful purpose of life on earth that Jim Stuart discussed in his article in the October 2011 edition of Touchstone.

Some people don't believe there is a spirit world. I'm beginning to believe there is and would like to hear other opinions.

*Graham Grove, Wellington*

## Blindsided by charter schools

To the editor

Am I alone in detecting a conflict of educational philosophies underpinning the stress over three years by former Education Minister Ann Tolley on compulsory adoption by boards of the National Standards - and the new proposal by those newly-renowned educationists Key and Banks for the adoption of 'Charter Schools'.

As publicised so far, and with no advance warning during the election campaign, these schools will receive inputs from private groups or charities and will be free of regulatory restraints other schools face on salaries, work hours and methods.

We have in New Zealand an education system

that I have heard spoken of enviously at overseas conferences. It already provides - within regulations - for a range of schools, state, integrated and private, and experimental and innovative models such as the Kura Kupapa Maori.

There must be long and public debate on our vital national network of schools. Government 'of the people, by the people, and for the people' should not result in back room surprise deals sprung on those who days before were seeking to exercise their votes thoughtfully and in New Zealand's best interests.

*Ken Rae, Porirua*

## Occupation sceptical

To the editor,

I was interested to read remarks by Brian Turner in the last Touchstone. I wondered at what point in time Brian decided the Methodist Church of NZ had blood on its hands because of investing in Pike River Coal? Was he being wise after the explosion or did he advocate change earlier?

I hope the investors are not rushed into change until at least the Royal Commission has given a verdict. Good investors do not chop and change on whims of a few who may be wise after the event. There is a good parable about investing and using your master's money wisely.

I also wondered at Ken Russell of Dunedin supporting the Upper Octagon occupation. What good did he accomplish? For that matter what good was the occupation doing? It was doomed to dwindle by Christmas when Mums said to the campers that they had to be home for Christmas.

The occupation people would have been far better going door to door asking 'the poor' what they could do to help and then helping them. It is very easy to camp out in summer weather, on public land and do nothing to help anybody. Great publicity for little effort but what will they achieve? Nothing.

*Keith Harman, Tauranga*



## Life for military chaplains never routine

*Chaplain Jennifer Betham-Lang is an unusual member of the New Zealand Defence Force. Born in California, she grew up in Hawaii and initially joined the US Navy.*

She has now been in the NZ Defence Force for two years and she answers some questions about what it is like to be a military chaplain.

**Q:** So how did you come to be in New Zealand and join the NZDF?

**A:** "My mum is from Auckland. We have family here, and, well, I love New Zealand. Since I had originally joined the US Navy in 1997, I felt quite attached to the 'Navy' way of life.

"I was in the aviation community of the US Navy. However, after witnessing some tragedies I re-evaluated my life and entered the ministry. Then, in 2009 I moved to New Zealand with my family.

**Q:** Now you are a chaplain, based at Trentham Camp. How do you like it?

**A:** "I enjoy the culture of NZDF with its multicultural, multi-faith context. I love the variety of people as well as the consistency of a military environment.

"Our schedules must be flexible but our ethics must not be. Almost above all, a sense of humour is a definite must."

**Q:** So what is a typical day like?

**A:** "On a typical day I meet with different people. Sometimes we may have office appointments while other times we have meetings and projects taking us far from our desks.

"We have the honour of performing blessings and services, prayers and visits. Although I 'belong' to one particular service, like the other chaplains I serve all three branches of the armed forces, because

the NZDF now works very much in a tri-service environment. I find that each day brings its own surprises and challenges. Being stuck in routine doesn't apply here!

"The members and employees of the NZDF are some of the most fun, interesting, and 'real' people I have met. I have also enjoyed some of the military equipment - ships, vehicles, aircraft and firepower - that otherwise I wouldn't be able to touch.

**Q:** What has it been like to be an officer?

**A:** "Being an officer is a privilege. The responsibility and expectations are reasonable and prompt us to maintain a high standard."

**Q:** How do your friends and family feel about you being in the Defence Force?

**A:** "There is a sense of unity and pride in being part of the NZDF, and this pride is held by my whole family, not just me as the one in uniform.

"I am transitioning to the Reserves in order to spend more time with my family, and I appreciate how well the NZDF Chaplaincy has worked with me in this arrangement. They have

allowed and even encouraged me to put my family first for the betterment of both my own productivity at work as well as my general welfare and happiness.

"I highly recommend our New Zealand military as an exciting and rewarding place for a career. A beautiful tapestry of tradition holds together a modern force that still endeavours to maintain its unique fraternity. If you like adventure and new places, meeting people, and learning more about yourself and your own potential, give our NZDF a go. You could be following your goals and dreams sooner than you realise."



*Chaplain Jennifer Betham-Lang says serving in the NZ Defence Force is great career that gives her lots of opportunity and a sense of pride.*



## A MINISTRY LIKE NO OTHER

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You will also be given first class leadership and education opportunities that will add significantly to your ministry experience.

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If you are ordained and in good standing with your local and national church authorities, with a minimum of five years experience in a parish/congregational ministry we would love to hear from you. We have opportunities to join either full-time, or part-time as a Reservist.

### FIND OUT MORE:

Contact Chaplain Lance Lukin (PC-RTE)  
lance.lukin@nzdf.mil.nz (04) 527 5011



## The world needs a secular God

*In the old Maori church at Raukokore, in the eastern Bay of Plenty, there is a memorial plaque to someone long dead bearing the poignant cry: "Roll back thy universe and give me yesterday."*

Many people no doubt wish things were the way they used to be, especially in matters of religion. But recreating the past is not an option. Too much has changed - and not all of it for the worse.

For the Maori community at Raukokore the prime driver of change was the coming of the Europeans and their Christian religion. For the West in general it has been the steady evolution, over the past 400 years, of a secular world view.

During this period, discoveries in the fields of astronomy, geology, biology, psychology, chemistry, and physics have led to a fundamental change in the way most Westerners relate to the world around them.

It is as if there has been a tilt in the axis of our human understanding, a massive subterranean shift in outlook and perspective - in much the same way as hidden pressures on Earth's tectonic plates can bring about huge changes in the surface terrain. The result of this shift is our secular society.

Many religious people regard the secular as inherently hostile to the spiritual. It is not. 'Secular' is a neutral term from the Latin saeculum, referring to this world of space and time, or this age.

In the Catholic Church the word was used to describe the workaday world, as contrasted with the cloistered world of the monastery or convent. So secular priests served in the parishes, distinguished from monks or nuns, who were bound by the rules of an order and who lived out their lives in a world apart.

If a member of a religious order was transferred to serve in a parish, he was said to have been 'secularised'. That did not mean he had lost his faith, but that the bishop was putting him to work in a place where ordinary folk lived.

The results of this process of secularisation can be seen everywhere. In the Middle Ages, for example, most institutions in society were firmly under church control. Since then the majority have been secularised to serve neutral or non-religious ends. Think of universities, schools, hospitals, science, the law, aspects of government and, increasingly, issues of personal morality.

The process continues. In the past 40 years, secular celebrants have emerged to conduct marriages, funerals and naming ceremonies, once the exclusive preserve of the churches. Many church buildings formerly dedicated to God have been secularised to take on a new life as homes, theatres, warehouses or craft shops.

It is important, however, not to confuse 'secular' with 'secularist'. That word makes an 'ism' out of the secular, adding an ideological edge by ruling out all religious considerations from questions of morality and life. While 'secular' is neutral toward religion, 'secularist' is openly antagonistic.

High among the features that mark today's secular culture off from the cultures of past centuries is the fact that in the practical routines of daily living, most people give no thought to God at all.

Where awareness of God was once fully interwoven with community life (and still is in many cultures), for secular Westerners that awareness has faded into the background or quite disappeared. Churches work valiantly to keep the embers glowing but they are not helped by time-honoured hymns, prayers and rituals that reflect the assumptions of a pre-secular world, not the thought-world where we now live.

All is not lost, however. While secularisation may have eclipsed the old sense of God, it has not obliterated all that the word can convey. It has rather provided a new culture in which ideas of God must be rethought and re-expressed in ways that reflect the modern understanding of the world which nearly everyone, including Christians, now takes for granted.

A good starting point for that rethinking is the comment by English novelist Iris Murdoch: "God does not and cannot exist" (that is, conceived as a separate, objective being somewhere in space). "But what led us to conceive of him does exist and is constantly experienced and pictured. What we need is a theology that can continue without God" (again, conceived as that separate, objective being).

Her comment is valuable in locating the clue to Godness not in theological definitions, ancient doctrines or ecclesiastical authority, but where it really belongs: in human imagination and experience.



Ian Harris



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# In the departure lounge

GARTH & ELIZABETH CANT  
CONVERSE WITH MARK

*Mark is great to listen to. And 2012 is a third anniversary of Mark in the Lectionary. We can soak up and enjoy Mark, from January to December.*

If you want a job with Touchstone, read Mark. He has short succinct sentences. He says it all in 16 chapters. And not a single long sentence. Mark is immediate, to the point. But he doesn't duck for cover if long words are needed. He uses and explains them.

We sent Garth and Elizabeth Cant to interview Mark. They met him in the departure lounge in the seaport at Athens, ready to board his ship to Alexandria.

Garth: Good to be face-to-face. Let's go straight to the nitty gritty. Where were you during arrest and crucifixion week?

Mark: I was a teenager, young adult still living at home in Jerusalem. My Mum, Mary, had a big house, a gathering place

for Christians. That week was full on, lots of comings and goings. Eye-witnesses coming in, sharing fears, pouring it all out. I was there, young, part of the furniture, listening to it all.

Elizabeth: Tell us about Mary, your mum.

Mark: She was an impressive person. Well off with big house. Great host and a good listener. Her home was a safe place, a home-away-from-home, especially for Galilean Christians.

Garth: Luke writes about Barnabas, Paul and you going on a long distance missionary journey. But, along the way, things fall apart and you quit. Some say you were homesick. Missing Mum's cooking?

Mark: (with a wistful smile) Mum's cooking was special, but no, I wasn't homesick. This was my first OE and I

loved it. I got caught in the interplay between two strong leaders. Paul was great, but he was a driven man, and he still had to learn interpersonal skills. My uncle Barnabas was equally impressive.

I could see the combination was not working. I didn't quit, I moved on, and left them to it.

Elizabeth: Tell us about yourself and Peter.

Mark: Peter was a great friend of Mum, and all the folk in our house. He came and went a lot. Before personal assistants were invented, I got this job of PA to Peter. Where he went, I went. I didn't write his speeches - he made his own. I just got into the habit of writing them down, afterwards.

Before long, I had this great collection of bits of paper. I did a sort and came up with a pile of parables, miracles, stuff that happened in Galilee, then that last week

in Jerusalem.

Garth: Much later in life, in Rome, you and Paul got together again?

Mark: Yes, he had mellowed, and I had grown up. Things were tough for him, and he needed people around him. And yes, I loved him. He had a great impact on me.

Elizabeth: Your gospel was the first. How do you feel about Matthew and Luke?

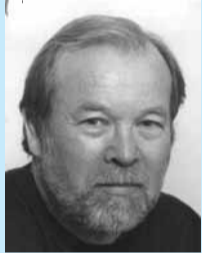
Mark: Long winded (word deleted, when Mark checked the transcript)! No, seriously, they were great. Matthew and Luke used my stuff, they used other stuff that was around, they had their own vantage points, and their own insights. I feel good about being in that cluster. But I did it my way.

And this is my boarding call. Greetings to Touchstone readers.

## Put yourself in the place of every poor person

CONNECTIONS

By Jim Stuart



*The other day The Press newspaper carried an article entitled 'Concern over NZ on Air meddling'. Apparently NZ on Air board member John McElrea accused TV3 of 'left wing' journalism for screening a child poverty documentary four days before last year's general election.*

NZ on Air raised the issue with TV3 but TV3 went to air as scheduled and screened the documentary on November 22. The article also reported that McElrea is Prime Minister John Key's electorate chairman and the northern region deputy chairman for the National party.

Implicit in the politics embedded in this story is the reality that persistent poverty is never a popular subject especially during an election year. Poverty doesn't go away and it won't go away if

we continue to ignore it and choose not to address its causes.

Poverty is not an accident of history. It is the result of structural injustices that privilege the few at the expense of the many. It is complex, and it is never good. To be poor in this world is to be insignificant, unwanted and more than likely, condemned to an early death.

What is particularly concerning is the fact that poverty is becoming more complex not just in New Zealand but around the world. For instance, the Dutch economist Jan Tinberger argues that modern technology has increased the demand for more skilled workers. He says if education doesn't keep pace with technology, the supply of skilled workers will decrease and inequality will increase at a corresponding level in the workplace thus leading to greater poverty in society.

In other words, modern technology is biased towards the skilled higher earning workers. At the same time, the income gap between the top 10 percent and the

worker at the bottom of the pay scale has increased significantly. For example in the US today one percent of the population own 40 percent of the collective wealth of the country. Poverty, in whatever form it takes, is a real threat to a free and healthy society.

One of the hallmarks of early Methodism was its commitment to the poor. Excluded by the established church Wesley went to the poor: the miners and millworkers, the tenant farmers, those excluded and exploited by a class system that favoured the rich and powerful.

"Is it not right," he once wrote, "that all our life should be one continued labour of love? Is it enough, to feed the hungry, to clothe the naked, to assist those who are sick or in prison? ... Should we shut up our compassion? ... If we have found a medicine to heal ... should we not, as we freely received, freely give? This is sum of our preaching and our lives."

The past year witnessed a global awakening of social and political unrest:

the Arab spring, middle class protests in Israel regarding high housing costs while Palestinians protested the loss of their homes, riots in Greece over higher taxes and reduced public services, student uprisings in Chile, the Occupy Wall Street movement. Looming economic clouds are on the horizon and poverty continues to grow. Inequality is finally a matter for discussion.

As we begin the new year, perhaps it is time for the people called Methodists to go back to the drawing board and develop new strategies which enable the church to connect with the poor and address the issues of growing poverty and inequality in New Zealand society. Wesley's advice to the stewards in early Methodist societies is a good place to start, "Put yourself in the place of every poor person and deal with him or her as you would God should deal with you."

## Goals long, medium and short

By Peter MacKenzie, UCANZ executive officer

*I've been on some big walks over the summer and the experience has reminded me that we have end goals (getting home), intermediate objectives (over the next hill, round the next corner) and short term actions (putting one foot in front of the other).*

On a couple of my walks I set the end goal a bit further than I should have, and I found myself becoming very aware of the milestones I passed and even conscious of making my feet plod on. The problem was that my attention had become so short-term focused that I actually missed some of the beauty of nature that I had intended to participate in.

At the beginning of a new year many local churches are getting plans in place for the coming 12 months and beyond. We are usually all clear about the end goals - building the Kingdom, witnessing Christ, living

with God. We are often bogged down with the short term actions - pay the insurance, find an organist, produce a newsletter.

The problem can be when we forget about the intermediate objectives. What are we hoping to achieve this year? What is a realistic point for us to focus on in the coming 12 months? How will we celebrate the effort and the achievement?

The UCANZ Standing Committee has also sought to define their plan for the year. We can get buried in the pressing short-term tasks of keeping the paperwork up to date, finding finances and dealing with the emergent issues but we know that there is more than that to do.

In 2011 Standing Committee worked hard at developing the draft Procedures for Cooperative Ventures - a revision of our guidebook. The draft was approved at Forum 2011 in

Motueka, and in 2012 it will go to the five Partner Churches for ratification.

We know the document isn't perfect - rulebooks never are - but we are optimistic that all five Partner Churches will be willing to allow change to happen. We hope that when Cooperative Ventures send people to national church meetings they will speak up in favour of the new Procedures. A copy is available on the UCANZ website for anyone to view.

Standing Committee is also developing guidelines for Coordinating and Participating Partners, to make sure that the new Procedures are implemented properly. A subgroup will be looking at levies - both national and regional - and try to find ways to improve our systems.

Another group is considering how we might improve the orientation

offered to ministers new to Cooperative Ventures and to church leaders unfamiliar with our history and practice. There is also to be some discussion on how new models of cooperation can develop.

As executive officer, I will also undertake some research on local church mergers, seeking to identify both best practice and potential hurdles.

Our long term goal continues to be our witness as Cooperative Ventures to the unity of our faith and our ability to work beyond denominational practice or policy. We remain committed to the vision of finding ways to work together to bring the Gospel message into the community and to build the Kingdom of God.

Please pray for our work, just as we pray for yours.



# New base for Christian World Service

*Christian World Service will move into new offices in February. The shift into modern premises at 7 Halkett Street, near South Hagley Park in Christchurch will provide a fixed base for CWS after a very rough year.*

Like many Cantabrians the challenge for CWS to keep work going without an office began on February 22 last year, when the brutal earthquake abruptly shut the central city down.

On that day CWS was fortunate their offices on Manchester Street stayed intact. This allowed the staff to evacuate safely and eventually gain limited access to retrieve items. Some in the immediate area were not so lucky with a number of fatalities from falling masonry.

While some staff leapt straight into rescue and recovery work, all were then faced with the task of keeping the work of CWS going.

The short and long term solution was to become a virtual office with many traditional office functions loaded into a computerised portal system.

Though intended initially as a temporary solution, it became central to how CWS works. It has proved to be an inadequate substitute for face to face contact, however. CWS staff held weekly meetings as did specialist subgroups but some activities, such as data and mail processing, still need a physical base.

The closest thing CWS have had to a traditional office set up in the past year was the base generously provided at Christchurch North Methodist Church in Papanui. An upstairs area was made available at a very low rent and this allowed a degree of normal



*Retrieving CWS office essentials from the quake-damaged Christchurch North Methodist Church complex in January. From left: Alison Hardie, Alison Grimshaw, Pauline McKay, Lyn Jackson, and Trish Murray.*

CWS office life.

At a time when the pressure for office space was immense the space provided by the Methodist Church was crucial in helping CWS carry out its work.

The Papanui premises were hit by the many big aftershocks over the past year and they were closed after every shake over magnitude 5.0.

The December 23 swarm of big shocks led to some doubt about safety for parts of the Papanui complex so once again CWS was faced with a limited access building. The building has been cordoned off while inspections are carried out.

If your donations or mail have not received a prompt response, the reason is that staff have simply not been able to process it at their normal speed. This is just one of the logistical realities that the new offices on Halkett St will help solve.

CWS national director Pauline McKay says it is her keen wish that new offices will start to restore some physical stability to operations.

"Everyone - staff, volunteers, and the Board - have been wonderful at adapting to incredibly hard circumstances but it will be great to have things centralised again," she says.

## Puzzling 'Christmas present' for aid agencies

By Greg Jackson, CWS media coordinator  
*The latest Government funding changes released just before Christmas have perplexed aid and development agencies.*

The policy changes affect the third round of the Government's Sustainable Development Fund (SDF).

They were unveiled to the Consultative Group of aid and development agencies, and they were not impressed with the lack of consultation before they heard the news.

At first glance the return of matched funding for projects offering up to a 1-to-4 ratio for Pacific projects looks like a welcome Christmas present.

The new matched funding ratios are 1-to-4 for the Pacific, 1-to-3 for Southeast Asia and 1-to-2 for the rest of the world, which reflects previously announced Government preferences.

However, the new SDF funding information has left agencies including Christian World Service mystified about important details of the new scheme.

The announcement noted that a "modest" allocation from the overall funding pool would be held to fund approved projects that cost less than \$500,000.

Still unanswered at this stage is what that means for small scale projects.

Other questions the aid agencies have are: Does the small allocation mean smaller players will compete intensely for shrinking funds?

And does this mean that the Ministry of Foreign Affairs and Trade, which deals with aid and development, is narrowing its focus to big schemes and a very small team of major agency players?

It adds up to further confusion for a sector that has already been hit hard by what are now years of abrupt changes to aid and development policy.

*See Page 15*

## Christian social services say government policies pile pressure on vulnerable

*As it becomes harder to get access to government benefits and housing, people have become more vulnerable and more are seeking services from social support organisations.*

The New Zealand Council of Christian Social Service (NZCCSS) says in the quarter ending September 2011 its members saw another strong increase in demands for their services.

The changes in benefit eligibility and access to state housing in particular seem to have been having a large impact.

"There has been a large drop in the number of hardship grants - including for food and benefit advances to help pay for power. This appears to be a direct result of the requirement to get budgeting advice if you need to get more than three grants a year," says NZCCSS executive officer Trevor McGlinchey.

"Community social service providers have been coping with a surge in budget advice referrals, and while some areas in Auckland had a drop in demand for food parcels, many others have had a marked increase in requests."

The government's Future Focus Act has hardened up access to benefits and other support. It has resulted in more than 5,000 domestic purposes beneficiaries and almost 7,500 unemployment beneficiaries having their benefits cancelled.

A further 120,000 referrals were made to budgeting activities. The Ministry of Social Development has not reported on what has happened to these

individuals and families as a result of their benefits being cancelled.

"Almost all of our members and many other service providers are reporting that more and more people are requesting support," Trevor says. "There has been an increase in people needing emergency support, with more families turning up at soup kitchens or seeking counselling."

Housing New Zealand (HNZ) no longer allows people with low or moderate needs onto their waiting lists and is actively counselling all applicants to look for private rentals.

"There is real pressure on emergency accommodation providers across New Zealand. None of our members report empty beds and many have extensive waiting lists. HNZ's new approach means that many people previously considered high need are no longer in that category. They are now stuck in overcrowded situations or are living in motor camps or boarding houses.

"The social services sector is really feeling the pinch. Providers of social services did not receive a cost of living increase to their contracts in the last government Budget. This must be addressed in the upcoming Budget so that the present levels of services can be maintained and New Zealand's vulnerable families can receive the support they need."

The full NZCCSS Vulnerability Report is at [www.justiceandcompassion.org.nz](http://www.justiceandcompassion.org.nz).

### What the stats say:

- The Consumer Price Index rose by 0.4 percent during the September quarter. The annual increase was 4.6 percent (including a 20 percent increase in GST during the October-December 2010 quarter).

- During the year to September petrol increased by 18 percent; electricity was up 4.6 percent; local authority rates and payments saw a 6.6 percent increase, and average rents increased by 1.9 percent.

- Unemployment has remained static. It has ranged between 6.4 percent and 6.6 percent since March 2010. The actual number unemployed increased by 7,000 (4.6 percent), with female unemployment decreasing by 0.1 percent and male unemployment increasing by 9.8 percent.

- Government assists low income families into affordable housing mainly via Accommodation Supplements (AS) and Income Related Rents (IRR) for low income state housing tenants. Numbers receiving accommodation supplements increased between 2008 and 2010, but decreased by 4 percent during the last year.

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## Come Together

## Passion for music brings Beatles to the pulpit

By Hilaire Campbell

*Methodist minister Rev Ian Boddy loves music from the 1960s, particularly the Beatles. So for all of last year he used their song titles as themes for his sermons at the Wesley Centre in Blenheim.*

Ian firmed up this idea after meeting a church organist who played Beatles music. "It made sense to me. My spirituality comes from the everyday, from the books I read and the music I listen to. Beatles songs have strong religious messages of love and peace," he says.

Ian chose some of the song titles for their relevance to the church calendar. He used the Beatles hit 'Birthday' for Pentecost, the spiritual birthday of the church, and 'Tell Me What You See', for the meaning of the Resurrection.

'Let It Be' was the ideal theme, he says, for the Covenant Service, which also fell on Waitangi Day (say 'amen' to that).

"What I was doing was partly concealed because the sermon content was Biblical but those who new the connection seemed to enjoy it."

After the Christchurch earthquakes he used the song title 'Tomorrow Never Knows' to examine the merits of accumulating wealth. 'You Can't Do That' accompanied a series of readings on the limitations of the 10 Commandments.

'I Call Your Name' was about the whole process of being called. 'Revolution' was Jesus rebuking the temple authorities.

Ian says there are too many Beatles songs to use all the titles, and many are very similar. Others were difficult. What can you do, with 'Yellow Submarine' or 'Lucy in the Sky with Diamonds'?

He admits to bending his own rule with 'Give Peace a Chance'. "John Lennon wrote it after the Beatles, and he must have known the Bible because 'All You Need Is Love' is a positive rewrite of Corinthians 13: 1-3."

This was probably Ian's most popular sermon. It was also a fitting climax to the year's themes.

"A music group performed the song, and we used 'Help!' as a prayer and played 'The Word' on CD. In my sermon, I explained why the purely secular influence of the Beatles had kept me at church."

Ian was a lay preacher for more than 20 years, and still owned a comic book shop in Palmerston North in 2008 when he entered ministry training. As a preacher and shopkeeper he knew how to reach people.

"I would put Star Wars lines in my sermons for my two sons. Star Wars is full of spiritual truths - the first movie was subtitled A New Hope."

But Ian says he never stocked 'Christian' comics. "They're very right wing American, usually all about the 'rapture.' For the same reason, I've never listened to 'Christian' music."

He's still got boxes of comics, and he still listens to music, but he misses the relationship with his customers.

"Comic readers are university students, young professional males, teachers and the like, addicted to comics. Serving customers taught me how to close off a conversation. You're not trying to sell anything at church but you've got to spread your time around a lot of people."

Ian doesn't believe he's revolutionised his Blenheim congregation.

"People come to church as they always have," he says. "I've probably picked up a few fringe goers with my interests. But I'd like people to see church as more than a 10 o'clock thing. I'd like to expand on what we do, so that people enjoy coming to church, and feel they are part of a loving community."

"As for my sermons, I might try other groups' song titles, but I'd have to avoid the Rolling Stones. 'Street Fighting Man' and 'Sympathy for the Devil' wouldn't go down well."



Auckland Lay leader Bill Peddie has built himself a 21st century soapbox, a website where he shares his views on faith and other issues.

## Website provides food for thought

By Hilaire Campbell

*His work as a lay minister at the Auckland Methodist Central Parish gives Bill Peddie just an hour a day to put into a website he has created. Even though it is a part time endeavour, since he started it 18 months ago he's had 23,000 visitors to the site.*

Bill puts its popularity down to the topical nature of some of his subject matter, and the fact that he's not afraid to be provocative.

"Any topic that is related to faith should be up for scrutiny," he says. "I enjoy making people think, and that's the whole purpose of my website."

He started it more or less by default. "I was helping set up a work website, and set up my own when I suspected our church had little understanding of its potential for communication. We're stuck in that Sunday sermon and prayer sandwich rut, and I wanted to change that."

Bill says he is guided by what interests him. He was head of science at Mangere College for 23 years, and did a PhD on Creationism, so it probably has a disproportionate number of articles on the interface between science and religion.

Bill says his site doesn't accurately reflect what should be known about Christianity because he's more interested in stimulating independent thought. To that end he has articles on Francis Galton and the testing of prayer, on near death experiences, on Ken Ring's earthquake predictions, and on various failed predictions for the end of the world.

Not everyone enjoys being asked to think, and a major article casting doubt on the literal truth of the Bible produced an angry outburst from entrenched fundamentalists.

One of Bill's funniest postings, and, in his opinion, the one most likely to land him in trouble, is his 'poetry war' with a confirmed and witty atheist. Subtitled 'Battle of the Bards', it charts the stormy course of 'angry preacher' Bill's online relationship with 'Jezebel' Rose to its satisfying end.

Bill has written four hymns but at the moment he's posting more of his sermons than anything. One recently had 400 readers in a week, and he hopes they won't divert people from his articles on the big issues of the day: bio ethics, the plight of Third World countries, and his examination of the economic and moral implications of giving aid.

Some of Bill's ideas come from the news or other people's religious blogs.

"After the Christchurch earthquakes I got hundreds of hits from people asking if they should take Ken Ring seriously. I said they shouldn't listen to him and I tried to explain why."

The huge spectrum of people who visit his website includes church people and progressive Christian types, who are very supportive, fundamentalists who aren't, as well as ex-fundamentalists, and a number of well-known people who have made positive comments.

Bill says he appreciates the many highly intelligent people who continue to make huge contributions to discussion.

It's probably all the more heartening when he's read recently that most people treat the Bible like a software licence. That is to say, they don't read it; they just scroll to the end and tick the 'I agree' box.

"I find this a little frustrating because I suspect it's true. It shuts down the thinking process and assumes nothing has been learned since the Bible was written. In any other field of knowledge this would be recognised as stupid."

Bill sees his own beliefs as incomplete, and, like his website, a work in progress.

"I'm continually discovering new insights and problems. I'd hate to pretend I've arrived at the truth. That would be very unscientific!"

To check out Bill's website visit <http://billpeddie.wordpress.com>. For his take on the end of the Mayan calendar and predictions of doom for 2012 see Page 5 of this issue of Touchstone.



Beatles fan Rev Ian Boddy used titles of the Fab Four's songs for all his sermons last year.

## Durham Street Choir's salvaged CDs for sale

*In early November, following a long period of waiting, a few members of the Durham Street Methodist Church congregation in Christchurch were allowed to enter the ground floor of the building known as Aldersgate, alongside the now vacant site of the former church. They retrieved valuable assets from the church.*

Included in the removal operation were innumerable items from the choir library, church records and a cache of CDs.

In the interim following the disastrous earthquake of 22 February when three men lost their lives in the collapse of the Durham Street Church, several requests were received for historical copies of CDs recorded in the 167-year-old church.

It is pleasing to be able to announce that the following compact disc recordings are once again available for sale:

1) Loving Kindness in the Land of Forgetfulness (1993) featuring the Choir of the Durham Street Methodist Church singing 28 well-known hymns. The recording is designed for use where musical resources are lacking, and the selection of hymns chosen will have

special meaning for the Elderly Confused. Price: \$15; p/p \$5. (A booklet containing the hymn texts is also available for \$2.50; p/p \$1.50.)

2) In This Place (2000) featuring 26 tracks of hymns, songs and anthems sung by the Choir of the Durham Street Methodist Church. Price: \$18; p/p \$5.

3) Life with the Piano (2010) featuring 22 tracks of solo piano music performed by Wallace Woodley, recalling works that he and his pupils have enjoyed studying and performing over 60 years. Price: \$20; p/p \$5.

Profits from the sale of the above CDs will support the work of Ministry to Elderly Confused People, the Durham Street Church Choir Fund, and the Durham Street Church Rebuilding Fund.

Further information can be obtained from the Durham Street Church's organist and choir director, Wallace Woodley

Wallace is happy to receive orders and cheques made out in his name: 2 Glenside Avenue, Christchurch 8041, [woodley@clear.net.nz](mailto:woodley@clear.net.nz) or telephone 03 358 4209.



The empty ground where Durham Street Methodist Church once stood.



## Rio+20 to chart path toward greener, more just world

*Rio+20 is the short name for the United Nations Conference on Sustainable Development that will take place in Rio de Janeiro, Brazil, in June. Organisers see it as a historic opportunity to set goals to achieve a world that is cleaner, more prosperous, and more equitable.*

The Conference takes place 20 years after the 1992 Earth Summit in Rio, where countries adopted a blueprint to rethink economic growth, advance social equity and ensure environmental protection.

For Rio+20 the UN will again bring together governments, international institutions and NGOs to agree on a range of measures to reduce poverty while promoting decent jobs, clean energy and a fairer use of resources.

The hope is that Rio+20 will be a chance to move away from business as usual to end poverty and address environmental destruction.

### WHY RIO+20?

The world now has 7 billion people by 2050, there will be 9 billion.

One out of every five people - 1.4 billion - lives on \$1.25 a day or less.

A billion and a half people in the world do not have access to electricity. Two and a half billion do not have a toilet. And almost a billion go hungry every day.

### GOALS OF RIO+20 ARE TO:

- Move toward greener economies while eradicating poverty.
- Protect our oceans from overfishing, pollution, and the effects of climate change.
- Make our cities more liveable and efficient.
- Broaden the use of renewable energy and significantly lower carbon emissions and pollution, while promoting economic growth.



Images of sustainability - Left: a biochar cooker, Right: Rio+20 seeks a future of economic and environmental justice.

## Earth summit hopes to create momentum for change

By Cory Miller

*“More and more people agree that humanity has entered into a great transition process...a systematic change from societies at the end of the 20th century to what should be a global society by 2050” - Pierre Calame, director of the Charles Leopold Mayer Foundation.*

A French humanitarian organisation is calling for the creation of a 'Universal Charter of Responsibility', at the 2012 Earth Summit in Rio de Janeiro, to curb humanity's destruction of the planet.

Director of the Charles Leopold Mayer Foundation (CLF), Pierre Calame says countries need to push for a common ethical foundation based on the idea of responsibility.

CLMF research indicates people need to understand how the world is becoming increasingly interdependent.

Pierre says countries, and in particular their leaders, have to look beyond their borders and take responsibility for the impact of their actions on others.

“The planet is now a village and global warming is the icon of this new reality,” he says. “But a village means a sense of common destiny.”

And he says the members of the global village need to reshape destiny.

And where better to do this Pierre says, than at next year's Rio + 20, where global leaders should work on building a world consultative council and a Universal Charter of Responsibility.

“It is a historical opportunity not to be missed,” he says.

Pierre says the summit must take advantage of the global presence and generate the momentum for a framework of ethics that will safeguard the planet.

“We will not be able to run peacefully our unique and fragile planet if we don't all agree on some common principles.”

He says it has taken some time for humanity to begin to understand that we are sharing a planet that has a finite supply of natural resources.

It was once thought oil and natural resources were infinite - but as the 1973 oil crisis showed, this is not the case.

“By the time of the first earth summit held in Rio de Janeiro in 1992, the global community had begun to realise humanity

had the potential to destroy the planet - not by war - but simply through our way of life.”

He points out to sustain just the American lifestyle alone we would need four planets.

This realization that our way of life was becoming unsustainable was highlighted on the international stage with the United Nation's (UN) report: Our Common Future, 1987.

Even back then, 20 years ago, scientists were already issuing dire warnings of a global environmental crisis.

As, Gro Harlem Brundtland, chairman of the UN's world commission said in the report's foreword, “scientists are bringing to our attention urgent but complex problems related to our very survival. As

part of our development we have amassed weapons capable of diverting the paths that evolution has followed for millions of years and of creating a planet our ancestors would not recognize.”

Among the problems he identifies are the threats of global warming, damage to the earth's ozone layer, and droughts that cause deserts to consume agricultural

land. They all place pressures on the planets lands waters, forests and other natural resources, not least in the developing countries.

And today, Pierre says, not much has changed.

“As we are seeing with the droughts and resulting famines in the Horn of Africa, the floods in Thailand the rising sea levels in the Pacific - it is the poor who feel the brunt of it all.

“Back in 1992 it was thought that putting together the two opposite concepts 'sustainable' and 'development' would solve the contradiction. But nothing has been solved.

“The first decade of the 21st century has witnessed repeated failures of international negotiations.”

Part of the problem he says is the big powers are often reluctant to change.

He says as former United States president George W. Bush once said, “The U.S way of life is not negotiable.”

But Pierre says it should be negotiable and the 'big-shots' need to be challenged in order to create radical change.



Pierre Calame

## Rio+20 - Leaders gather to shape our shared human destiny

By Rev Dr Betsan Martin, Public Questions Coordinator

*Seven months from now, the Rio+20 Earth Summit will take place.*

The first Earth Summit was held 20 years ago with great enthusiasm. Now, despite the pathway provided by the concept of sustainable development, the world faces unprecedented crises stemming from the impact of human are having on one another and on the biosphere that supports all life on the planet.

Rio+20 brings fresh hope that governments throughout the world will turn towards sustainable development. This hope is not new but the reality is we have been going backwards. Climate change is escalating, carbon emissions are increasing, and the loss of biodiversity continues despite moves for conservation.

Globalization has created greater interdependence between nations. More than ever nations are woven together in a common destiny. This could enable us to find ways to safeguard the wellbeing of the planet through accountabilities on a global scale.

The main themes for Rio+20 are greening the economy, the elimination of

poverty, and a stronger institutional system to implement sustainability. These do not address the interdependence of nations and the need for an ethics to express common human destiny, however.

Responsibility to safeguard the environment and ensure dignity for present and future generations can be considered a shared responsibility for all people, nations and the international community.

We now understand the international effects of development. For instance gas in France comes from Russia, fishing is highly susceptible to cross-border breaches as in New Zealand waters, and in the Ross Sea. This underscores the need for regulation at the global level. The same is true for jurisprudence to protect human rights.

### ETHICS, RESPONSIBILITY AND THE UNITY OF NATIONS

Responsibility expresses an ethic of care for our neighbour and balances the priorities of self-interest. Inter-religious and inter-cultural dialogues have shown that the notions of responsibility and co-responsibility are at the heart of ethics and should be at the forefront of law of the 21st century.

This suggests a third pillar of international life should sit alongside the current UN pillars of Human Rights and Peace. This has led to a proposal for a Charter of Universal Responsibilities with a longer term goal for a UN Declaration of Universal Responsibilities.

Responsibility is a counterpart to human rights. It guides us toward the duty to ensure people receive what they are due by right. Such an ethical framework could make us all accountable for the wellbeing of all people and the planet and for contributing to a shared destiny that encompasses government, private companies, civil society, and church communities.

The interdependence of nations in the globalized world requires a framework of responsibility to give direction and accountability for development. Currently there is no internationally accepted statement on universal responsibilities to guide such accountability. Rio+20 is an important opportunity to start implementing such a programme.

What do you think of the idea of a Charter for Universal Responsibilities? Could 'responsibility' be a way to introduce ethical guidelines that express relational

values and stewardship of earth's resources?

### FEBRUARY COVENANTS

The timing of February Covenant services is providential in renewing the Waitangi Treaty covenant and bringing to mind lessons we can learn from Te Oa Maori and Pasifika about communal wellbeing. This brings responsibilities for our shared wellbeing to the fore of covenantal renewal.

We can see why many nations have resisted charting a course towards stewardship. It could involve challenges to private property, investment patterns and financial systems.

The round table discussions at the Methodist conference showed the Church is willing to support changes for sustainability through taking up responsibilities and sharing resources.

If you have any views on these in the light of the Rio+20 Conference, please send them to Betsan Martin (betsan@publicquestions.org.nz). For more information on a Charter for Universal Responsibilities visit the Public Questions website, which is part of the Methodist Church of NZ website: www.methodist.org.nz.



## Small miracle - Christchurch kids' nativity play could be next YouTube hit

By Melanie Koster

*In show business, there is a saying: never work with children or animals. Well, this year we decided to give the live animals a miss but the 27 children who participated in our nativity movie and play were an absolute joy to work with.*

If I had given it more thought, I may have conceded that our first attempt at filming a movie - on a beach with a large number of children in a single morning - was rather ambitious. But at the time it seemed a great idea.

We had two brilliant budding film directors, who also thought it was a pretty good idea and they leapt at the opportunity. High school student Alex and his friend Chris rose to the challenge. They took control of the shooting and completed all the editing themselves within our very tight two-week time frame.

Imagine this: barefoot angels with hitched-up gowns paddling in the sea, shepherds building

sandcastles, and our weary but uncomplaining donkey clambering up and down sand dunes on hands and knees with a giggling 'Mary' on her back. Yes, 20 children tearing around Waimairi Beach dressed in nativity costume was a sight to behold. As was the confusion and bewilderment on the faces of the dog walkers and surfers, as they stumbled into our 'Bethlehem on the beach'.

The children were most eager and willing actors. They followed the instructions from our teen directors superbly, and enjoyed the experience of being on a film set. One of the many delightful bloopers, which I begged the boys to keep in, was 'Joseph' falling in the water. He was absolutely soaked, but came up smiling.

We held the nativity movie premiere during our children's Christmas service on 11th December. We had a number of issues to contend with, not the least of which was a last minute venue change. St Joseph's Catholic Church



Christchurch North Methodist kids performed their nativity play once for the cameras at a local beach and once for the congregation.

was incredibly generous in giving us the use of their lounge for our worship, and our Rev Saikolone Taufa flew into action arranging data projector, screen and extra

seating.

With most of the children involved being very young, we went for simplicity. Short and sweet, the children took the entire service, from the welcome, to the readings, play and prayers. There was a part for each child who wanted one - even preschoolers who yearned for a turn at the microphone announced the offering or notices.

Having been involved with children's services for more than five years, I am well accustomed to the little hiccups that arise, and try to be prepared for the unpredictable. In previous plays, I have had a runaway shepherd with stage-fright (he locked himself in the loo and had half the congregation out searching for him), an angel with a black eye, a drummer who lost his drumsticks, two bickering teenaged angels, and a very long dramatic pause as we

waited for 'Mary', who needed a toilet stop in the middle of her lines.

We've even had a stubborn (real live) donkey that refused to enter the church and had to be pushed and pulled up the aisle, and proceeded to poop and wee in the back of the church.

I am pleased to say that this year, with the exception of a fire-shy wise man having a little difficulty lighting the advent candles, everything went very smoothly. Our four-week-old baby 'Jesus' even went to sleep in the manger, and when our biggest angel (Rev Saikolone Taufa) plucked her from the bed of hay, she barely made a sound.

Putting together a nativity play is a lot of work, and wouldn't be possible without the support of the presbyter, parents and parishioners who do a whole lot of behind-the-scenes preparation. For the children, being part of something like this helps them understand the real reason for Christmas. Seeing the wonder and joy on their faces and the delight they brought to every person there, makes it all worthwhile. The photos, movie and memories will be treasured for years to come.

As three-year-old Erin closed the service by proudly wishing everyone a happy Christmas, I breathed a sigh of relief. I couldn't help however, from casting my eye over the young mums in the congregation wondering who might provide our 'baby Jesus' for next year's nativity.

You can watch the finished nativity movie on YouTube, by going to the following link: <http://youtube.com/watch?v=zinFQHuurxg>.



Volunteers fill Christmas hampers for Christchurch Methodist Mission.

## Mission's Christmas hampers extra special in bleak year

*Though it has been a tough year, generosity flowed openly in Christchurch at Christmas time.*

In the week before Christmas, Christchurch Methodist Mission distributed more than 500 Christmas hampers to families and older people struggling with the upheaval of the year's events.

It's an amazing testimony of how when the chips are down, just how caring New Zealanders really are, says Mission executive director Mary Richardson.

"Substantial donations from the Methodist Church of New Zealand and the Christchurch Earthquake Fund have made this project possible. The money came from all over New Zealand," Mary says.

"The Methodist Mission has been alongside struggling families and households all year and we knew just how desperately this project was needed this Christmas. So we were just thrilled when the Church and the Earthquake Fund asked us to undertake this huge task."

Methodist Church of NZ general secretary Rev David Bush says, "We were acutely aware of what a huge load the Christchurch Methodist Mission had been quietly shouldering through the whole year since September 2010. They too lost the use of their offices in Durham Street in the February quake. So this was one way the wider Church could help resource an even greater measure of generosity this Christmas."

The Methodist Mission had the support of a wider team to distribute the hampers. Other

community groups, the City Mission, Nurse Maude, local parishes and businesses helped out.

"It was a wonderful example of how important being part of a network of agencies is today," Mary says. "We will always be able to achieve more together, than we will ever achieve alone."

In addition to the hampers the Mission has made from the donations there are also hundreds of hampers made and donated by families, businesses, public servants and local parishes as part of next week's 'Support a Family' Programme.

"The Methodist Mission began Support a Family more than 10 years ago. We wanted to help families celebrate Christmas together at home. For many families, that can be quite a challenge. No more so than this year. Homes, jobs, children's treasures and in some cases, even families have been lost in the earthquakes.

"It's no longer just young families in crisis. Increasingly we're alongside older folk who are really struggling. The events of this year have really taken a toll of them. They're also often the most reluctant to ask.

"2011 was quite a year yet remarkably there has been no let-up in the generous support we receive every year from businesses, community groups, families, local churches who make these Christmas hampers possible."

Mary says the generosity has been overwhelming, especially when you realise many of those who gave also lost homes, community facilities, workplaces, and even family members.



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# Beware fishhooks in Trans-Pacific Partnership Agreement

By Rev Dr Betsan Martin, Public Questions Coordinator

*You may know that Methodist president Rev John Roberts has given his support to the campaign to stop negotiations for a Trans Pacific Partnership Agreement (TPPA). We want to encourage Methodists and others to join this campaign.*

Some of the main reasons for opposition are:

1. The deal is being negotiated in secret. Agreements are not being made public until a deal is signed.

2. There will be a major and irreversible loss of sovereignty for member states. Corporations will have the right to sue governments which try to protect the interests of their people through regulations. For example, Pharmac, regulates the price of medicines in NZ, will have to give way to more commercial and competitive market interests.

3. The TPPA is not so much about trade, as about access of US corporations to markets and resources. The terms of the proposed agreement will seriously undermine New Zealand regulations. At present, for example,

blood is free. It is likely that blood could become a tradable commodity and longer free.

4. Some say the real agenda is to shore up US influence in Pacific countries against China.

Why should we be concerned about the TPPA?

TPPA would create a mega-treaty across nine or more countries. This will limit policies and laws our government can adopt for the next century and give extensive new powers to corporations.

Which countries are involved in these negotiations?

There are currently nine: the US, New Zealand, Australia, Brunei, Chile, Malaysia, Peru, Singapore, and Vietnam. Also interested in joining are Japan, Canada and Mexico.

Would TPPA give foreign investors special rights?

New Zealand has flexible rules on foreign investment. These would be locked in for the indefinite future, except for a few areas which the government is able to exclude in the agreement. To change our investment laws we

would have to consult with foreign companies that might be affected.

Foreign investors could sue the government for breaching their rights under the TPPA. They could sue if we change our laws in ways that affect their expected profits or share value. The case would be heard in secret in an international tribunal.

What rights would international companies have in New Zealand?

A powerful company could pressure the government to change our labour laws.

Large tax subsidies to companies would increase the possibility of Government saying there's no money for health, early childcare, public transport, etc.

Does TPPA effect Maori?

Any diminishment of sovereignty has implications for the Treaty of Waitangi. An example is limitations that might be placed on what the government can negotiate in Treaty settlements.

The privatization of water would enable companies to run the water supply of cities and towns throughout Aotearoa for 30 years. Under a TPPA foreign water companies could get powers to sue for compensation if a government cancelled private contracts for water supply. Bolivia and Argentina have been involved in huge legal challenges for cancelling water contracts.

Mining is another example. Foreign companies are getting licenses to explore and mine on Maori land or land subject to claims. Often the hapu aren't being fully consulted before licenses are issued. If the government decides that further regulation is needed, their hands might be tied by the priority rights of mining companies.

In Chile the Mapuche have faced expansion of pine forestry, hydro dams, fishing and salmon farms along rivers and foreshores, without proper consultation or benefit. Their protests have been criminalised and hundreds of Mapuche activists have been imprisoned.

What are the expected benefits of the TPPA?

It is hoped there will be better access for Fonterra into the huge US market, and the government believes this it will be worth some sacrifice.

The TPPA fits with government support for free trade. It is thought that the TPPA will lead to an Asia-Pacific Free Trade agreement.

US economist Joseph Stiglitz said "Most of these 'free trade' agreements are ... managed for the advantage of the United States, which has the bulk of the negotiating power."

There is plenty of information on the TPPA website [www.tppwatch.org/what-is-tppa/](http://www.tppwatch.org/what-is-tppa/) or visit the websites of NZ Not for Sale.



Betsan Martin

## New hymns delve the sacred mystery

*In November a sing-along book launch was held at St Andrew's Church at Rangī Ruru Girls School in Christchurch for local hymn writer Rev Bill Wallace's most recent publication, 'Singing the Sacred'.*

At the launch Bill elucidated the theology that lays behind the hymns while the composers and arrangers who were responsible for most of the tunes played the music for the singers.

Singing the Sacred contains 36 of Bill's texts. It is produced by US-based Catholic press World Library Publications.

"Ninety percent of the melodies were harmonized by Graham Hollobon, Barry Brinson and Wallace Woodley, all of whom live in Christchurch," Bill says.

The publisher says songs in Singing the Sacred are useful for liturgies, retreat groups and personal meditation.

"A leading Catholic mystic Brother David Steindl-Rast says my hymns explore the frontiers of spirituality.

They are not esoteric but speak to the mystic in each of us.

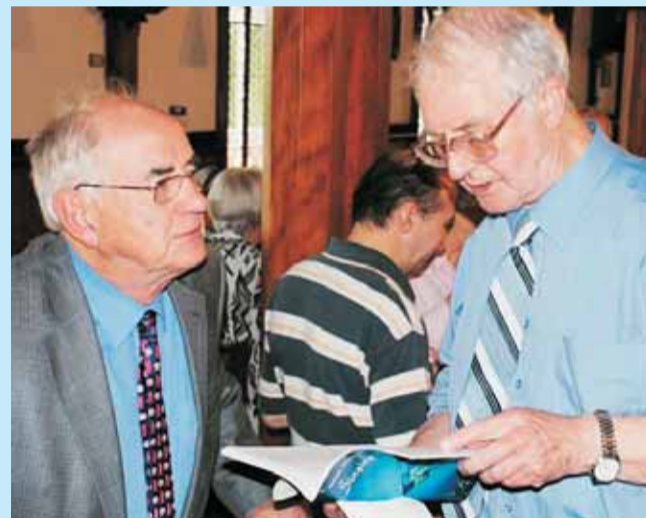
"I attempt to provide hymns that bridge the gap between traditional Christian belief and modern scientific thinking by exploring the mystery.

"The theologian Karl Rahner said that the Christian of the future will be mystic or not at all. Today mystery is under attack from both ends of the theological spectrum - by the literalism of fundamentalists and the abstractions of liberals.

"But mystery remains in many celebrations of the Eucharist Communion or Mass, in parts of the Catholic orders and in the ever increasing world of secular mysticism."

Bill says he hopes his hymns will help people on their sacred journey into the depths of the mystery that is beyond all definition.

Singing the Sacred is available from Epworth Books.



Bill Wallace (right) with Murray Laugesen at the November launch of Singing the Sacred.

## Could Arab Spring bring chill to Christians?

*Churches in Egypt are praying and helping migrants, who flee home due to political turmoil, violence and uncertain future. There is a great need to develop stable democratic societies if the 'Arab spring' is to bear fruits. Or else it might turn into an 'Arab winter' with religious minorities at the risk of persecution.*

In December World Council of Churches staff writer Naveen Qayyum interviewed David Youssef, who works for the Coptic Evangelical Organization for Social Services in Egypt about the situation in his country. David was in Beirut to address the Global Ecumenical Network on Migration.

What is the political situation in Egypt after the 'Arab Spring'? And how is it resulting in migration?

In 2011 Egypt witnessed many political, social, cultural and religious changes. Yet this is not the end of struggles in Egypt. The Egyptian revolution, which followed the Tunisian one, has led to many uprisings in the region, and that we refer to as Arab Spring.

From the Gulf to the ocean, Arabs are finally fighting for their freedom against dictators. While they celebrate the dramatic political changes, these changes are accompanied by a state of instability. This instability has forced poor people to migrate to safe countries searching for better living.

Despite there being relatively less turmoil in Egypt than in some other countries, many people have moved to escape from violence. Similarly many Egyptians working in other countries returned to Egypt, having to face unemployment, poor economic conditions

and security threats.

However, as a reaction to radical Islamic groups rising after the collapse of the security apparatus, many Egyptians, especially Copts, preferred to migrate to the West.

Can you explain the recent political developments in Egypt?

The major development in Egypt is the ousting of the former dictatorial regime. Now, the Egyptians are full of hope to push their country into true democratic transitions.

However, there are many factors that frustrate the Egyptians. This includes the Supreme Council of the Armed Forces (SCAF) being too slow in leaving power in favour of a civilian regime. Many protesters have demanded to accelerate this transitional period.

The rise of radical Islamic groups after decades of oppression by the former regime is also a concern. Now, these groups are asking to share in monitoring the new Egypt. These political groups, like Al Ekhwan al Muslman, Al Salafi-oun and Al Ja-ma'a Al Eslamiyya, now (after the first round of elections) have more than 40 percent of seats in the legislature.

Despite the calls for preventing symbols of the former regime, the SCAF and the government have not taken any true action in this regard. Thus, many members of the dissolved National Democratic Party have formed new political parties and are running for the current parliamentary elections.

The partial failure of liberal powers in gaining a majority in the first stage of current parliamentary elections is also a setback.

This has given birth to a state of uncertainty, which formulates a transitional period without any clear road map.

How is this situation affecting Christians in Egypt?

As a result of the security absence, Copts have faced increasing violence and sectarian tensions, which resulted in the burning of some churches such as Atfih, Embaba and Aswan.

In the unfortunate incident on 9 October more than 30 Christians were killed while protesting against the burning of the church in Aswan.

The rise of radical groups in Egypt has opened chances of establishing an Islamic state and implementing the Islamic laws (Shari'a). As a justifiable reaction, the Christians who already live with a sense of insecurity become more isolated in church communities.

This has also triggered a wave of emigration among Christians, the major reason for which is the political uncertainty in the country. They fear that if the SCAF continues to rule, Egypt will be under the same military governance like the last 60 years.

They also fear that if the radical agenda of political Islamic groups is realized, for example by developing an Islamic state, the Christians will not find a place in this state.

The deteriorating economic situation is also forcing millions of unemployed citizens to find other work opportunities outside Egypt.

The increased sectarian violence have

forced many Copts to migrate to other countries such as USA, Canada, and Australia. Also many of the Christian Egyptians are taking religious asylum. In this situation some voices from the Coptic diasporas have asked for international protection for the religious minorities in Egypt.

How are churches addressing these challenges? What is the ecumenical response?

The national churches in Egypt play a critical role in the social life. They have been raising the awareness about their followers being full citizens in their country.

Also, churches try to raise awareness among Christians concerning their participation in social, political and cultural lives.

Some church leaders are attending political and social events to participate in planning for the new Egypt after the revolution.

On 11 November, a huge ecumenical prayer vigil for Egypt took place, with attendance of 70,000 Christians from all denominations at the Monastery of Saint Sam'an El Kharaz, from 6pm to 6am. People spent the whole night praying for Egypt.

On other levels, churches are involved in serving the migrants. This includes spiritual support with specialized programmes for refugees, financial support with finding jobs, housing and providing aids, and helping them with legal procedures related to asylum applications.



# Survey reveals top 10 barriers to Christian faith

*A new research survey has revealed why Australians don't accept Christian faith.*

The survey was sponsored by Christian media company Olive Tree Media. Olive Tree Media CEO Karl Faase says the aim of their research was to uncover the 'blocker' issues that stop Australians from coming to faith. "Once we discover these blockers, we plan to produce a television series that addresses them."

The research revealed the top 10 barriers to Christian faith as being: Church abuse, hypocrisy, judging others, religious wars, suffering, issues around money, church being outdated, hell and condemnation, homosexuality and exclusivity.

"The survey was completed by 1,094 Australians from a national representative sample," says Mark McCrindle from McCrindle Research. "This was followed up with three focus groups made up of non-Christians. We had a group in their 20s, a group who were starting families, and baby-boomers."

The survey asked people to identify who influenced them the most when it came to religious belief with the dominant answers being parents and family, followed by mass media, social media and the Internet.

"When we asked what impact high profile atheists such as Richard Dawkins and Christopher Hitchens have on people's beliefs, we were surprised to discover that three out of four said they had had no impact at all," Mark says.

Fifty-one percent of those surveyed said they were not open to exploring or investigating other religious views and practices, however 41 percent were 'somewhat' or 'slightly' open.

Blocker issues that stopped people from considering Christian faith varied depending on the

background of the group surveyed. A common blocker was the church's hostility towards homosexuality, with 29 percent of Australians saying that this completely blocked them in engaging with Christianity.

The concept of hell and condemnation was another key blocker, with 25 percent stating that the idea of a loving God, who allowed people to go to hell stopped them from engaging with Christianity.

When it came to Christians, the church and Christianity, the key issue Australians had were church scandals and reports of abuse, with 55 percent indicating that these issues had a massive negative influence on their perceptions.

The research showed Australians have a negative view of celebrities endorsing Christianity. "The biggest turns-offs were public figures or celebrities discussing their faith," Mark says. "Australians are seemingly distrustful of the motives behind public declaration of religious beliefs."

In launching the report, Anglican Archbishop of Sydney Dr Peter Jensen, says he was encouraged by the survey's findings on the influence of families on a person's Christian values. "The transmission of faith through families is tremendously significant."

Karl Faase says Olive Tree Media will continue the conversation about what is blocking people from Christian faith.

"We need to keep in mind that this is not 'faith by focus group', where we find out what people want and give it to them. It's finding out what blocks people from hearing our message and being as clear as we can about what we do believe."

Olive Tree Media produces Christian media resources including television series, daily radio spots, e-mail devotions and devotional books.



Helen Hay QSM.

## Medal shines light on Helen's life of service

By Joanna Ibell

*American novelist Edith Wharton said, "There are two ways of spreading light: to be the candle or the mirror that reflects it."*

Helen Hay from Johnsonville Uniting Church is one who reflects light and that work was recognised with the Queen's Service Medal in the New Year's honours list.

"I'm not what you call an instigator. I don't have bright ideas but if someone has a bright idea, I'll go along with them and help them.

"I'd rather be in the background than up front; sometimes I've been shoved up front and I've coped; but I'm not an example or figurehead or anything like that."

Two ways Helen has reflected the light were helping set up a Care and Craft Group and an op shop.

"The Care and Craft movement was just starting. Several of us said we could do that here and we decided to make it a community thing," Helen says.

Other churches are involved, and it's non-denominational, picking up and looking after people who don't get out of home very often.

In about 1980 Edith Little was a deacon and self-supporting Methodist minister. She decided an op shop would be a good idea wanted to combine it with other churches.

"Edith was the instigator. I helped form the committee and found venues and got it going. I've been involved ever since," says Helen.

"It does fundraising but also helps people with their budgets. Over the years people have become friends and some come in once a week for a chat."

It's also a good way to bring the Anglican, Brethren, Catholic and Uniting Churches closer.

"We've got a committee with two from each church and have a wonderful time and they're great friends."

Helen also wanted to meet people outside of church and was on the committee for the Johnsonville Community Centre.

Helen has been a member of the Methodist Women's Fellowship for more than 50 years and served as a Methodist synod rep for 30 years on what became Uniting Congregations Aotearoa NZ.

A common theme is her drive to bring people together from all denominations.

Helen is from Adelaide, where her father was a doctor and a Methodist lay-preacher and her mother a Baptist. Helen went to a Methodist ladies' college and then to university. It was at University in the Student Christian Movement that she first came to see the importance of everyone working together.

"We'd all be doing things together but when it came to Sunday worship, the Anglicans couldn't worship with the rest of us. I felt it was wrong. I thought we should be able to worship together and do things together."

Helen was part of the group who combined the Methodist and Presbyterians to form the Johnsonville Uniting Church in 1969 and was on the first parish council.

The Uniting Church is in the same street as St Bridget's Catholic Church and the two groups work together.

"For a while our Sunday school met at St Bridget's School and we had a study group with the Catholics. Some of the Catholics remarked that in days gone by they were told they could never darken the doors of other churches. But it has changed now, and we do work together a lot."

Helen was very surprised at receiving the Queen's Service Medal. "People who do more than I do are not recognised, and I wondered why I should be. And yet it has been a lovely feeling that someone thought enough of me to go through all the trouble and work it involved.

"I felt grateful to them, though I'm still feeling they might be deluded. It's nice to be appreciated. And it might highlight some of the other people I do things with. And if that helps the organisation, that's good."

## Leave a Lasting Legacy

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

- A bequest to the Methodist Mission Aotearoa is an investment in the future.
- A bequest enables the Methodist Mission, in partnership with your legacy, to provide opportunities for change and social justice within our community.
- A bequest in conjunction with the Methodist Mission ensures that the tradition, integrity, security and practical strengths of the Methodist Movement will work in conjunction with your gift and your memory.

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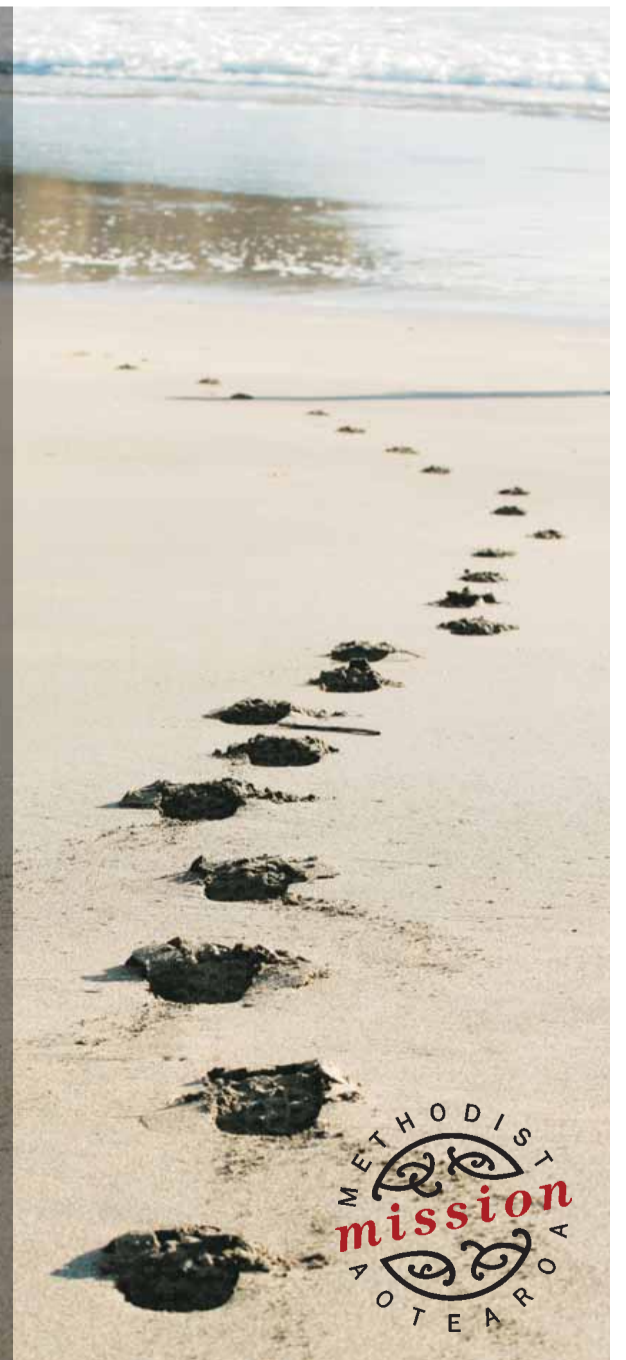
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## A Simple Nullity?

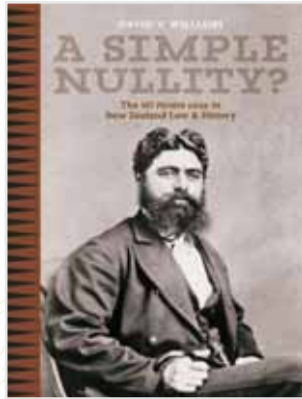
### - The Wi Parata case in New Zealand law & history

*On 13 July 1877 in Wi Parata v Bishop of Wellington, Ngati Toa chief Wiremu Parata Te Kakakura sought to have the Supreme Court order Octavius Hadfield, long-time CMS missionary at Waikanae and the second Bishop of Wellington, to return to Ngati Toa some 500 acres of land on the Whitireia peninsula at Titahi Bay, near Porirua.*

The land had been gifted in 1847 by Wi Parata's relatives, Tamihana Te Rauparaha and Matene Te Whiwhi to Bishop Selwyn for a college of higher education similar to that Selwyn intended for Maori and Europeans at St John's College near Auckland. No college at Whitireia was built. Nor by 1877 was one ever likely to be.

The odds were stacked against Wi Parata. Nineteenth century colonial law took no account of Maori tribal customary interests or ownership. The land was held by the Anglican Church as a Crown granted education trust, so was caught up in a bitterly fought Church-State dispute over the future of church-run education. Wi Parata's counsel, George Elliot Barton, and the presiding justices, Sir James Prendergast and William Richmond, shared a deep and very public antipathy for each other.

Richmond's written judgement, which predictably found



against Wi Parata, included the infamous aside on the Treaty of Waitangi: "So far indeed as that instrument purported to cede the sovereignty - a matter with which we are not here directly concerned - [it] must be regarded as a simple nullity."

Yet, this same judgement, largely unnoticed by modern Treaty proponents, also affirmed significantly "[t]hat the Crown is supreme protector of the aborigines".

Thus, the author, surprisingly, given his sympathetic Maori proclivity, concludes that the case's post 1970s notoriety and vilification stems actually from modern Treaty legal activism by the courts and Treaty industry historical revisionism.

Although 'Wi Parata' will not likely cease being vilified soon, it is actually not the villain modern Treaty commentators claim it to be. Rather, for 80 years it was upheld as a "weighty authority" for the standard and orthodox, if racist, colonial view that, as 'barbarians' the Maori tribes were incapable of ceding sovereignty. This was derived from annexation and settlement, not from the Treaty.

Today, Maori tribes, Williams argues, are still more likely to gain recognition of their indigenous customary rights through negotiated outcomes with the Crown as "supreme protector"

and the Maori Party's leverage in coalition power politics than through a colonial court system, which is still heavily weighted against tribal tino rangatiratanga and customary interests.

In an increasingly multi-cultural future, Maori rights and the Treaty will need increasing constitutional protection and entrenchment which only politicians can bring about.

David Williams is a descendent of the missionary Williams's, and, lately, professor of law at Auckland University. Earlier, he was a long-time Treaty researcher, and a legal advocate for Ngati Whatua to whom this book is dedicated. He has authored 'Te Kooti Tango Whenua' and 'The Native Land Court 1864-1909' and is a co-editor of 'Waitangi Revisited: Perspectives on the Treaty of Waitangi'.

So Williams has a deep, sympathetic, and long-standing background in Treaty issues. Yet, he confesses to, himself, having earlier wrongly overplayed Wi Parata v Bishop of Wellington's place and significance in New Zealand's law and history.

This book is not an easy read. Only students of law and history are likely to persevere to its end. Its thesis is closely, even exhaustively, argued. Also, it repeatedly uses Latin legal jargon like obiter dictum, jure gentium, and scire facias writ. As a legal layman, I would have welcomed such jargon being included in the glossary, which contains Maori terms only.

By David Williams

2011, Auckland University Press, 287 pages

Reviewer: Gary Clover

## Baby Boomers and Beyond

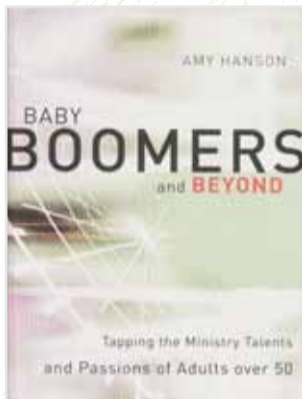
### - Tapping the Ministry Talents and Passions of Adults over 50

*Who is likely to be sitting in the pews at any traditional church service? Most of the worshippers are in their senior years.*

Many congregations panic at this scenario and rush to hire a youth worker but the author of this book challenges that response and instead offers ways of shaping the ministry of 50, 60, 70 and 80-year-olds.

Note that it's 'ministry of', not 'to' or 'for' these age groups. Amy Hanson is a young Christian woman who brings together her doctorate in gerontology and her ministry experience to educate and equip church leaders to develop the potential of older adults.

The first part of the book overviews the ageing demographic of the United States, a situation mirrored in NZ's population. It addresses and dismisses negative stereotypes and myths about



ageing.

Today's retirees enjoy better health and financial security than their predecessors. Their resources include discretionary time, experience and wisdom, and they should not be patronised.

The second part discusses positive ageing, the complexity of relationships for the 'new old', and the changing face of retirement for this generation. The Church needs to take a new strategic initiative and work to encourage the Baby Boomers out of self-focused retirement lifestyles and into a meaningful ministry of participation and service.

This demands scrapping a 'one size fits all' approach, and offering choices of service that capitalise on people's skills and interests, rather than

assigning the oldies to fold the bulletins.

The book's final section sets out issues for leaders wanting to reshape the ministry of their older congregations. It reminds us that many older adults serve outside the Church and are involved in interest groups in the wider community. These are the passions that the church should tap into.

There is a plea to abolish age grading, where churches separate out their members into groups: children, youth, and seniors; and there is a call to nurture the spiritual growth of Boomers. Many of the ideas and practical suggestions would work well in New Zealand.

I found a refreshing and challenging approach in this book, which church leaders must take seriously. It delivers a message that the Churches' older adults must be resourced, trained and integrated within the whole church to bring new energy to the institution and new ministry to the community and to the world.

Review copy courtesy of Epworth Books.

By Amy Hanson

2010, Jossey-Bass (Wiley), 206 pages

Reviewer: Diana Roberts

## Beyond The Shed - Riccarton Men at Work

*Rev Rob Ferguson begins the forward to this book by explaining that he began the project after getting angry at a TV commercial that once again seemed to knock men and their achievements. He writes that he has spent most of his working life with men and he wanted to make a small contribution to another way of hearing men's stories that takes us past the stereotypes and into their lives.*

In that respect Rob and I approached the topic from a different perspective. Not only did I grow up with a strong willed mother and married into a family of four sisters but in both my careers I have mostly worked with women and often feel we blokes deserve a fair amount of the flack we get.

Rob is fascinated with the way men find their career paths and the stories in his book relate a variety of family connections and circumstances that have led to fulfilling careers. Some of these stories reminded me of Celia Lashlie's description of teenage male pragmatism that never begins an assignment until the night before it is due, just in case the assignment isn't needed because the school burns down or the world ends. Having two sons I have witnessed this first hand.

Both Rob and I have explored ministry to men through the



Men's Shed movement, which I suspect was why I was asked to review this book. But, as the title suggests, this book is about what was beyond the shed that made these Riccarton men who they are.

Some of the men do have sheds, and there is a direct link between their life's work and the pursuits they carry on after a working day and on into retirement. Through these stories we can appreciate the self-identity and companionship that work gives and the way it is challenged by retirement or redundancy.

Therefore this book does indirectly support the idea of community sheds for

men who have been cut off from both male companionship and the ability to use the skills that define them. Men in such situations may face the downsizing of their homes and therefore have lost the shed that filled their leisure time in the past.

The book provides interviews with a good cross section of men - from tradesmen to professionals, early school leavers to an academic who never left the learning environment. There is a dentist, a fitter, a professional sports coach and an entrepreneur.

A number of accounting and administrative professionals

took advantage of the in-house training that came from career-long loyalty to an employer until corporate restructuring brought the ugly reality of redundancy.

Those stories are balanced by that of a young third year law student, who expects to have several careers in his life. That young man has already had some tutoring experience and would love to teach but feels some working experience solving people's problems in a law office would make him a better teacher.

A scientist recently told me that when she began her career it was not unusual to be put down by male colleagues. Now the university classes she teaches are mainly young women, and she wonders what has happened to the young men.

Rob's small book hints at what motivated male career choices in the past along as well as where we might be going in the future. It does not draw conclusions but provides interesting questions for debate.

In presenting a cameo of the working lives of 16 men the reader can see just how much identity is linked to work and occupation. This book also causes the reader to ask the church, and those in the caring professions that have spent so much energy in promoting equality between the sexes, to consider a particular ministry to men in a world where TV commercials treat us simply as slightly amusing drones.

By Rob Ferguson

2011, Rafter Productions, 78 pages

Reviewer: Hugh Perry

<p><b>Reflective Leader</b> Leaders in today's complex and fast changing world need more time to reflect, not less. This book looks at how leaders can develop the habit of reflection and how that capacity can make a tangible difference to the flourishing of an organisation. <b>\$35.00*</b></p>	<p><b>Finding a Voice</b> A Lent Course on the Film <i>The King's Speech</i>. Five group sessions using the film as a starting point along with personal weekly reading exploring more fully the issues raised and Bible readings to root it in Christian values. <b>\$19.99*</b></p>	<p><b>Son of God DVD.</b> Recreates the life and times of Jesus - from the games he may have played as a boy, to the house he would have lived in and even what he may have looked like. BBC. 150 mins. Zone 4 PGR. <b>\$29.99*</b></p>	<p>Order now from <b>Epworth BOOKS</b> www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 *Plus p&amp;p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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ON SCREEN

A film review by Steve Taylor

# When a City Falls

A film review by Steve Taylor  
*At the heart of the First Testament, and the experience of the people of Israel, is the disintegration and destruction of the city of Jerusalem. The resultant pain and trauma generated a type of literature known as 'lament', a vehicle to share experiences of suffering and hope for restoration.*

Located in various Psalms and the book of Lamentations, Biblical lament is structured around three themes, those of naming suffering, petitioning for help, and the expression of hope that change might happen. These themes provide a way to reflect on Neil Graham's documentary 'When a City Falls'.

Graham lived within the central four avenues of Christchurch city and applies the tools of his trade, the video camera, to document the recent earthquakes that struck New Zealand's second largest city, Christchurch.

Much of the movie is an eloquent 'naming of suffering'. We hear Graham literally weep over the desolation of the Cathedral of the Blessed Sacrament, document the rescue efforts amid the concrete tomb that became the CTV building, and trudge wearily through the constant re-liquefaction that blighted the

city suburbs.

This initial montage of images is woven together with a number of narrative threads. First, the time line, stretching from the surprise of the first earthquake of September 3rd, 2010, through the deaths of February 22nd, 2010, to the upheaval created on June 13th, 2011. Each major earthquake is skillfully introduced using diverse media, from night-time talkback radio, through noon-time tourist video, to child chat on computer webcam.

A second element in the film is interviews with survivors and victims. These generate much petitioning for help, as people seek loved ones among the quake damage, record their fear as the shakes continue and express their frustration as bureaucracy struggles to cope.

Graham's camera work does provoke some ethical questions, however. As lament is enacted, in the form of a minute's silence in Lyttelton following the February earthquake, Graham's camera serves to intrude. Footage of his walk around the gathered, grieving crowd turns a grief that was personal into a spectacle for media consumption.

Nevertheless, amid the anguish there emerges much to admire. These include the constant moments of humour, the

inspirational creativity that is Gap Filler and the response to the unexpected arrival of volunteers. "I'm not on my own. There are people that care. Oh God."

The movie ends with the expression of hope. Graham interviews developers, urban designers and residents in San Francisco, Portland and New Orleans. They suggest a rebuilt Christchurch, comprised not of suburbs of strip malls linked by cars, but of urban environments in which human communities walk and play.

This certainly resonates with the urban vision found in Isaiah 65, that following the fall of Jerusalem will emerge a new city of urban equity and intergenerational harmony.

The Christchurch cinema where I saw When a City Falls was comfortably full. Residents around me sniffled, giggled, then finally cheered at the expression of confidence of Christchurch as "the world's most earthquake resilient city".

This makes the movie a well-crafted expression of contemporary lament.

Rev Dr Steve Taylor is director of Missiology at Uniting College for Leadership and Theology, Adelaide. As a former

resident and minister in the city of Christchurch, he still considers the Port Hills home. More of his writing can be found at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).



## HOLIDAYS AND TRAVEL

The word holiday has its origins in holy day, a day set aside for celebrating a holy event, such as Christmas, Easter or a patron saint. On holy days the working people were permitted to take time from their normal tasks to participate in a religious festival.

These festivals usually ended with merry-making and gradually holiday became a word to describe time taken off work to enjoy a period of leisure. With the advent of modern transport travel became linked with holidaying. Our concept of holidays was unknown to the people of the Bible but they often went on journeys and saw new places. Who went where?

### Bible Challenge

A queen travelled from ___ to visit Solomon	S	1Kg 10:1
Cain travelled to the land of ___	O	Gn 4:16
Elisha stayed with a woman at ___	M	2Kg 4:8
1st tourist attraction, the tower of ___	E	Gn 11:4-9
Elijah camped out on Mount ___	B	1Kg 19:8-9
Moses fled to the desert of ___	I	Ex 2:15
Naomi and family went to the land of ___	B	Ru 1:1-2
Jacob tried to sleep at ___	L	Gn 28:18-19
Jonah travelled to the city of ___	E	Jna 3:3
Jonah first tried to go by ship to ___	H	Jna 1:3
King Saul disguised himself to go to ___	O	1Sam 28:7-8
Abigail left Mount ___ to marry David	L	1Sm 25:40
Joshua took his troops to ___	I	Js 6:2
Traders went to ___ for its balm	D	Jer 8:22
Elijah ate with a widow at ___	A	1Kg 17:9
The holy family went down to ___	Y	Mt 2:14
Jesus healed a centurion's servant at ___	P	Mt 8:5
Mary and Joseph travelled to ___	L	Lk 2:4-5
Jesus' last journey was to ___	A	Lk 9:51
Blind Saul was led to the city of ___	C	Ac 9:8
Apollos went to ___ to preach	E	Ac 18:24
Paul was shipwrecked on an ___ called Malta	S	Ac 28:1

Answers: Sheba, Nod, Shunem, Babyl, Horeb, Midian, Moab, Bethel, Nineveh, Tarsish, Endor, Carmel, Jericho, Gilead, Zarephath, Egypt, Capernaum, Bethlehem, Jerusalem, Damascus, Ephesus, Island.

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## Mixed signals for development agencies

From Page 8

"It's fair to say that yet again we face almost as many questions as answers with government funding changes," says Christian World Service national director Pauline McKay.

Like other heads of mid-sized aid and development agencies, Pauline did not want to see CWS miss out on funding because their plans were not big enough. There is a danger that agencies will upscale their project plans to get funding when circumstances may not justify a big ticket approach.

"Good aid and development is nothing to do with 'thinking big'. There is a place for that but often effective aid is about partnering, listening and then acting in a smart, cost-efficient way," she says.

CWS welcomed the return of matched funding to the government funding menu but was nervous about the criteria for successful applications, inclusion and aspects of accountability under the latest SDF criteria.

CWS made the hard decision last year to revert to being a fully donor based organisation. Supporters backed the decision with increased donations and support and this has been very heartening for CWS.

The decision was made after years of unclear messages and abrupt changes to aid and development funding that added up to hugely reduced funding and vastly increased uncertainty.

At the same time CWS did not wish or plan to slam the door on applying for funding when it was available and appropriate.

The latest confusion about whether the SDF funding changes were a welcome Christmas present or foreshadow more uncertainty tended to confirm that CWS had made the right policy decision.





# Young People

## Age no barrier to doing God's work

By Joshua Robertson

*At the age of 24 a lot of young people still struggle to sit still during an entire church service or focus on listening to the whole sermon. But for Jessica Rabone (or Jess as she is also known) of the Wesley Broadway Methodist Church in Palmerston North, this is definitely not the case.*

At the age of 24 Jess is already a very experienced lay preacher.

After first taking part in leading worship as a teenager during church youth services she enjoyed it so much that she knew God was calling her into this direction. With some encouragement from family and her youth leaders she was soon undertaking the Lead Worship Lay Ministry course.

By the end of 2010 she had already completed the Lead Worship 1 and 2 courses as well as the Effective Church Leader's course.

Being a young woman delving into a domain traditionally dominated by older men has not been without its challenges. With the support of many around her including her grandmother and her former minister Rev Philomeno Kibera, Jess has managed to go from strength to strength and one day aspires to progress into fully ordained ministry.

Apart from being one of the lay preachers and worship leaders within her church, Jess is currently also the children and youth leader as well as one of the presbyter

stewards at Wesley Broadway.

On top of all of this, Jess has already completed studies in zoology, ecology and last year completed a Graduate Diploma in Science (majoring in Psychology) at Massey University.

So what's your message for our youth out there Jess? "Go out, challenge yourself, strive to work for the Holy Spirit. Never lose sight of God's love - don't let your age be a barrier to doing the Lord's work because with God, nothing is impossible!"

We wish Jess all the best and continued success in doing the Lord's work.

Remember your Creator in the days of your Youth! Ecclesiastes 12:1.



Jessica Rabone

# Kidz Korna!

Welcome to the first Kidz Korna page for 2012. It is a new year and a time for new beginnings. No doubt you have all done some exciting things over the Christmas break and celebrated in many different ways. This is a good time to think about the Creation, the beginning of our world and how God created heaven and earth and everything living, from the tiniest animals too small to be seen to the huge elephants. Let us remember to care for our environment.



## Sapate Ako

This month's Kidz Korna introduces the Tongan congregation of St Johns Methodist Church in Hamilton. The Tongan children and young people at St John's in Hamilton East started the New Year with a special service. It is called Sapate Ako., and it is a special day to remember the importance of education. The church people encourage young students to look forward to their goals and dreams for their future. The school students who took part in Sapate Ako ranged from pre-school to university. On this Sunday the students were reminded that the beginning of knowledge is the fear of the Lord (Psalm III:10). May God continue to walk with you and help you with your studies. We wish every school student the best for 2012.

## For the bookshelf

Title:  
**COLOURFUL CREATION**

Author: Lucy Mears  
Illustrator: Honor Ayres  
Published by the Bible Reading Press  
Reviewed by Doreen Lennox

"Imagine a time when there was nothing at all." This is the opening lines of a beautifully illustrated account of the creation. It is a delightfully different story, told in rhyme, of how God created our universe. The language will appeal to children of all ages, the pre-schoolers who listen to the story and older children who read it for themselves. The story follows the sequence of the Genesis account but with a question at the end: "So what will you do?" Turn over the flap and discover more. As an adult I really enjoyed reading this and enjoying the beautiful pictures.



## Word Search NEW BEGINNINGS

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

Find these words in the puzzle. When you have found all the words the remaining letters will give you an important message.

ANIMALS, BABIES, BIRTH, CREATION, FISH, FRESH, GENESIS, JESUS, NEW YEAR, PEOPLE, PLANTS, RAIN, SEEDS, SKY, SUN, WATER





Jean Thompson-Church, QSM

## Six decades of music and service

*Jean Thompson-Church has chalked up a remarkable 60 years as organist for Bunnythorpe Methodist Church.*

As a grand-daughter of pioneer settlers to Bunnythorpe, it was natural that she attended the Church her grandparents helped establish.

"My grandparents came to Bunnythorpe in 1889, and my parents Gordon and Grace Lassen were members of the Methodist Church. I attended the Sunday school before I went to school, and still remember with affection my mentor and teacher Dorothy Maddison," Jean says.

"I learned the piano and organ from Mrs. Cameron who was a member of the Church, and who organized the annual Sunday school anniversaries. I was given the opportunity to play from an early age.

"The first service I recall playing for was in December 1951. It was a carol service, and we practiced the carols for months."

Since then Jean has been a regular organist at the Bunnythorpe Church. For four years after her marriage to her first husband, Stan Thompson, she was organist at the Sanson Methodist Church though she often came back to play at Bunnythorpe.

Stan passed away in 2001 and Jean was later remarried to Tony Church.

Jean's musical talents are not the only gift she has shared. She received a Queen's Service Medal for her services to the community in the 2010 New Year's honours.

She served the Church in many ways including as district president of Methodist Women's Fellowship. She has also been very active in Lions Club and is still central North Island district trustee on the Lloyd Morgan Lions Club Trust.

Jean says it has certainly been an honour to have been able to serve the Church in this way for 60 years.

## Peak family's unique record of service

By Donald Phillipps

*At a function held in Auckland on December 7th, Geoff Peak was farewelled on his retirement from membership of, among other things, the Methodist Trust Association. This brings to an end an almost continuous century of lay service by one family to the Connexion that is unique within the history of the Methodist Church of New Zealand.*

Geoff, like his father and grandfather before him, is a lawyer, and their considerable skills have helped guide Auckland-based Connexional Committees since 1909.

Archibald Peak (1874-1932) became a member of the Home Mission and Church Extension Fund Committee, later the Home Mission Board in that year.

For a long period of time Archibald was the lay treasurer of that fund, and in 1930 he was elected vice president of the Church. He and his family were a committed part of the Epsom Methodist congregation for many years.

After his early death in 1932 his place in the Connexional structures was taken by his son, Leicester Waby Peak (1907-1997). Leicester became a member of the Trinity College Council and of the Board of the Foreign & Overseas Mission in 1937. He served on the latter till 1967, and on the former till 1979. He was also on the Trounson Trust Board of which he was a member and latterly chairman, from 1938-1990.

Geoff's own service to the Church began with his appointment to the Auckland Central Mission Board in

1967, and he served this part of the Church's work until 1993. When, in the mid-1970s, the Church undertook a major restructuring of its administration Geoff became an essential part of the committees that were then formed. He has served on the Methodist Trust Association Board, and on the Investment Board, since their foundation in 1977. That was the same year in which he joined the Law Revision Committee.

He was an inaugural member of the new Board of Administration in 1978, when he was appointed to the office of President's Legal Advisor. To all these positions he brought a high level of expertise, which reflected his, and his family's commitment to the Church they loved. And in all his work he has been supported by his wife Patricia, to whom the Church's thanks are also due.

## Mentoring programme expands

From Page 1

A new height of Laulotaha Mentoring was the launch of the Laulotaha Mentoring brochure on November 13 by Wellington Methodist Parish superintendent Rev Bruce Anderson.

The brochure was sponsored by the Ministry of Pacific Islands Affairs. Valeti says Laulotaha is privileged to work closely with Anton Carter, the regional manager for the central and Wellington regions.

"To see the kids engaging in their learning in a very innovative way inspires us. Laulotaha Mentoring is our proactive response to unemployment, violence, drug and alcohol abuse and other social problems."

Another person Valeti wishes to acknowledge for her consistent support of the programme is Dunedin Methodist Mission director Laura Black.



From left: Valeti Finau, David Hanna and Seini Valu at the launch of the Laulotaha brochure.

## Photo collection's champion calls it a day

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie

*Presbyterian Archives Research Centre staff and friends gathered to farewell Donald Cochrane in early December. For almost 16 years, Donald has diligently undertaken the enormous task of preserving the Presbyterian photographic collection.*

He also left his mark on many other aspects of the Archives' work, in particular the extensive Missions collection and the Archives Research Centre website. With utmost seriousness Donald took the challenge of tackling new experiences and developing various preservation strategies that had to be tailored to a very limited budget.

Well-known New Zealand photographic artist Alan Bekuis did an initial assessment of the photo collection prior to Donald's appointment, and this set in place the beginnings of the preservation programme that he furthered.

In 1996 the somewhat cramped environment of the Archives Office meant the work with the photographs had to be performed in the basement library stack where Donald was surrounded by a great many theological tomes.

The two narrow tables with their uneven tops and the restricted space did not hinder the forward movement of the project. Not daunted by the overwhelming number of partially sorted and undocumented images - photographs,



Donald Cochrane in 2005. At that time Donald's work space was a surplus classroom in the Theological Hall of Knox College.

slides, glass plates, film strips, movies and negatives -he began to slowly put in place a more ordered regime.

Many people express surprise that the collection contains, at a conservative estimate, 150,000 photographic images. Besides the ever growing parish collections, the national Presbyterian Church has made use of photographic images as part of its outreach programme since the 1880s. Evidence of lantern slide and later photographic and film production is dotted

throughout the manuscript collections.

A boost to the use of photographs by the Church's New Life Movement after World War II saw the formation of the Publicity Department and the appointment of Lindsay Crozier as the Church's photographer in 1950.

The Photographic Unit operated until the late 1980s when it closed due to financial pressure. During the 37 years the unit produced a wonderful visual history in a variety of media highlighting the Church's work throughout New Zealand and overseas. The records and catalogues they maintained eased the burden of identification in contrast to the earlier photographic record which required Donald to undertake considerable research to place them in context.

The lack of provenance, date and documented information is one of the most frustrating aspects of preserving many early photographs. So it is with a sense of considerable satisfaction for Donald that he managed to fully describe some 28,000 images of which around 15,000 are now accessible on the website.

During his years in the Archives Research Centre he completed the preservation of 70 percent of the Archive's images and this includes some description. They are accessible through various photographic indices.

Donald's willingness to experiment led

him to design and maintain our website, well before the national Church considered one. This opened up our manuscript and photographic collections to the wider world as never before.

The highly successful Mission Archives section on the site evolved as a result of the demand for these records by academic researchers. With only a paper listing of the collection and no real means of cross referencing, Donald set about rearranging and describing the collection so it could be entered into the electronic catalogue 'Ark'.

In addition to preserving the Mission photos Donald's knowledge of the ins and outs of mission activity in the Church enabled him to become the authority for those inquiring about Presbyterian mission activity.

The on-line second-hand book shop also managed by Donald brings in a small but steady income.

He noted to those present at his farewell that he believes he has fulfilled a significant task within the Presbyterian Church's Archives programme and justifiably leaves feeling well-satisfied. On behalf of the Presbyterian Church we thank Donald for his marvellous contribution and wish him well in his retirement.





## MEDA DAU VAKAVINAVINAKA

(Na Vaqa Vakayalo ka vakarautaka ko Rev. Dr. Ilaitia S. Tuwere).

*“Ia na dra ena kemudou ivakatakilakila ena veivale dou sa tiko kina: ia niu sa raica na dra, kau na qai lako siviti kemudou, ena sega ni yacovi kemudou edua na ka mo dou rusa kina, niu sa yavita na vanua ko Ijipita” (Lako Yani 12: 13).*

*“Ia me lewa sara na lomamudou na Vakacegu i Karisito, ni dou sa kacivi ki na ka oqo, ni dou sa yago e dua bauga: ia mo dou ia tiko na vakavinavinaka” (Kolosa 3:15).*

Na Vakavinavinaka sa ikoya na kena cakacakataki, se kena bulataki na “vinaka”. Sa yavu levu se tina ni ‘vinaka’ kecega na Kalou. Meda dau vakavinavinaka vua ena veisiga ni noda bula. Meda vakavinavinakataki Koya ni tekivu me

dolavi vei keda edua na tikina ena pepa oqo ni lotu eke e Niusiladi meda veirogoci se veiwasei kina. Na Vakavinavinaka sa itovo tudei ni noda bula vakavanua mai Viti. Ni cabo edua na magiti, era dau kaya na vakacabora mai...*mo dou moli, me keitou moli... noda vata na bula vinaka.*

Sa “uto” ni veiqaravi kecega e va-Kalou se va-Karisito na Vakavinavinaka. Sega tale e vinaka ka vinaka vakaoti, na Kalou duaduaga, kei Jisu Karisito na Luvena. Sa itovo

tudei ena loma ni Vuvale va-Kalou me bulataki kina na Vinaka oqo ena nodrau bula na Kalou na Tama kei na Kalou na Luvena, ena icegu Bula ni Kalou na Yalo Tabu.

Ni da ciqoma me noda itovo tudei ena yabaki oqo kei na bula oqo na “vakavinavinaka” eda sa vakamurimuri ira tiko na lewe ilomalagi ena nodra vakavinavinaka vua na Kalou, ka ra taleva tiko kina na qaqa ni sere eda dau cavuta ena gauna eso ni noda lotu: *E dodonu, e dodonu, e dodonu...na Kalou.* Na veibasai ni ‘vakavinavinaka’ eda kila raraba sa ikoya na vosa vakacacataka edua tale ka wekamu ga. Na kakase, se sa levu ga na noda “complain” tiko. Eda sa sureti tiko ena

yabaki vou oqo me sa noda iyau tudei na ‘vakavinavinaka’.

Basika rawa na Vakavinavinaka ni da NANUMA LESU edua na ka. Sa bibi na noda dau vakananuma lesu eso na ka eda a sotava mai. Na loloma mai vale se dua ga na vanua eda nanuma lesu ena noda qaravi voli ena noda tubu cake mai. Ia sa “tina” ni ka kecega meda nanuma lesu sa ikoya na Nona cakacaka loloma na Kalou ena noda bula. Na cakacaka loloma oqori sa vakatakarakarataki ena i Vakayakavi

ni Turaga eda dau sureti kina mai Valenilotu ena veigauna ni lotu. Au nuitaka ni da sotava taucoko ena itekivu ni yabaki oqo ena noda lotu ni Veiyalayalati.

Sa i ‘Vakayakavi’ ka vakarautaka na Turaga ko Jisu. Sega ni katalau se ivakasigalevu; se ‘morning tea’ se ‘afternoon tea’. Ni vakayacani me ivakayakavi, sa “ivaqa” ni vakarau meda curuma yani na ‘bogi’. Na “bogi” oqo sa sega walega ni gauna “butu” ia na veigauna tawa kilai se dredre kecega sa tu mai liu eda na sota kaya ena noda bula. Sega ni dua e vakavo kina. Eda sotava taucoko. Oqori na ibalebale ni “Vakayakavi” ni Turaga.

Sa vakatokai taumada me “Kana Vata ni Lako Sivia” ka da rogoca ena Lako Yani. E “lako sivita” na agilosi ni Kalou na nodra vale na Iperiu ni raica ni “boro” tu na kena duru ni katuba ena dra ni lami. Vakananuma mada na nomu “lako sivia” eso na ka ena nomu bula ko vakabulai mai kina se sotava. Sa ivakatakilakila levu na DRA. Na Dra na Bula; na Bula na Dra. Nona Dra tawacala na Luve ni Kalou ka volai vinaka koto kina na Nona vosa ni yalayala ni na maroroi iko ka tu vakarau me tomani iko ena yabaki oqo kei na veigauna kecega; kevaka walega ko golevi Koya ka tauri Koya mo drau bula vata, cakacaka vata ka sala vata ena yabaki vou oqo.

Na Vakavinavinaka sa ‘wai ni mate’ vinaka duadua. Meda gunuva tiko ni bera ni da tekivu taka na noda vuli se

Ni Sa Bula Vinaka – Noa’ia ‘e Mauri

Eda veikidavaki tale ena yaca talei ni noda turaga o Jisu Karisito ena yabaki vou 2012 eda sa donumaka tu oqo. Oqo sai ka ono ni vola i tukutuku ka vakarautaka mai na Wasewase ko Viti kei Rotuma e Niusiladi. Nuitaka ni ko ni marautaka tiko na veika sa dau vakarautaki tiko yani.

cakacaka ena veisiga. Meda vakatawana na noda qaqa ni masu ena itekivu ni veisiga ena Vakavinavinaka vua na noda Kalou. Meda bulataki na nona Vinaka na Kalou ena noda vakavinavinakataki beka edua na wekamu se vakaukauwataka beka edua ka yacovi koya edua na ka dredre. Meda saga ena yabaki oqo meda ivurevure ni marau ka ivurevure ni kaukauwa ena loma ni noda ivavakoso lotu se vanua ni cakacaka.

Sa taleitaka vakalevu na Kalou meda bula-lako voli ena Vakavinavinaka. Ka ni sa iyau levu ka maroroi vinaka koto ena loma ni Vuvale va-Kalou. Na kena lotu e cavuta ko Paula ni: “Sa iyau levu na lotu kei na loma vinaka.” Me kakua ni vakavosa walega. Me vakayacori, bulataki se cakacakataki na noda Vakavinavinaka vua na Kalou. Meda nanuma tiko na italanoa ka koto ena ivola nei Luke: *“A sa vosa ko Jisu ka kaya: Era sega li lewe tini sa vakasavasavataki? Ia sa evei na lewe ciwa? Sa sega ni dua me lesu mai me vakarokorokotaka na Kalou, ko koya duaduaga na kai tani oqo”* (Luke 17:17).

### RAI LESU KINA YABAKI 2011 KEI NA KENA VEIQARAVI ENA LOMA NI WASEWASE



**Macawa ni veivakabulabulataki e Moraia, Chrsitchurch**  
Oqo na macawa ni Veivaka bulabulataki e Moraia, Chrsitchurch mai na 28 ni Okosita ki na 4 ni Sepiteba, 2011.



**Toso na veiqaravi ni tei Lotu ena loma ni Wasewase**  
Oqo na marautaki ni yabaki dua ni vavakoso ko Orepi ka tiko ena ruku ni ulunivanua levu duadua e Niu Siladi na Mt Cook. Ea qaravi na vakananumi oqo ena i ka 6 ni Feperueri 2011. Erau sa musuka tiko na keke ni siga ni sucu na Turaga i Talatala Qase kei Radini Talatala Una.



**Cavu kalawa nai vavakoso o Khyber Pass**  
Ena siga Tabu nai ka 27 ni Noveba 2011 a laki qaravi kina na lotu bibi ena nodratou sa mai ciqomi nai vavakoso o Khyber Pass kina Lotu Wesele e Niu Siladi ka vakarurugi ki na Pitts St. Parish.



**Bose Vakayabaki ni Tabacakacaka ni Ceva kei Aotearoa 21 -22 Okotova, 2011.**  
Era boseka tiko oqori na lewe ni matabose ni Tabacakacaka ni Ceva kei Aotearoa ka qaravi mai Moraia Christchurch.



# MALANGA FAKANOFU MO FAKATAPUI

## Kau Faifekau 'Ahi'ahi ki he Ngaahi Potungaue Mo e Vahenga Ngaue 'Aokalani-Manukau Falelotu Lotofale'ia, Mangere, 29 Sanuali 2012

**Kaveinga: "Tauhi Tu'unga he 'Ofa' Veesi Malanga: Sione 21:17e 'Oku ke 'ofa mo'oni kiate au? 'Oku ou 'ofa mo'oni kiate koe Ke ke fafanga si'eku fanga sipi.**

Ko e talanoa 'oku fai 'e Sione he 'aho ni ko hono tu' o tolu 'aki ia e haa 'a e 'Eiki Toetu'u ki he kau ako. Ko e 'uluaki haa ki he kau ako ne hoko ia he efiafi 'o e 'uluaki 'aho 'o e toetu'u, 'a ia ne 'ikai kau ai 'a Tomasi (20:19-23). Ne tokanga ai 'a e 'Eiki Toetu'u ke fakamelino e loto puputu'u 'o e kau ako, pea fakapulupulu kinautolu 'aki 'a e Laumalie Ma'oni'oni. 'Ikai ko ia pe, ka na'a ne fokotu'u ai mo e 'uluaki fekau 'o e toetu'u: *ko e fakamolemole!*

Ko hono ua, ne hoko hili e 'aho 'e valu mei he toetu'u, pea ne fakama'unga e tokanga kia Tomasi mo e mahu'inga 'o e "tui" (20:26-29): *'oku monuu'ia 'a ia ne 'ikai mamata kae tui pe.* 'I he 'aho ni, 'oku to e haa e 'Eiki kia Pita mo e ni'ihii 'o e kau ako, hili 'enau kupenga 'ahoia he Tahii Taipilio/Kaleli. 'I he veesi 1-14 – kuo foki hala'ataa mai e kau ako mei he 'enau toutai, pea mo e fakalea atu 'a e 'Eiki, *"Tamaiki 'oku 'i ai ha'amou kiki?"* 'I he mahino 'oku 'ikai, ne fai 'e he 'Eiki e fakahinohino 'oku ala ongona pe mei ha toutai taukei: *ma'uma'u atu ki he loloto pea 'a'au 'a e kupenga ki he mata'u 'o e vaka.* Ne nau ofo he ika 'e 153 na'e ma'u; hili 'enau 'a'au mei he kupenga, ne nau omi ki 'uta pea feitunu e 'Eiki ke nau tokoni mei ai. Ko e 'ataakai eni ne fai ai e talanoa 'a Sisu mo Pita.

'I he veesi 15-17 'oku 'eke tu' o tolu ai 'e he 'Eiki kia Pita e *fehu'i* tatau kae fakalea kehekehe, pea *tali* tu' o tolu ki ai 'a Pita, pea fakahoko tu' o tolu ai 'e he 'Eiki 'a e *fekau* tatau he lea kehekehe. Ko e natula ia e fetalanoa'aki ko eni: *fehu'i, tali, mo e fekau.* Ko e folofola malanga kuo fili, ko hono tu' o tolu ia e *fehu'i*, tali mo e fekau.

**Ko e Fehu'i: 'Oku ke 'ofa mo'oni kiate au?**

Ko e ongo fehu'i ne 'eke kimu'a 'e he 'Eiki kia Pita 'oku na ngaue'aki 'a e lea kehe ki he "'ofa" (*agapas*). Ko e lea ia ko e *'akapei* – 'a ia 'oku fakamatala 'aki e 'ofa mai 'a e 'Otua ki he tangata. Ko e 'ofa ia 'oku lea ki ai 'a Sione 3:16, *"He na'e 'ofa pehee 'a e 'Otua ki mamani, ko ia na'a ne foaki hono 'Alo-tofu-pe-e-taha ne fakatapu, koe'uhi ko ia kotoa pe 'e tui pikitai kiate ia ke 'oua na'a 'auha ka ne ma'u 'a e mo'ui ta'engata."* Ko e *'akapei* 'oku 'ikai tu'unga he maafana, ka 'oku tu'unga he tu'utu'uni 'a e loto ke fai pehee; 'oku 'ikai kumi 'uhinga e *'akapei*, ka 'oku fai *tu'unga'a*, neongo pe 'oku 'i ai ha lelei 'a e taha 'oku 'ofa'i pe 'ikai. 'Oku felupe 'e he *'akapei* 'a e mateaki mo e li'oa. Ko e "'ofa" ia 'oku 'eke 'e he veesi 15 mo e 16.

Ko e 'ofa 'oku 'eke 'e he veesi 17 (veesi malanga), 'oku kehe hono lea; ko e *philo* (filou), 'a ia 'oku ha he lea *filosefa* ('ofa he potu) mo e *filatelefa* ('ofa fakatokoua). Ko e *philo* ko e 'ofa 'oku tu'unga he ongo'i, pea 'oku 'ikai ala ngaue'aki ki he 'ofa 'a e 'Otua, ka ki he tauhi vaa 'a e tangata mo e tangata, hangee ko e vaa 'o ha kaungame'a, kainga, pe ko ha kakai 'i ha taakanga.

Ko e tu' o ua hono 'eke 'e Sisu kia Pita pe 'oku ne 'ofa ('akapei) kiate ia mo e tali 'e Pita 'aki 'oku 'ofa mo'oni (*philo*). Ko hono tu' o tolu kuo afe e 'Eiki 'o ngaue'aki e lea 'a Pita, pea mo e tali ai pe 'a Pita he lea tatau.

**Ko e Tali: 'Oku ou 'ofa mo'oni kiate koe**

Ko e ha nai e 'uhinga ne 'ikai tali ai 'a Pita 'aki 'a e 'ofa ne 'eke 'e he 'Eiki Toetu'u? Ne mamae nai 'a Pita he ngaue'aki e lea kuo fai'aki e fehu'i 'a Sisu? Pe kuo manatu 'a Pita ki he'ene fakafisinga tu' o tolu e 'Eiki kimu'a he kalusefai?

'Oku malie e tali 'a Pita he 'oku 'ikai liliu 'ene tali ki he fehu'i 'e tolu 'a Sisu. Ka ko e fakalea 'o e fehu'i ne liliu. 'Oku ua(2) leva e faka'uhinga te tau ala fai ki he tali 'a Pita: (i) kia Pita, he 'ikai kakunga e 'ofa 'oku ne ma'u ki he 'ofa ko ia 'a e 'Otua kuo fai ma'ana 'ia Sisu Kalaisi; mo e (ii) 'oku ngaue'aki 'e Pita e lea "'ofa mo'oni" (*philo*) ke hulu'i e fakakaukau, neongo ko Sisu Toetu'u eni, 'oku 'ikai ko ha kehe ia, ka ko e kainga tonu; 'oku 'ikai ko ha 'Otua pe ia; ka ko e ta'okete foki!

**Ko e Fekau: Fafanga si'eku fanga sipi**

Tatau ki he ngaahi fehu'i mo e ngaahi tali, 'oku muiaki ai 'e Sisu 'a e fekau tatau ka 'oku fakalea kehekehe:

Ko e fekau he veesi 15: **"Fafanga [boske] si'eku fanga lami [ta arnia]"** – 'oku hu'u e tokanga heni ki he fa'ahinga si'i taha he taakanga, pee ko kinautolu 'oku nau fiema'u lahi taha e tokoni; 'oku ngaue'aki 'a e lea tatau ki he 'imisi 'o Kalaisi ko e lami 'ave hia, pehee ki he kau muimui kotoa pee 'o Kalaisi 'oku nau tukuhausia mo masiva. Ko e taha 'oku 'ofa kia Kalaisi 'oku 'o'ona 'a e ngafa ke fafanga 'a e fa'ahinga pehee. 'Oku ngaue'aki 'a e lea tatau ke tala e tefito'i fatongia 'o ha tauhi faka-Kalisitiane: ke paotoloaki e mo'ui faka-laumalie 'a e taakanga!

Ko e fekau he veesi 16: **"Tauhi [poimaine] si'eku fanga sipi [ta probatia]"** – ko e lea **"tauhi"** heni 'oku ne taanaki mai mo e fatongia 'e ua ki he "fafanga": (i) malu'i 'a e taakanga; mo e (ii) tatakai 'a e taakanga. Ko e tokotaha 'oku 'oange ki ai 'a e fatongia ke "tauhi" 'oku *tauu ke ne matapoto fe'unga ke 'ilo 'a e fili, pea malohi fe'unga ke se'e 'a e fili mei he taakanga.* 'Ikai ia ko ia pe, ka 'oku tau ki he tauhi ke ne *'ilo 'a e feitu'u 'oku ne taki ki ai 'a e taakanga, pea taaimu'a foki 'o faka'ilo 'a e hala.* Tokanga'i 'oku hiki heni e tokanga mei he lea "lami" ki he "sipi." Ko e lea kuo liliu ko e "sipi" 'oku sio fakalukufua ki he taakanga 'oku tauhi, pea 'oku toe ngaue'aki kia kinautolu 'oku nau muimui ki ha tokotaha, hange ko e muimui 'a 'Isileli kia Sihova, pea mo e kau tisaipale kia Sisu.

Ko e fekau he veesi 17: **"Fafanga [boske] si'eku fanga sipi [ta probatia]"** – 'oku unu mai 'e he veesi 17 'a e lea "fafanga" ko ia ne haa he veesi 15, pea ngaue'aki 'a e lea "sipi" ko ia he veesi 16. 'Oku fakama'opo'opo mai ki he veesi 17 'a e ongo fekau kimu'a.

*Mei he ngaahi fakalea ko eni 'o e fekau, 'oku tau ma'u mei ai 'a e ngaahi fakakaukau mahu'inga ko eni:*

**Ko e tauhi mo'oni 'o e taakanga**



Nasili Vaka'uta

**'a e 'Otua 'oku tu'unga 'ene ngaue 'i he "'ofa mo'oni" kia Sisu.**

Ko ia 'oku 'ikai 'ofa kia Sisu, 'oku 'ikai ke ne ongo'i e takanga, pea 'ikai tuha ia ke ne hoko ko ha tauhi.

Kau fai atu e talaloto ko eni: 'i he'eku fakalaulaloto he konga koe ni, ne u maafana lahi 'i hono fakamaama au 'e he mo'oni: ko e faka'ilonga (*qualification*) ma'olunga taha ke ma'u 'e ha faifekau, pe ko ha tauhi, 'oku 'ikai ko e ngaahi mata'itohi mo e muumuu taa lou'akau mei he ngaahi ako'anga 'oku nau fa'a tui, neongo 'ene tokoni; 'oku 'ikai ko e tohi fakanofo 'a ha Siasi pe Konifelenisi, *ka ko e "'ofa mo'oni", mateaki mo e li'oa ma'a e 'Eiki Toetu'u.* Malie fau e me'afua tauhi 'a Sisu. 'I he'eku sivi 'aki e me'afua ko eni au, ne u 'ilo ai 'eku too nounou, pea mo e lahi 'o e ngaahi tapa 'o 'eku mo'ui ke fakalelei'i telia 'a e ngaue 'a e 'Eiki. 'Oku ou tui ko e me'afua taupotu ia ke fua 'aki kinautolu 'oku nau pole ki he fatongia tauhi: *'oku ke 'ofa mo'oni nai kia Sisu? 'Oku ke mateaki nai mo li'oa ma'a e ngaue 'a Sisu? Mo'oni pe 'a e fakatokanga 'a e aposetolo, kau ka ma'u 'a e ngaahi kelesi kau masiva he 'ofa, ko e ukamea ongo pe au, ko e simipale tatangi; ko e me'a noa pe (without love, I am nothing!).*

**Ko e taakanga ke tauhi ko e taakanga ia 'a Sisu.**

Na'e 'ikai foaki mai 'e Sisu 'ene taakanga ma'a kitautolu; na'a ne *falala* mai kiate kitautolu ke tokanga'i. 'Oku tau tauhi ka 'oku 'ikai ko ha'atau fanga sipi. Pea ko e tokotaha 'oku ne ma'u e lakanga tauhi, 'oku 'ikai fakanofo ia ke ma'u ha mafai, pe ke hoko ko ha paipa; ka 'oku 'iate ia 'a e koloa fungani ko e "falala" 'a e 'Otua ke ne hoko ko 'ene tamaio'eiki ke tauhi 'a e taakanga.

• 'Oku fakamasiva 'etau ngaue he taimi lahi koe'uhi 'oku mole e taimi 'o e kau tauhi he fe'auhi ko hai 'oku paipa, pea fehu'i ko hai 'oku pule kia hai, kae 'alefa e taakanga 'a e 'Otua, pea nau iku hiki ki ha kau tauhi kehe 'e ma'u mei ai ha me'i **mohuku 'oku ma'ui'ui.**

• 'Oku fakaloloma ange 'a e taakanga kuo 'osi e me'atokoni hono keina 'e he kau tauhi, pea 'ikai ko ia pe, ka kuo to e ma'u tokoni e kau tauhi mei he ni'ihii he taakanga. Ko ha tauhi pehee, 'oku ne pa'usi'i e falala 'a e 'Otua mo e tangata fakatou'osi.

**Ko e tauhi mo'oni 'oku ne fafanga mo tauhi 'a e taakanga 'a Sisu.**

Ko ia 'oku ne polepole he'ene tauhi kae fasi-manava fakalaumalie 'a e taakanga, 'oku ne kaakaa'i 'a e 'Otua mo

e tangata fakatou'osi. Ko e tolu'i fatongia 'o e tauhi 'oku hulu'i 'e he fekau kuo fai kia Pita: ko e *fafanga, malu'i, mo tatakai.*

• 'E faingofua e fafanga 'o kapau 'oku 'ilo 'e he tauhi e me'atokoni fe'unga ke fakakaikai ai e takanga; ke ne 'ilo 'a e kehe 'o e toafa pakukaa, mei he toafa lau mukomuka; ke ne 'ilo 'a e kehe 'o e vaifaa, mei he vai 'oku tafetafe maalie. 'E fakamasiva fau 'o ka faiange kuo fafanga 'aki 'a e taakanga 'a e 'Otua ha me'atokoni 'oku kona mo tamaki.

• Ko e taakanga 'a e 'Otua 'oku ohi hake 'aki 'a e finangalo 'o e 'Otua, 'a ia 'oku fakahinohino 'e he'ene folofola. Ko e ngafa 'o e tauhi ke ne mu'aki 'ilo 'e ia ki he finangalo 'o e 'Otua.

• Tatau mo ia 'a e mahu'inga 'o e malu'i mo e tatakai. 'E tu'utaamaki e taakanga 'o ka 'oku mohe 'a e tauhi; pea 'e hee fano 'a e taakanga 'o too ki ha lilifa 'o ka 'oku 'ikai 'ilo 'e he tauhi 'a e hala ke fai ai e fou 'a e fononga. Ko e pole ma'a e kau tauhi, mata'aa ke taliteke'i 'a e fili, pea 'oua 'e nofo ke alea; kumi ki he 'Eiki ke Ne fakahaa mai 'a e hala, pea taki ki ai 'a e taakanga kuo ne falala mai ke tatakai.

Ko e konga lahi 'o 'etau ngaue 'oku fai *tu'unga*, 'oku 'ikai fakahoko *tu'unga'a* (hange ko Sisu). Ka 'oku taha ai pe 'a e tu'unga ke fai'aki e tauhi, *ko e 'ofa!* Ko e tauhi 'oku tu'unga he 'ofa, 'oku 'ikai lau tu'unga, 'ikai lau mafai, 'ikai lau langilangi, 'ikai lau houa pe taimi, 'ikai tali faingamalie, 'ikai lau tukufakaholo, pea 'ikai lau vahe pe pa'anga. Ko e totongi ma'olunga taha 'a e tauhi 'oku 'ofa, ko e falala 'oku fai kiate ia 'e he 'Eiki 'oku 'a'ana 'a e takanga. 'Oku 'ikai fekau'i kimoutolu ke mou hoko ko e kavenga ki he ngaahi taakanga kuo ui kimoutolu ki ai.

Ko e uki ia 'oku fai 'e Pita he'ene 'Ipiseli ki he kau tauhi (1 Pita 5:2-3): ko e lakanga tauhi ke 'oua na'a fai fakakoloto, pee sio pa'anga 'uli, ka ke *tu'unga 'i he 'ofa*; tatau mo ia, ke 'oua na'a fie'eiki, kae hoko ko e fa'ifa'itaki'anga. 'Oku pehee foki mo e na'ina'i ki he fanga sipi: ke 'oua na'a 'afungi, kae fefakavaivai'aki. 'Oku 'ilo e taakanga 'a e 'Otua he'enu angavaivai kae 'ikai ko e tau'aki loto.

Ko e aakanga haohaoa e 'o e tauhi 'oku lea ki ai 'a Sione 10:11-16, *"Ko au ko e Tauhi Lelei. Ko e anga 'o e tauhi lelei ke 'atu 'ene mo'ui koe'uhi ko e fanga sipi. Ka ko ia 'oku ngaue totongi pe, 'oku 'ikai ko ha tauhi sipi"* he te ne li'aki 'a e taakanga 'o ka sio ki ha ulofi. Ko e tauhi lelei 'oku ne 'ilo 'a e ngaahi me'a 'a'ana, pea 'ilo ia 'e he ngaahi me'a 'a'ana; 'oku nau tokanga ki he taakanga, pea 'ilo 'e he taakanga 'a hono le'o. 'Ikai ia ko ia pe, ka 'oku ne fakamaa'opo'opo 'a e fanga sipi ke hoko ko e taakanga pa 'e taha, pea tauhi pe 'e taha.

**Ko e fehu'i leva ke tali: ko e haa e tu'unga e pole ngaue 'oku mou fai?**

Kapau ko ha tu'unga kehe mei he 'ofa, ko e ngaue hala 'oku mou 'i ai.

**Ko e pole ma'a kimoutolu: Tauhi 'a e taakanga 'a Sisu 'o tu'unga pee 'i he 'ofa.' 'Emeni.**

*Faifekau Nasili Vaka'uta*



## FAKALOTOFALÉ'IA

# KO E KAVEINGA 'O E MAHINA NI: "KE TAU HAHAOA HANGE KO E HAHAOA 'ETAU TAMAI FAKALANGI" MATIU 5:48 *Ka mou haohaoa pe 'a kimoutolu; 'o hange 'oku haohaoa 'a ho'omou Tamai Fakalangi.*

'Oku tau fakafeta'i ki he 'Otua he taki halafononga kuo NE fai ma'a kitautolu pea fakatu'uta mai 'etau fononga ki he ua'i mahina 'o e Ta'u Fo'ou ni. Na'e fakaava 'a e matapaa 'o e ta'u ko 'eni 'aki 'a e Siate Folau ko e "**Ke tau ma'oni'oni he 'oku ma'oni'oni 'a Sihova ko e 'Otua**". Ko e ua'i mahina pe 'eni, 'oku ta'omaki mai pe 'a e fakakaukau tatau, pea 'oku mahino 'a e me'a 'oku toka ki ai 'a e mafua, ke paotoloaki 'a e mo'ui 'a e kakai 'o e Siasi ke a'usia 'a e finangalo 'o e 'Otua Ma'oni'oni, 'a ia ko 'ene maa'imoa fungani ko e tangata. Pea ko 'Ene faka'amu ki he 'ene me'a fakatupu, ke hoko ki he Toko Taha na'a Ne fakatupu ia.

Ko e kamata 'o e ngaue 'a Sisu 'i Kaleli, na'a ne ui 'Ene kau ako 'e toko fa(4), 'Pita mo 'Anitelu, Semisi mo Sione. Pea hoko atu ai 'a Sisu ke faito'o 'a e ngaahi laumalie 'o e kakai 'aki 'ene ngaahi malanga mo e faiako, pea 'i he 'aukau mai 'a e kakai kiate Ia, na'a Ne kamata leva ke ala ki he ngaahi faingata'a fakasino 'a e kakai, 'o Ne faito'o 'a e ngaahi mahaki kehekehe 'o e kakai na'a nau omi kiate ia.

Kuo 'ikai lava ke ta'ofia 'a e kakai 'enau 'aukau mai ki he 'Eiki, pea tala'ehai na'e malava ke fakama'opo'opo 'a e ngaahi fie ma'u kehekehe na'a nau ha'u ai ki he 'Eiki. Ko ia na'e fili leva 'e he 'Eiki ha potu 'e 'ataa mo ngali faingamalie ange ki he kakai ke fakaa'i 'enau ngaahi fie ma'u. Ko e 'uhinga ia 'a e fakamatala 'a Matiu he veesi 'uluaki pe 'o e vahe nima. Pea 'i he 'ene sio ki he ngaahi fu'u kakai, na'a ne 'alu hake ki he mo'unga 'o fai ai 'ene malanga kae 'alopaki mai 'a e kakai he manafaa ke fanongo ki he malanga 'a e 'Eiki. Ko e faka'osi'osi 'o e ta'u kuo hili na'a tau fanongo ki he le'o fo'ou na'e malanga he toafa ko Sione Papitaiso ia, pea 'aukau ki ai 'a e kakai kotoa. Ko hono tuku 'eni 'o Sione ki he Pilisone, kuo toe ongo mai 'a e le'o mei he mo'unga, ka ko e Le'o Mo'oni ia, mo e Sino mo'oni 'o e Kosipeli, Ko Sisu Kalaisi ia.

Ko e talateu 'eni 'o e malanga na'e fai 'e Sisu he Mo'unga (Matiu 5). Na'a Ne talateu 'aki 'ene malangaa 'a e ngaahi monu'ia 'e hongofulu 'e ma'u 'e he kakai 'oku nau faingata'a'ia, mo mamahi'ia mo ongosia koe'uhi ko e failelei.

Ko e Veesi huluhulu 'o e Kaveinga 'o e mahina ni, Matiu 5:48 - ko e fakama'opo'opo ia 'o e konga 'uluaki 'o e malanga 'a Sisu. "*Ka mou haohaoa pe 'a kimoutolu; 'o hange 'oku haohaoa 'a ho'omou Tamai Fakalangi*" Ko e feinga ke tatau 'etau haohaoa mo e haohaoa 'etau Tamai Fakalangi, Na'e feinga 'a Sisu 'i he 'ene malanga ke fakamahino ki he kau fanongo malanga 'oku 'i ai 'a e ngaahi 'ulungaanga mo e ngaahi to'onga mo'ui te tau feinga ke tau

mo'ui'aki kae lava ke ofiofi 'etau haohaoa ki he haohaoa 'etau Tamai Fakalangi.

### 1. Ke tau hange ko e Masima mo e Maama (veesi 13-16)

*Ko kimoutolu ko e masima 'o e fonua: ka mole mei he masina hono kona, 'e fakamaasima 'a e masima 'e he ha? ..... Ko kimoutolu ko e maama 'o mamani; ko e kolo 'oku tu'u 'i ha funga mo'unga 'oku 'ikai lava ke puli ..... Ko 'etau feinga ke tulituli 'etau haohaoa ki he haohaoa 'etau Tamai, ko hono kamata 'eni, ke tau hoko ko e kau Kalisitiane 'oku tau fakai'oi 'a e feohi'anga kotoa pe 'oku tau kau ki ai. Pea tau hoko ko e kakai 'o k u t a u faingamalie ke ulo 'i ha potu pe 'oku tau 'i ai, koe'uhi ke tau teke kitu'a 'a e malohi 'o Setane ko e 'eiki 'o e fakapo'uli.*

### 2. Ko e lao 'a Mosese (veesi 17-20)

*'Oua te mou mahalo kuo u ha'u ke tamate'i 'a e lao, pe ko e Tohi Palofita: na'e 'ikai te u ha'u ke tamate'i, ka ke fakakakato; He ko au e 'oku ou tala atu, Lolotonga 'oku te'eki mole 'a e langi mo mamani, 'e 'ikai mole mei he Lao ha mata'itohi 'e taha, pe ko ha fo'i kahi, kae'oua ke fai hono kotoa ..... ka 'ilonga 'a ia te ne fai ki ai mo ako'aki, 'e lau ia ko e lahi 'i he Pule'anga 'o Hevani. He 'oku ou tala atu, kapau 'e 'ikai lahi hake ho'omou ma'oni'oni 'i he ma'oni'oni 'a e kau Sikalaibe mo e kau Falesi, 'e 'ikai, 'aupito te mou hu ki he Pule'anga 'o Hevani. Ko 'etau feinga ki he mo'ui haohaoa kuopau ke tau tokanga ke lau mo mo'ui 'aki 'a e folofola, pea tau feinga ke fai mei loto 'etau mo'ui, 'o 'oua te tau mo'ui fakaemamata 'o hange ko e ma'oni'oni 'a e kau Sikalaibe mo e kau Falesi.*

### 3. Ko e 'Ita (veesi 21-26)

*Kuo mou fanongo ne folofola'aki ki he matu'a 'i mu'a, 'o pehee, 'oua na'a ke fakapo; pea 'ilonga 'a ia te ne fakapo, 'e fakamaaumatea ia 'i he fakamaau fakakolo. Ka 'oku ou tala atu kiate kimoutolu 'e au, 'ilonga 'a ia te ne 'ita ki hono kainga, 'e fakamaaumatea ia 'i he fakamaau'anga fakakolo ..... Ko ia ka kuo ke ha'u mo koe ha feilaulau ki he 'olita, 'o ke toki manatu'i ai 'oku ai ha me'a 'oku kovi'ia ai ho kainga 'iate koe: Tuku pe he na ho'o feilaulau 'i he ve'e 'olita, pea ke mole atu mu'a 'o fakalelei mo ho kainga, pea ke toki ha'u 'o 'atu ho'o feilaulau. Ko e feinga ki he mo'ui haohaoa tuku e 'Ita. 'Oku 'i ai 'a e toko lahi 'oku ta'e ue'ia*

ia, pea 'oku fakaooloo pe ki ai 'a e uaifi na'a 'ita, pe 'oku 'ikai fai ha lea lahi ki ai he Siasi na'a 'ita. 'E fakahela 'a e feinga ki he haohaoa kapau 'oku tau ma'u 'a e mo'ui 'Ita.

### 4. Ko e Nofu Mali (veesi 27-30)

*'Oku mou fanongo na'e folofola 'aki 'oua na'a ke tono fefine, ka 'oku ou tala kiate kimoutolu 'e au, 'Ilonga 'a ia te ne fakasio ki ha fefine ke tafunaki 'ene holi ki ai, kuo ne tono'i ia 'i hono loto. Ko ia neongo ko ho mata to'omata'u 'oku fakahingaki koe, kape'ia 'o li'aki, he 'oku lelei mu'a kiate koe ke mole hao kupu pe taha 'i he li ho sino ki heli. Ko e feinga ki he haohaoa, ngaahi husepaniti, tauhi ke haohaoa 'a e nofo mali, pehe ki he ngaahi uaifi..*

### 5. Ko e Vete Mali (veesi 31-32)

*Ka na'e folofola'aki, 'ilonga 'a ia te ne li'aki hono uaifi, ke ne 'ange ki ai ha tohi vete. Ka 'oku ou tala kiate kimoutolu 'e au, Ko ia 'oku ne li'aki hono uaifi, kae 'ikai ha'ane faihala mo ha taha, 'oku ne tuku ia ke tonoa, pea ko e tangata te ne mali mo ia kuo li'aki 'oku ne tono fefine. Kainga 'i he 'Eiki, tau fetokoni'aki mu'a he mahina ni, tau poupu ki he kakai 'o e Siasi, ke tau faka'ehi'ehi mei he angahala ko e Vete Mali, he te tau feinga ke tau haohaoa ka he 'ikai te tau ma'u koe'uhi ko e angahala ko 'eni.*

### 6. Fuakava Loi (veesi 33-37)

*Ko 'eni foki, kuo mou fanongo na'e folofola'aki ki he matu'a 'i mu'a, 'oua na'a ke Fuakava Loi, ka ke vete ki he 'Eiki ho'o ngaahi fuakava. Ka 'oku ou tala atu kiate kimoutolu 'e au 'oua 'aupito na'a ke lea tuki, 'oua 'e lea ki he langi he ko e taloni ia 'o e 'Otua ..... Ka ke pehe ni ho'omou lea, 'Io, 'Io, 'Ikai, 'Ikai, he ka ai hano fakalahi 'oku mei he fili ia. 'Oku 'ikai ha tangata 'i mamani te ne lava ke tauhi ma'oni'oni ki ha'ane fuakava, ko e 'uhinga ia 'a e potu folofola ko 'eni, 'ai ke pau 'etau lea. Kapau 'oku tau 'Io, pea tau 'Io, pea kapau 'oku tau 'ikai pea tau 'ikai. He ko 'etau pau, 'e mahino 'a e taimi 'oku feinga hu mai ai 'a e fili ke maumau'i 'etau haohaoa.*

### 7. Ko e Sauni (veesi 38-42)

*Kuo mou fanongo na'e folofola'aki, Ke totongi 'aki ha fo'i mata ha fo'i mata, mo ha fo'i nifo ha fo'i nifo. Ka 'oku ou tala atu kiate kimoutolu 'e au, 'oua na'a tali teke'i ho fili; ka 'o ka sipi'i 'e ha taha ho kou'ahe to'omata'u, hanga 'e koe 'o fulihi ki ai ho to'ohema. Ko e feinga ki he*

haohaoa 'oku fakamaileua ma'u pe 'a e mo'ui 'o 'oua 'e totongi 'a e kovi 'aki 'a e kovi, kae totongi 'a e kovi 'aki ha lelei.

### 8. Ko e 'Ofa (veesi 43-46)

*Kuo mou fanongo na'e folofola'aki. Te ke 'ofa'i ho kaunga'api kae fehi'a ki ho fili. Ka 'oku ou talaatu kiate kimoutolu 'e au. Mou 'ofa'i homou ngaahi fili, pea hufia 'akinautolu 'oku nau fakatanga'i kimoutolu. Koe'uhi ke mou hokosi ho'omou Tamai 'oku 'i Hevani; he 'oku ne fakahopo 'ene la'a ki he lelei mo e kovi, pea 'oku ne faka'uha ki he faitotonu mo e faihala. He kapau te mou 'ofa'i 'a kinautolu pe 'oku 'ofa mai, ko e me'a ia 'e fakakoloa? 'ikai 'oku fai pehe mo e kau popilikane?*

Katoa 'a e ngaahi 'uho'i mo'ui ko 'eni 'e valu(8), 'oku fakamahino ai 'e Sisu na'e 'i ai 'a e lau ki ai 'a lao ki he ngaahi mo'ui ko 'eni. Pea 'oku ne toutou lea 'aki 'a e kupu'i lea ko 'eni. "*Ka 'oku ou tala atu kiate kimoutolu 'e au*" Ko e fakakakato ia 'e Sisu 'a e haohaoa. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** kapau 'e 'ikai lahi ho'omou ma'oni'oni 'i he ma'oni'oni 'a e kau Sikalaibe. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** 'Ilonga 'a ia te ne 'ita ki hono kainga 'e fakamaaumatea ia. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** 'Ilonga 'a ia te ne fakasio ki ha fefine ke tafunaki 'ene holi ki ai 'oku ne tono'i ia 'i hono loto. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** Ko ia 'oku ne li'aki hono uaifi ka 'ikai ha'a ne faihala mo ha taha 'oku ne tuku ia ke tonoa. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** 'Oua na'a taliteke'i ho fili. **Ka 'oku ou tala atu kiate kimoutolu 'e au,** Mou 'ofa'i homou ngaahi fili pea hufia kinautolu 'oku fakatanga'i komoutolu.

Ko e 'uhinga ia 'a e fakama'opo'opo 'a Sisu he veesi 48—

*Ka mou haohaoa pe 'a kimoutolu; 'o hange 'oku haohaoa 'a ho'omou Tamai Fakalangi.* Ko ha mo'ui 'oku feinga ke haohaoa 'ene mo'ui ke hoko ki he 'ene Tamai 'oku 'i he Langi, ko e toko taha 'oku ne tali 'a e fale'i 'a Sisu 'o fai ke hulu atu hono fakavaivai'i 'ene mo'ui, koe'uhi ke 'au'auha mo fongia hifo hono angakakano, kae tupulaki hono angalaumalie, 'o hiki mei he kelesi ki he kelesi - Ke ne a'usia 'a e tangata haohaoa.

Tauange mo e kelesi ko ia ke ne nofo'ia 'etau mo'ui 'i he mahina fo'ou ko 'eni, hei'ilo te tau a'usia 'a e haohaoa mo'onia. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni.

'Ofa atu

**Faifekau Vaikoloa Kilikiti**



Vaikoloa Kilikiti