

TOUCHSTONE

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



A spontaneous outburst at the national conference of the Methodist Church of NZ's Samoan Women's Fellowship. During the conference delegates presented \$62,000 they raised during the year for a national church complex, bringing the total they have raised for the project to more than \$1 million.

Samoan Methodist women's million dollar baby

By Paul Titus

A decade ago the Methodist Church of New Zealand's Samoan Women's Fellowship embarked on an effort to raise money for a multi-purpose centre that would serve the Samoan Synod (Sinoti Samoa), the national Methodist Church, and the community.

Last month they reached a major milestone in that effort when they surpassed the \$1 million dollar mark.

Ma'afutaga Tamaitai Sinoti Samoa Ekalesia Metotisi Niu Sila (MTSSEMNS) is the name of the Samoan Women's Fellowship, and MTSSEMNS president Rosa Fa'afuata says the group been busy raising money since 2002 for what it calls its 'dream project'.

"Sinoti Samoa's vision is for a complex in the Auckland region where we could hold youth camps and conferences. It would not only be for our synod, but for the whole church.

"We have not finalised anything but we are looking at land near Auckland airport. Part of the plan is to use it for education and we have also been in contact with Lifewise to discuss whether social service could be provided from there. There is a lot of need among the Pacific Island communities in South Auckland."

Rosa says the need for a centre was illustrated last month when MTSSEMNS held its bi-annual national conference. The conference

was held at Carey Park Christian Camp in Waitakere, as it has been in the past. This year the conference had to be held in May after school holidays were over.

"We like to hold the camp during school holidays because then the women can come with their children and young people and it is a real women's celebration. These days there is more demand for facilities, and Carey Park was not available during the holidays."

Methodist vice president elect Olive Tanielu is the MTSSEMNS secretary. Olive says the structure of MTSSEMNS mirrors the structure of Sinoti Samoa. Both have six districts: Auckland, Manukau, Hawkes Bay, Wellington, New Plymouth, and Gisborne.

"Each of the districts in the Women's Fellowship was responsible for their own fundraising. Every person is expected to contribute a certain amount but they raise most of it by fundraising together. Some picked fruit, others held galas, sausage sizzles, car washes, or garage sales," Olive says.

"We also held tausala, Samoan entertainment evenings where we do the Samoan siva, (dancing)."

Olive and Rosa say during two years MTSSEMNS was joined by Sinoti Samoa in their fundraising efforts, and now the women will hand responsibility for the task over to the Sinoti Samoa.

The estimated cost of the project is about \$5 million

so there is still a way to go. Matching funds from the Methodist Church and perhaps community groups could help bridge the gap, however.

Rosa says as head of the MTSSEMNS, she feels blessed that so many of its members are serving the national Methodist Church. Along with Olive about to serve as vice president, Mataiva Robertson is head of the national Methodist Women's Fellowship, and Lise Malaeimi is one of 18 women from around the world who received a Helen Kim Scholarship to attend the world conference of Methodist and Uniting women.

Welcome to the expanded version of Touchstone

From now on Touchstone will be 20 pages long rather than 16. By adding four more pages to each edition, we can provide an additional page for the New Zealand Methodist Church's Tongan Synod (Vahefonua Tonga) as well as space for the Samoan Synod (Sinoti Samoa) and Fijian wing (Wasewase ko Viti kei Rotuma e Niusiladi).

The Pasifika synods are eager to share their life with the rest of the Church so we will see articles from them in both their own languages and English.

The four additional pages also give us room to add more stories and opinions from the English-speaking Church in Aotearoa. We are delighted to provide a space for the diaconate to share their stories and to add Ian Harris' column Honest to God.

So do keep us informed about the issues of the day that concern you and the events shaping your congregation or parish.

Please note that I am to take a sabbatical in June. This means there will no July issue of Touchstone. I look forward to sharing more stories in the life of Te Haahi with you in August.

Paul Titus, editor

INSIDE

MCCP IN HONIARA
PAGE 3



HE KONA RA, ROME
PAGE 5

The growing gap between New Zealand's rich and poor

By Cory Miller

In the past 20 years inequality in New Zealand has increased at a faster rate than many other OECD countries, says a Christian social services group.

Paul Barber is policy advisor for the New Zealand Council of Christian Social Services (NZCCSS). He says as other OECD countries are pushing to reduce inequality, New Zealand has been making it worse.

"Over the last 20 years the top income earners have had increased wages, compared to a decrease in wages for the lower income earners," Paul says.

Put simply, in New Zealand the rich are getting richer and the poor are getting poorer.

In their book, 'The Spirit Level: Why More Equal Societies Almost Always Do Better' professors Kate Pickett and Richard Wilkinson rank New Zealand 17th out of 21 countries on the inequality index – better only than the

United Kingdom, Portugal and the USA.

According to a NZCCSS report, New Zealand fits the international pattern among developed countries.

"Our high levels of inequality are associated with poorer health and social outcomes across our whole population."

The report goes on to state the wider this gap gets, the unhealthier it is for everyone in the country.

For New Zealanders this means higher prison rates, greater levels of teen pregnancy and abortions, greater obesity, higher infant mortality, greater levels of mental illness and poorer life expectancy.

According to the report New Zealand ranks

worst in the areas of imprisonment (20th out of 23), teenage birth rates, (19th out of 21), and infant mortality (21st out of 22).

However it's not all bad news, as the inequality index ranks New Zealand fifth best in terms of maths and literacy and sixth best in terms of trust and homicide levels.

This begs the question: Why does New Zealand have such high imprisonment rates when homicide levels are low?

Paul says there is no rational answer. "There are alternatives to imprisonment in New Zealand."

In the face of these statistics, he says New Zealanders need to ask how we can fix the

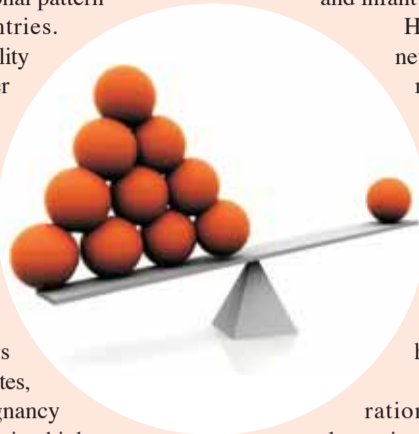
problem.

"It doesn't matter that New Zealand is facing another economic recession, another round of budget cuts and a burgeoning pile of debt. What matters is how our resources are distributed. Sharing resources will equal a better country."

The NZCCSS report re-iterates Paul's statement, "Research shows New Zealand will be a healthier, safer, more educated and connected place if we reduce the income gap. This is not about lowering the bar for a few, it is about raising the bar for all."

Paul acknowledges there is not one magic solution but those in leadership must recognise their responsibility towards reducing inequality.

They must rein in their desire to accumulate more.



Initiative plans to draw Kiwis closer together

Leaders from NZ's major churches are supporting the launch of a new project, aimed at reducing the gap between the rich and the poor in this country.

On June 2nd the NZ Council of Christian Social Services (NZCCSS) launched 'Closer Together Whakatata Mai' to highlight the impact of inequality, especially income inequality, for our nation.

NZCCSS President Ruby Duncan says 20 years ago New Zealand was one of the most equal countries in the economically developed world but that is no longer the case. She says it's very important to change the mainstream perspective about economic and social disparity.

"Our largely individualistic approach to economics and politics will lead us down a dark alley, where the nation we are becoming is increasingly divided. This separation is on the face of it an increasing divide between rich and poor, but underneath that is the reality of misery and despair for those growing up as the have-nots.

Closer Together Whakatata Mai aims to build a forum of public debate about the impact of inequality on Aotearoa New Zealand's economy and society. It is hoped the debate will create a grassroots groundswell to ensure all government policies address the issue of reducing inequality, in particular income inequality.

NZCCSS is supporting regional networks to organise events and meetings over the next few

months. They're also aiming to collect more than 5,000 signatures, either online or by postcard, from those committed to reducing inequality.

Already keen to sign up are Anglican Archbishop David Moxon, Baptist Union NZ president Rodney McCann, the Wellington Catholic Archbishop John Dew and Salvation Army's director of Social Services, Major Campbell Roberts.

NZCCSS executive officer Trevor McGlinchey says he hopes many, many other New Zealanders will sign up so reducing inequality becomes an election issue.

"We are not seeking to promote one political party over another but we want all parties and government agencies to develop or support policies that promote equality or reduce inequality.

"We want to send a strong message to all political candidates that we don't want a country of haves and have-nots, rather we want to live in a society where everyone gets a fair go and is seen as a valuable member of our communities."

The Closer Together Whakatata Mai project was launched at the Downtown Community Ministry (DCM) in Wellington. Guests viewed the various services based at DCM, which include a foodbank, benefit advocacy service, and a street people project.

For more information about the campaign or to show your support by signing up,

go to the website www.closetogether.org.nz.

Around the world high food prices burden poor

The United Nations says high food and oil prices may hinder the ability of more than 19 million people in the Asia-Pacific region to climb out of poverty.

The UN Economic and Social Commission for Asia and the Pacific warns rising food prices could postpone the world's ability to meet the Millennium Development goal of poverty reduction, particularly in Bangladesh, India, Laos and Nepal.

The study says rising food prices are a risk to a sustained recovery in 2011. Bad weather in key food-producing countries, increasing use of crops in biofuels, and speculation in commodity markets have added to a long-term decline in agricultural investment and affected global food supplies.

Inflation for Asia-Pacific countries is currently forecast at 4.6 percent.

The New Zealand Council of Christian Social Services says New Zealand too is experiencing remarkable increases in some food prices, beyond those associated with

the GST increase.

Higher food prices mean people need more money for food or people reducing their diets in quantity and/or quality. Children suffer most in this situation and, the Child Health Monitor shows increases in the number of children being admitted to hospital for conditions related to poverty.

In the year to December 2010 petrol increased by 14.2 percent, milk, cheese and eggs increased by 12.6, vegetables increased by 15.4 percent and electricity increased by 5.8 percent.

The Reserve Bank says prices for New Zealand's agricultural commodity exports should remain high for some time and industrialisation and urbanisation in Asia is pushing up demand.

There may be some short-term price falls as grain producing areas recover from drought and increased grain supplies lead to cheaper milk and meat prices. However, NZ commodity prices should outstrip inflation.

In the longer term, big countries such as India and China will increase their own production of animal protein.



MINISTER SOUGHT ST AUSTELLS UNITING CONGREGATION

NEW LYNN, AUCKLAND

Our active, multicultural congregation is seeking a 70% Ministry for our family orientated, community committed, dedicated parish.

Our desire is for a team player with a youth and family focus while being empathetic to music & healing ministries.

MISSION STATEMENT

"To be a light for Christ."

DEADLINE

Deadline for applications: 15th July 2011

CONTACT

For the Profile & further information contact
Revd Glenn J Barclay
214/42 Herd Rd, Hillsborough, Auckland
glennjettab@yahoo.co.nz Phone 09 6255813

The unaffordable Kiwi bacon and egg pie

In its Vulnerability Report for the last quarter of 2011 the New Zealand Council of Christian Social Services (NZCCSS) reported that it is getting more and more difficult for us to afford the basics.

To illustrate the point they took a quick look at good traditional Kiwi dish, the bacon and egg pie. Statistics show that last year, milk, cheese and eggs rose 12.6 percent, vegetables rose 15.4 percent, petrol to buy the ingredients rose 14.2 percent, and electricity to cook the pie rose 5.0 percent. Those who reached for a cigarette to recover from the shock of those prices would have paid 17 percent more for it.

NZCCSS says prices rose on average by 4.0 percent last year. However, in the year to June 30, 2010 median household incomes increased by only 0.1 percent. And median incomes from all sources for those aged 20 to 24 fell by 12.5 percent.

Not surprisingly, young people are angry and foodbanks are in high demand. At 16.8 percent, youth unemployment is more than twice general unemployment (6.8 percent). Maori youth unemployment (27.4 percent) is four times general unemployment.

Then there is the figure of 20 percent of our children living in benefit dependent households. Nearly half of the caregivers in these households are Maori.

Budgeting services say they are over-stretched, with one reporting a three to four week waiting list. Others are training new volunteers.

Poverty leads to stress, stress leads to anger and

fear, anger and fear leads to bad situations. Some social agencies report heavy use of their counselling services. Common themes are angry, badly behaved children and physically abusive parents. Other consequences are children bullying or being bullied, relationship pressures, inappropriate parenting, and family violence.

NZCCSS president Ruby Duncan says queues for foodbanks, budget advice, emergency housing and family counselling are the highest they have ever been – even before February 22nd.

"The pressure across all of New Zealand is at boiling point. Auckland is around 10,000 houses short and 10,000 families in Christchurch will have their homes demolished. Another 100,000 households in Christchurch have homes which need fixing.

"Yet for the Rugby World Cup the government is going to spend \$9.8 million on a 'Cloud' in Auckland, \$2 million on a plastic waka, and \$12 million on a giant rugby ball while people go without homes going into winter."

Ruby says too many people are facing too much. We are forgetting our basic interdependence.

"Our eighth vulnerability report notes that "whether it is our citizens unemployed, our children needing love and food, our whanau in Christchurch, or our fellow members of the human family in Japan; the last quarter of 2010 provides a graphic illustration of how our wellbeing depends upon one another. We either look after each other, or we fall."



Delegates to the Methodist Consultative Council of the Pacific welcomed in Honiara.

Pacific Methodists ponder the region's diaspora

The Pacific's diaspora communities were the talking point at this year's Methodist Consultative Council of the Pacific (MCCP).

The biannual gathering of the Methodist and Uniting Church leaders from the southwest Pacific took place in April at Honiara, Solomon Islands.

The format for the MCCP sees delegates give a report on the current issues their national church faces and present a discussion paper on the conference theme.

In addition to the days of discussion, there was a rousing reception featuring choirs and young men doing some fairly intimidating dances.

The New Zealand Methodist Church was represented by superintendent Rev David Bush and Sinoti Samoa superintendent Rev Tovia Aumua. President Desmond Cooper was unable to attend due to illness.

David says the issue of diaspora – large numbers of people leaving their homes to settle in other lands – is of keen interest both to residents of the host countries and those from where the emigrants departed.

“For the New Zealand Church, large numbers of people from the Islands settling here raises the issue of relations with overseas Churches. For example, the Methodist Church of Fiji has told its members to join the Methodist Church of NZ while they live here but the Methodist Churches of Tonga and Samoa have congregations in New Zealand.

“This means on occasion we compete with them. While we have no problem with that, we have to ask whether that is what we want in the long-term.

“Pacific Islands communities experience their diaspora as the kind of brain drain New Zealand worries about when many of our brightest and best head to Australia or the UK. Pacific communities have the added burden that many families come to depend on remittances from their relatives overseas.”

David observes that the strong extended families play a critical role as Pacific people adapt to life in New Zealand but over time that may change as younger generations become more Anglicized and lose Pacific ways of thinking.

He says the Methodist Church of NZ has very good relations with the Free Wesleyan Church of Tonga but ties with the Samoan

Methodist Church are weaker. One of the things he hopes comes out of this MCCP is stronger ties between NZMC and the Samoan church.

Tovia says he greatly appreciated the opportunity to represent the Methodist Church of NZ alongside David.

“The MCCP meeting this year was all about unity and togetherness of Methodists in the Pacific. Witnessing the commitment and dedication of the locals in ministry and mission in that part of the Pacific was an eye opener for me.”

Also attending the Honiara MCCP was Methodist Church in Britain's Area secretary for Asia and the Pacific Steve Pearce. Steve discussed the large migrant communities in Britain and how the Church attempting to integrate worshippers around the world. Worship in the British Methodist Church takes place in 20 different languages and more than two-thirds of Methodists in London have their family origins outside the UK.

One way the British Church is addressing the issue is by appointing ministers from the countries concerned to promote Connexional ties and develop fellowship. Among them are Chinese, Ghanaian, Fijian and Zimbabwean groups.

In his reflection on the theme of diaspora David cited the words of the chief rabbi in the United Kingdom, Jonathan Sacks. In his book ‘The Home We Build Together’ Jonathan draws on the stories of Exodus and his own experience with Habitat for Humanity to come to an understanding about multicultural communities in today's world.

When building a ‘Habitat’ house people from different cultures and faiths come together and contribute their gifts and strengths to create a home. The same was true when the 12 tribes of Israel built the Tabernacle.

Societies and covenant communities are built when diverse people create something together and not when they remain separate and distinct in their own silos.

“Home in Aotearoa New Zealand will be something we build together. It will be strongly influenced by our Pacifica context. As Jonathan Sacks reminds us, when we voluntarily bring whatever gifts we have to offer and then build together, we create a space where God dwells,” David says.

Christchurch churches moving warily ahead after quake

By Paul Titus

Like the aftershocks that persistently ripple through the city, the emotional toll of the earthquake continues to affect the people of Christchurch.

For this reason, Methodist Mission Resourcing offered to provide a support person to the Central South Island Synod. When the Synod accepted the offer, Mission Resourcing appointed Rev Barry Jones to visit the city to provide pastoral care and assess the needs of presbyters and parishioners.

Barry was in Canterbury from April 29th to May 11th, and during his stay he led worship, met with parishioners, visited presbyters whose parishes suffered major damage, and took soundings of the wider strategic issues the Church faces as it recovers from the disaster.

“I helped with worship services for the Upper Riccarton and Durham Street congregations while their presbyters were on leave,” Barry says.

“I also attended worship at Redcliffs Church, where an amalgam of congregations gathered because their own buildings have been damaged or they are being used by other congregations whose buildings have been damaged.”

During his visit Barry met with 13 presbyters to ascertain their needs and those of their congregations. He says the most common requests was for professional supervision and for clear communication from the Church regarding insurance claims and the future of buildings.

“They said the periods of leave they have had after the quake have been very valuable as has the support they have received from the lay leaders in their congregations.”

The recovery poses both challenges and opportunities for the city's churches.

Nearly half of the Methodist parishes in Christchurch are Cooperating Ventures so strategic planning has to be done with other churches, mainly the Presbyterians.

“Many of those I met with said

while a tragedy, the earthquake presents a creative opportunity. It also raises many questions about the future of our building.

“Even when buildings can be restored, we may not want them to reflect 19th and 20th century understandings of what it means to be gathered congregations. The quake presents a marvellous way to start afresh.”

Barry found there is a sense among some Cantabrians that the earthquake has freed congregations from their buildings and broken down barriers.

“If a congregation is always linked to its buildings, they are defined by that physical structure. Some feel they are now freed up.

“For example, Rev Saikolone Taufua's Christchurch North parish is meeting in their church hall

because the church building is damaged. When they need to hold a wedding or funeral, they use the local Catholic church, which is good ecumenical sharing.

“Upper Riccarton presbyter Rev Marcia Hardy says before the quake, some congregations held the view that ‘our buildings are for us’. Now there is a stronger sense that ‘our buildings are for us and others’.”

Barry says the quake has also broken down the walls between the Church and the community. In New Brighton the City Council and community leaders have approached the Union Church. They asked whether the Church would consider rebuilding with the local community because there is a need for a community centre.

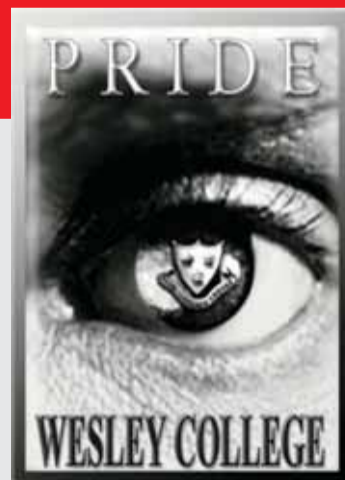
Another observation he makes is that Christchurch congregations want to see change happen slowly and carefully. They don't want the wider Church to bully them into changes.

Their message is ‘please consult with us, listen to us’.

Central South Island Synod superintendent Rev Norman West says it is important acknowledge that Barry was accompanied by his wife Jennifer, and that his own parish, Northcote-Takapuna released him from his duties so he could go to Christchurch.



Barry Jones



ENROLMENT OPPORTUNITIES

Wesley College is an integrated Christian multi-cultural school with a Methodist character.

Located at Paerata 7 Km North of Pukekohe.

Boys are enrolled in Year 9 - 13 (Form 3 to Form 7)

Girls are enrolled in Year 11 - 13 (Form 5 to Form 7)

Enrolments are now being taken for the 2012 year.

CONTACT DETAILS

Parents of prospective students are invited to contact the College for application information.

**Phone (09) 237 0224 • Fax (09) 238 3582
Email: barbaran@wesley.school.nz**

Response to Sylvia Purdie – the supernatural is too small in the 21st century

To the editor,

In her letter to you in April Touchstone, Sylvia Purdie asked if I was saying that I had grown out of it ('it' meaning spiritual fervour). The answer is definitely, No.

I lay down a challenge for relevance, authenticity and accuracy so our church can be more freely evangelical. I share concerns over the misuse of glory, salvation and lordship, terms and concepts too often used to abuse others, often children, without fair play.

The final two paragraphs of Sylvia's letter I delight in and affirm. Before them however she seemed to be saying that, 'what Jesus taught and his incarnation are too small, too dry, too much like hard work!'

By contrast I am in wonder and awe at what Jesus taught and absolutely glory in the incarnation of Our Father in the lives of Christians. I rejoice and am deeply thankful for the grace I experience which I attribute to a 'down to earth' Jesus, my ultimate visualisation, belonging to and of best humanity (in Hebrew contextually, Son of Man).

In my earlier letter, I pointed to the integrity in what Jesus taught, the oneness. My challenge was to understand what the disciples didn't, that Jesus' viewpoint was of a single tiered worldview.

I find his rejection of dualism stunning and empowering because I realise that to Jesus 'the natural' and all things, like natural law, were inclusive across the universe, were so perfectly natural to him, that it made his natural so 'big' that there was no room for the supernatural.

It was then that I realised the supernatural had become too small and powerless. The

supernatural was then a restricting interpretation unworthy of Jesus.

We think of far fewer things as supernatural these days. Aided by technology we fly and communicate instantly around the world. The list of things labelled supernatural is diminishing rapidly. In medicine, a modern medical 'miracle' is having stents put in your heart potentially giving it decades more life.

Jesus himself said, "You will do greater things than me."

I don't want to tell people they are wrong or their experience doesn't count. Rather I say in the 21st century we are crying out for expressions and interpretations that are relevant and authentic.

The uncontaminated words of Jesus are relevant and authentic. It has fallen on the shoulders of this era to unpack and interpret Jesus better than ever before.

Let's be excited about the task before us and be evangelical but let's hear his authentic voice. Dualism and its mate – supernaturalism, just don't cut it.

Supernaturalism is Greco-Roman philosophy, myth and metaphor, not what Jesus taught. To me the supernatural is included within what is natural. There are just some things we can't explain, yet! But that isn't reason enough to create a supernatural realm.

Six months ago Conference pointed towards grace and love. I hope that under the lordship of Jesus, our ministers continue to minister with grace and love to people like me because I'm sure I can love you in him.

Bruce Tasker, Mt Albert

Colour clash

To the editor,

In response to your ad, yes, I do have a bee in my bonnet. I have been thinking about writing about this matter for some time and your invitation has spurred me on.

A great many publications are using masses of colour in their magazines and papers. In most cases that is fine. It gives variety as well as drawing attention.

But my gripe is that much of that colour is too dark and not contrasting enough for the black (or white) print to show clearly.

This may be fine for younger readers. My sight has passed the optician's test but I find it much slower to read black on dark colours, e.g. red, blue, green, purple. In most cases I just skip reading them.

An example is "Purim - remembering the

Book of Esther" on page six in the May issue of Touchstone. That took much longer to read than other articles. Even the middle spread in bright yellow catches the eye, but the yellow on page 13 is softer and more pleasant.

I suggest that paler colours be used. They are easier on the eye and so more reader friendly.

I look forward to Touchstone each month. It is well worth reading.

I was especially interested in what Rev Marcia Hardy wrote as she was our Presbyter a few years ago and we have kept in contact. Thank you.

Ngairie M. Phillips, Te Awamutu

Editor's note: Thank you for your letter, Ngairie. We will keep this point in mind for future layouts.

The shadow of predestination

To the editor,

What Calvin called 'the mystery of predestination' is spelt out directly in the Bible. Before the world was formed, God chose those he loved for eternal life.

He would give them spiritual birth sometime in their lives. This is the gift of faith in Jesus Christ and assurance he paid the price under his law for their sins.

The others remained condemned under his wrath.

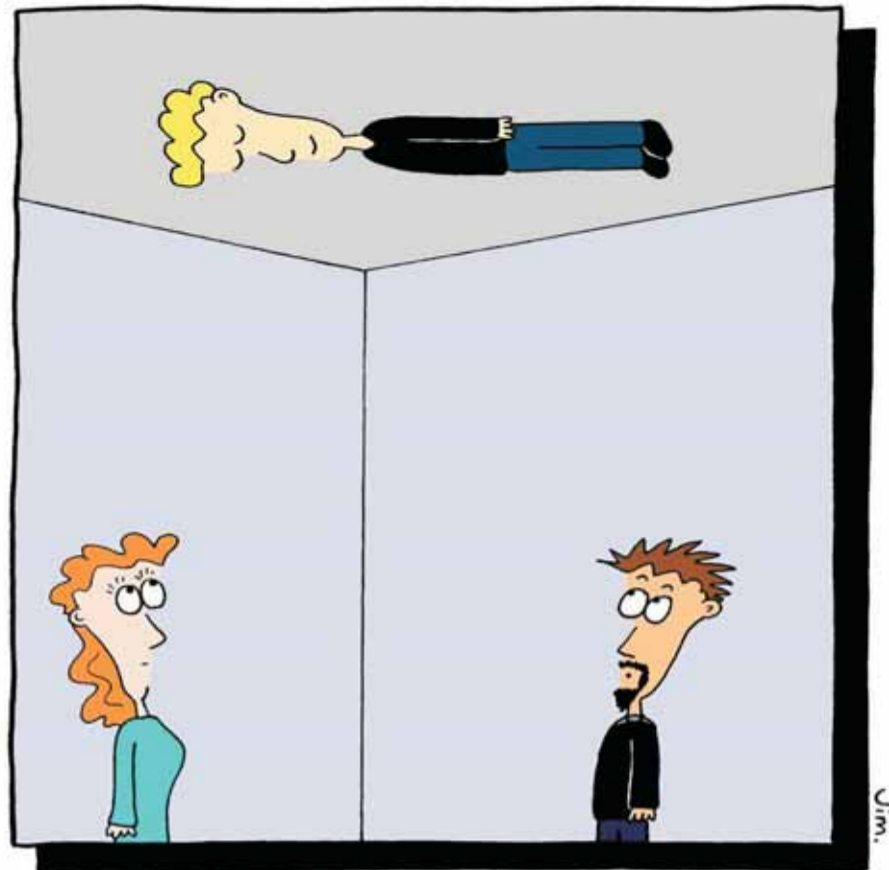
On the other hand, some statements in the

Bible could infer indirectly that God has no choice, people choose, and God is obliged to accept them.

Those who support the indirect interpretation claim that Jesus and the Apostles got it wrong. Or the translators got it wrong. Or words 'elect' and 'chosen' mean something else. Or the Bible is a symbolic book, and one may believe what one chooses.

Of course, what one chooses to believe changes nothing.

Ivan Harper, Tauranga



Rapture planking



FROM THE BACKYARD

Partners in Creation

Gillian Watkin

I am a radio listener. I tune into conversations, news updates, and snapshots of opinion, all of which contribute to my own views about the state of the nation and the world.

The garden is a great rest- and work-space but conversation is limited. The birds provide the sound bites, and the more time you spend listening the more you come to understand. It is a clear but limited conversation: "Where will we get food?" "The world is good." "Are you there?" and "Watch out! There is danger."

Limited? Do not these calls mirror the essence of our Lord's Prayer? We pray of the goodness of God, and God's creation, for daily food, safety from danger.

John Dominic Crossan in The Greatest Prayer reminds us that the Lord's Prayer is prayed by all Christians but it never mentions Christ. Jesus taught the prayer to his disciples at their request.

All the travelling prophets of the time would have their own mantra, or what we may call today a mission statement. Crossan calls the prayer both a radical manifesto and a hymn of radical hope. I remind myself to pay attention. So often the Lord's Prayer is said by rote as a comfortable ritual. It is time to wake up anew to its power.

How can I relate this to the call of the birds? Are not the birds equally partners in creation? We are called to practice justice and mercy to all of creation: "your kingdom come". Sometimes that prayer seems so far

from reality, a plaintive plea, rather than strong radicality.

In order to grow as a country we have divided into many groups and causes, well demonstrated if one listens to talk-back radio. The church universal has divided and subdivided, on and on through history as people discovered new aspects of truth which they wanted to emphasize.

It is as if we have separated jigsaw pieces out to have a clear picture of what goes where. But we cannot leave them separate. Now we need to begin putting the puzzle together again.

Revered eco-theologian Thomas Berry writing in Evening Thoughts, Reflecting on the Earth as Sacred Community says two things are necessary to guide our judgement and sustain our psychic energies for the challenges ahead: a certain alarm at what is happening at present and a fascination with the future available to us if only we respond creatively to the urgencies of the present.

Most importantly, he says "The first condition for achieving this objective is to realise that the universe is a communion of subjects, not a collection of objects." We do so often see the animals and birds and plants as objects for study or enjoyment.

In order to complete our jigsaw puzzle of life in God's way we are called into that deep communion. For only then the barriers disappear, and as Berry eloquently puts it an enlargement of the soul takes place. "Thy will be done on earth as it is in heaven."



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

Have an opinion about the issues of the day?

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

Write a letter to Touchstone!

TOUCHSTONE
Exploring Faith Issues for Today

Postal PO Box 931
Christchurch
Fax (03) 366-6009

Editor Paul Titus
Phone (03) 381 6912
Mobile (021) 655 092
E-mail touchstone@paradise.net.nz

Advertising Pieter van den Berg
Phone (03) 310 7781, Fax (03) 310 7782
Email pietermarjan@paradise.net.nz

Circulation
Phone
Email

Karen Isaacs
(03) 381-4315
jisaacs@ihug.co.nz

Opinions in Touchstone do not necessarily reflect the official views of the Methodist Church of NZ.

Production Julian Doesburg
Publisher The Methodist Publishing Company

Printer
Ad Deadline
Letters Deadline
Subscription Changes

The Ashburton Guardian
15th of the month preceding publication
15th of the month preceding publication
10th of the month preceding publication



A reflection by President Des Cooper

WHAT DOES GOD REQUIRE OF US?

At a recent meeting of the Council of Conference the Presidential team was invited to lead a session on theology. As the council is primarily a visioning body, we decided to present a paper on creative visioning.

We framed it as a theological meditation on the Genesis passage 28:10-17, the record of Jacob's dream at Bethel. In this dream Jacob has a vision of God saying "Behold I am with you and will keep you wherever you go".

We also looked at the passage in Micah 6:8 where Micah reminds Israel of what God requires, "What does God require of you but to love mercy, seek justice, and to walk humbly with your God".

The connection between these two passages is not just that they were visions but that they both happened at Bethel albeit 500 years apart. It was as if the question indirectly given to Jacob was revealed in Micah.

In this reflection we discover again that the same question asked of Jacob and Micah is by extension asked of all of us: What does our God require of us?

We noted that Jacob lived in fear that all his sins would eventually catch up with him. Micah lived with the fear that all of Israel's sins would catch up with them. Micah knew and Jacob was learning fast that both of them depended upon the grace of God to save them.

Paul had a similar problem when he confessed that despite his best intentions he still found himself doing the things he

didn't want to do (Romans 7:15f). Surely this is our experience of life also. Despite our best efforts, we will from time to time let ourselves down.

We will lose sight of the vision we once had for our church. We will need to consciously depend upon the grace of God to restore our faith. But what does it mean to depend upon the grace of God? How does that translate into everyday life? How do we envision life, our life and the collective life of our church?

Jacob had lived most of his life on his own cunning but in his dream he realised that his cunning had run out. He had no more resources he could call upon. God's call to him was for him to change his ways and be restored to his community of faith. This would require great humility on his part.

Likewise Micah realised Israel needed to face up to their God if they were to survive. It could be said that our resources are also very limited. Is this then the time for us to dream? Jacob's dream turned his life completely around. Micah reminded his people of God's hopeful future and turned them around.

All we tried was to join in a meditation of creative visioning. To help us be 'fully present' to our God, to visualise the future for our church.

Our question was: How can we advance the wellbeing of our church? I would like to report that we successfully developed a great visionary plan for our church but in truth all we did was to make a start. It was an important start for it affected the way we did our work as a council.

This is the first of a series of articles in which Touchstone looks at the work of deacons and the diaconate in New Zealand and around the world.

So what is a deacon anyway?

By Shirley-Joy Barrow

From Wikipedia I read that "deacon is a role in the Christian Church that is generally associated with service of some kind".

This is a rather vague description and it poses a challenge: How do I, or any other person called to a ministry that has challenged the church for a long time, really understand the diaconate heart?

One approach is to explore some of the history and understanding of this indefinable ministry. The word deacon comes from the Greek word diakonos, a standard ancient word meaning servant, waiting man, minister or messenger.

Some say the office of deacon started with the selection of the seven men (Acts 6), among them Stephen, to assist with the charitable work of the early church. Others tell of figures such as Saint Phillip the Evangelist, the early Roman martyr Saint Lawrence, Saint Francis of Assisi founder of the mendicant Franciscans, Saint Ephrem the Syrian, and the prominent early hymnographer Saint Romanos the Melodist.

It is true to say that the diaconate is one of the major orders in Catholic, Anglican, Eastern Orthodox, and Oriental Orthodox Churches, the other orders being bishop and presbyter/priest. However the permanent diaconate has almost disappeared in the Western church with the exception of being a final step along the course to ordination to the priesthood.

What is it that deacons do? Some say that they have a distinct role in the liturgy, their main tasks being to proclaim the Gospel, preach, assist in the administration of the Eucharist and to serve the poor and outcast (Word, Liturgy and Charity).

What do you say? What questions do you have about this amazingly passionate ministry that so many find difficult to define. I will try to give the answers, if you would like to ask the questions.

Deacon Shirley-Joy Barrow was ordained in 1989 in the Methodist Church of New Zealand, and currently serve as Whanganui's city missionary, president of Diakonia Aotearoa New Zealand Association (DANZA), and vice president of the Asia Pacific Region of the World Diakonia Federation.

THE VIEW FROM ROME

Embracing our traditions crucial step on road to ecumenism

By Rev Dr Trevor Hoggard
When people hear that I have on my desk a rosary given to me by Pope Benedict next to a picture of the Madonna, it takes not only my fellow Methodists by surprise, but also many of my Catholic friends too.

Such, however, are among my keepsakes from these last five years in Rome whilst I have served as Methodist representative to the Holy See. This post was created in 2006 and as the first incumbent I am happy to record how warmly I have been received by the ecumenical and diplomatic communities.

It is not easy to describe exactly what the job involves. I often describe it as waving the Methodist flag on the ecumenical stage; some weeks a more accurate description might be, 'wining and dining for Methodism'.

Often I have just been a presence at events organised by others. I have attended lectures, services, conferences, dinners and concerts. I have met visiting clergy, politicians, diplomats and scholars; hosted and acted as guide for Methodists travelling through Rome from many countries.

I have baptised babies, blessed marrying couples, sung Latin chants and a whole host of national anthems and sprinkled the odd shower of holy water. I have written papers for the ongoing Methodist-Catholic dialogue in the UK and taught Methodist theology at the Pontifical University of St Thomas Aquinas.

I have gathered with friends to celebrate John Wesley's birthday as we watched the sun go down over St. Peter's, and I have welcomed Methodists from around the world to the celebration of Charles Wesley's tercentenary at the tomb of St Paul.

These past five years have been both fascinating and memorable but the obvious question is: What have they achieved? It is difficult to quantify the benefits raising the profile of Methodism on the world's ecclesial stage might be. Likewise, it is impossible to quantify the value of deepened friendship and mutual regard.

Two things, however, I am bold to affirm from this experience. Firstly, that any Methodist who supposes s/he has nothing of great value to learn from

the Catholic tradition is living in cloud cuckoo-land. Equally, any Catholic that supposes s/he has nothing to receive from the Methodists and the Reformation churches in general is also in cloud cuckoo-land. This at the very least is the situation we acknowledge as we pursue what we mean by the 'exchange of gifts' proposed by the late John Paul II.

Secondly, I can affirm that despite all the little forays into Catholic thought and practice I have listed earlier and the conviction that we lost much of value through the upheaval of the Reformation, I remain a convinced Methodist. I fervently wish that more Methodists would show greater conviction in their ecclesial heritage than they do.

We may not be the biggest, nor necessarily the best, and we have never claimed to be the only true way, but Methodism has been raised by God to carry certain charisms on behalf of all God's people. It is our duty to preserve and to promote this for the sake of the whole.

When a Methodist tells a Catholic what s/he values in their tradition and vice versa, it not only expresses a bond of Christian love but also makes each a better Catholic and Methodist respectively. There is nothing quite as uplifting as being affirmed and encouraged by others to continue to play your part. That is the most firm conviction I carry with me back to New Zealand.

Many will be surprised, perhaps even suspicious, upon hearing how cordial our relationship has become but it has not come from nowhere. It is the product of over 40 years of painstaking dialogue. In Durban this August, we will see the publication of the ninth joint report in a series that has examined most major areas of theology and ecclesiology, revealing some areas of real convergence, as well as delineating those issues that still divide us.

Under the radar

In too many places, the possibilities of greater understanding and respect are still somewhere under the radar. Too often, ecumenical relationships depend on the interests of local clergy and bishops. Ecumenism – or shall I

use the term, reconciliation – is still seen as discretionary, rather than at the heart of our calling.

Increasingly, participants in the dialogue teams express frustration that they seem unable to get the message across and that something must be done at the systemic level of our church organisations to improve reception of what has been achieved.

Consideration is currently being given to what the two partners can do within their own structures of authority to make the publication of the forthcoming ninth joint report a more visible and more authoritative process that local churches will be less likely to overlook.

Whilst it is obvious that an act by the Pope could raise the profile within the Roman Catholic Church, the dispersed authority of the Methodist and Wesleyan family of churches, what Methodists refer to as a 'connexion of connexions', presents a rather more difficult task.

However, the need is particularly acute in places where Methodism forms just a tiny minority. There the danger is that Catholics unwittingly trample on the feelings of the Methodists, whilst the latter are drawn into more stridently protestant groupings, in default of anything better.

Facing east

Despite problems, the dialogue will continue and excellent reports appear but this belies the fact that there seems to be a subtle change in atmosphere. There is a growing perception that Vatican policy is increasingly facing east, that relationships with the eastern churches are becoming more important than the relationship with the churches of the west.

If this perception turns out to be fact, it will require churches such as the Anglicans, Methodists and Lutherans, to put more energy into our relationships, until Rome is again bringing its full weight to bear in seeking restoration with their separated brothers and sisters of the west.

In the meantime, let us prepare for that day by embracing again those gifts at the heart of our Methodist tradition and looking at those things we currently lack so that one day they may once more be a blessing to all Christians.

An invitation to rethink Christianity

By Ian Harris

It's exciting to be living at a time when Christianity is going through one of its most creative phases.

Not everywhere, not evenly, and with plenty of resistance along the way. But for those with eyes to see, new doors are opening, new insights into the Bible are superseding understandings that once seemed chiselled in stone, and new



By Ian Harris

interpretations of the Christian faith tradition are emerging that are fully in sync with the secular understanding of the modern world.

These are areas that I have explored in daily newspapers over the past 10 years in my column *Honest to God*, first in Wellington's *Dominion* and its successor, *The Dominion Post*, and currently in the 'Faith and Reason' feature of *The Otago Daily Times*.

A column canvassing religious questions goes against the run of play for a New Zealand secular daily, where sport, crime, politics and celebrities tend to hog the space. I thought it would draw flak both from atheists and from the more conservative sections of the churches. It did.

I have no problem with that, because unlike dogmatists and atheists, I make no claim to possess the full and final truth. I regard everything in religious doctrine as subject to re-evaluation. Honesty in

the exploration is what really counts.

The title 'Honest to God' is no longer used by the secular press, so I am pleased to revive it in *Touchstone*.

The column sets out to present 'another way of seeing' and open up key concepts of the Judaeo-Christian tradition in a way that I hope will make sense to secular people in a secular world (I'm one myself).

It also provides an opportunity to bring some of the insights and currents of modern scholarship to people who might never be aware of them otherwise, in the churches or out of them. Lay people do not need to be shielded from hearing about those insights and currents – on the contrary, a common response to the column is relief and the question: 'Why haven't we been told of this before?'

Honest to God builds on the assumption that ideas about God are generated within the human imagination for the most powerful, profound and honourable reasons, and that religion is a human creation. I shall offer that other way of seeing as clearly and constructively as I know how, with an emphasis is on the experience and processes of religion, not doctrines and creeds.

It follows that the column treats the Christian tradition not as a fixed and final deposit of unchallengeable truth but as an open-ended process of becoming, though with the

heritage still anchored firmly in Jesus.

It is necessary, however, to distinguish the living core of that tradition from the barnacles which over the centuries have inevitably encrusted it. Only if you scrape away the barnacles can you see the core in a new light, and then make a response appropriate to today's world.

Among the barnacles are old theological formulations that made good sense within the world as it was once understood to be. But our modern understanding of the heavens, Earth, life, humanity and destiny is vastly different from those of earlier ages. In the past 200 years knowledge has exploded – e.g., space and an expanding universe, the earth's age, the relativity of time, space and matter, nature's processes, biological evolution, quantum physics, our genetic coding, medical science, psychology, global awareness and more.

As a result of all this, the age-old God questions must now be re-addressed from within our society's secular world-view. So *Honest to God* will suggest that Christianity today is truest to its heritage when it openly re-examines its origins, takes full account of contemporary knowledge and experience, and then rethinks what faith can mean in the modern world.

These are obviously live issues. Watch this space.

Anyone outside the ODT circulation area who wishes to receive my fortnightly columns by email can send their email address to ianharris@xtra.co.nz, and I'll add them to my distribution list.



Save the day – donate blood

On World Blood Donor Day, to be celebrated across the country on 14 June, the New Zealand Blood Service is asking people to 'save the day' by making a commitment to donate blood.

"Blood donors 'save the day' by helping save the lives of thousands of Kiwis every year," explains Paul Hayes of the NZ Blood Service.

"World Blood Donor Day is a reminder to us all to thank those special donors and consider donation ourselves."

Around 42,000 people need blood or blood products to help save their life each year, and the Blood Service must collect around 3,000 donations every week to meet this need.

Paul says only around 4 percent of the eligible population currently donates blood, and while not everyone is able to, the Service needs more people to step forward and help.

"We always need more donors – blood only lasts 35 days and there is no alternative."

"On World Blood Donor Day, we are asking people to 'save the day' by choosing a day in the coming year to commit to donating blood," he says. "Just one donation can help save three lives."

If you are interested in becoming a blood donor, you can check your eligibility and register at www.nzblood.co.nz or phone 0800 GIVE BLOOD.

You can also make an appointment at one of 11 centres around the country or at a visiting mobile clinic, up to three months in advance.

Middle Eastern turmoil disrupts CWS Gaza trip



Life may be brutal in Gaza but boys still look to the future. Photo: Paul Jeffrey, ACT Alliance.

The political upheavals in the Middle East have scotched the efforts of a Christian World Service coordinator to visit Gaza.

CWS international programme coordinator Trish Murray has made frequent fact finding trips to Gaza and the West Bank to visit projects funded by New Zealand supporters.

In May her trip planned to take in the longest running CWS partner project based in Gaza but the complicated levels of unrest meant that in the end she could not get the permit for entry in time from the Israelis.

Trish says diplomatically "It was a very interesting time to be there when quite significant events were taking place."

The normal level of tensions in Israel, Gaza and the West Bank had all gone up several notches partially because of the unrest and revolution now sweeping through much of the Middle East.

Add to that the 63rd anniversary of the founding of Israel during the trip in mid May and tensions had boiled over into demonstrations and rage from Palestinians, along with official celebrations from the Israelis.

"Last weekend saw fireworks and celebratory

ceremonies for Israel's independence day while Sunday was a day of Palestinian demonstrations against what they call the Nakba (catastrophe) when they lost large areas of their land and many of them became refugees," said Trish.

There had been some interesting new signs of mass Palestinian action to protest their ongoing plight.

An estimated 50,000 Palestinian refugee exiles in Lebanon had marched down to the Israeli border to claim their "right of return."

Similar mass demonstrations had taken place in Gaza with the demonstrators marching to the Erez humanitarian border posts.

There had been protests at many key checkpoints and at some significant locations in Jerusalem itself.

Reflecting the changing political climate in Egypt there had also been demonstrations outside the Israeli Embassy in Egypt.

The heated atmosphere had led to 14 deaths in the Golan Heights area and one at the Mount of Olives in Jerusalem.

Trish says that the shows of mass determination were not aimed completely at the Israelis this time.

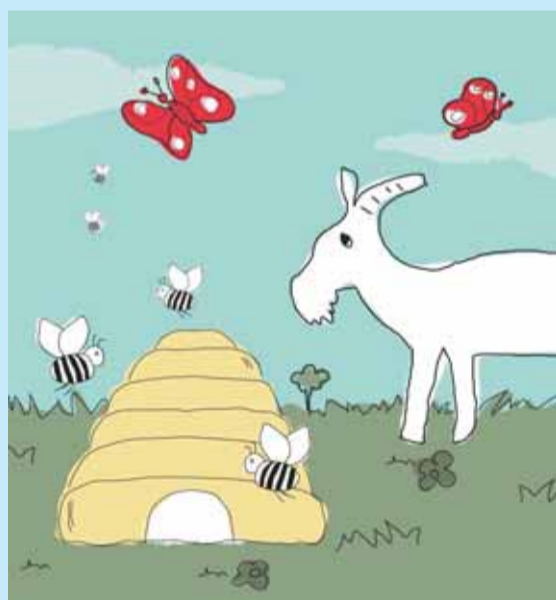
The unity talks between the formerly warring Palestinian factions of Fatah and Hamas have moved on to the point that a joint political entity looks likely to take shape by September.

"The Palestinian refugees were both saying that we need this to mean something and showing that they are hopeful that it will," says Trish.

She had seen and met various people who were still able to get in and out of Gaza but with all the other turmoil what normally took six working days to organise had still not happened when she left some 17 days later.

Trish was able to visit water and food security projects in the West Bank where the story had been one of institutionalised injustice with stringent controls on water access for Palestinians.

Many Palestinians pay for their daily water. Meanwhile Israeli settlers freely water their crops and gardens.



Give
GIFTED
Give
LIFE

From as little as \$15

Choose from goats, bees, chickens, water and more. Give a gift that builds a better future.

Ph 0800 74 73 72
Order online at
www.gift.org.nz



GREG HUGHSON
REFLECTS ON PENTECOST

CHALLENGED TO BE PEACEMAKERS

As we move from Easter to Pentecost our Christian awareness of what God would have us do as peacemakers, is assisted by John 20:21-22. This reading is present in the lectionary both on the first Sunday after Easter and again on Pentecost Sunday (June 12th). The bestowal of peace by Jesus is linked directly with the disciples' receiving the Holy Spirit.

"Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you'. And with that he breathed on them and said, 'Receive the Holy Spirit'.

Just like the early disciples, we have the awesome opportunity to be recipients of the peace bestowed by Jesus, and of the Holy Spirit. When we are open each day to receiving the Holy Spirit, Te Wairua Tapu, we are empowered and energised

spiritually. We are enabled to be sent out into our hurting and violent world, to do our best to bring peace, justice and healing.

What a huge challenge! Each of us can only do so much but each of us can do something. We begin by receiving the peace of Christ in our own hearts and minds. Christ Jesus himself is our peace.

As humble recipients of Christ's peace and of the Holy Spirit we are given both the desire, and the power, to make a difference for God, wherever God sends us. Remember the story from Acts 2. It can be our story too:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that

separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

To be filled with the Holy Spirit connects and links us with brothers and sisters all around the planet. Whatever our culture, whatever our language, whatever our theological style or experience, we can find unity through opening our hearts and minds to the movement of God's Holy Spirit, Te Wairua Tapu, today.

Last month from the 17th to 25th of May I was privileged to represent our Methodist Church of NZ at the World Council of Churches International Ecumenical Peace Convocation in Kingston, Jamaica. One thousand people from all around the earth gathered to debrief on the decade to overcome violence. We gathered to do Bible study,

pray and plan together how best to work together for peace at every level of life, in the Spirit of Jesus. (see www.overcomingviolence.org)

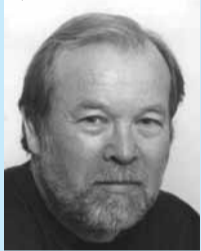
Pentecost Sunday is often a day for gathering for ecumenical worship. That will be the case for us here in Dunedin again this year. As we gather for prayer, worship and planning together with sisters and brothers of many denominations and experiences of God, may we all be more open to receiving the Holy Spirit.

May we clearly once again hear the words of Jesus to us "Peace be with you! As the Father has sent me, I am sending you." May God also grant us the desire and capacity to work together for peace alongside people of faiths other than Christian and in harmony with all people of goodwill.

Releasing the captive mind

CONNECTIONS

By Jim Stuart



I write this on May 21 when considerable media attention is being given to an 89 year old engineer from California turned preacher, Harold Camping.

In 1959 Camping founded the evangelical broadcasting network known as Family Radio. Currently, the network employs more than 300 people, owns 140 stations, and has more than US\$100 million in assets.

Camping has predicted that the world will end tonight at about 6pm New Zealand time with a series of devastating earthquakes. Non-believers will die but believers will leave their bodies and join Jesus in Paradise.

I must confess I am puzzled by Camping's predictions especially after surviving two big earthquakes and numerous aftershocks here in Christchurch

already. Earthquakes come without warning, they visit indiscriminate destruction and tragedy, and they leave death and immeasurable suffering behind. I wouldn't wish them on anyone and I cannot begin to imagine how a just and compassionate God would ever engage in such vicious and unforgiving violence.

As a theologian, I also recognise that apocalyptic literature is an integral part of the biblical tradition and needs to be taken seriously. Presuming to know the mind and intention of God, as Camping does, is both dangerous and irresponsible.

Nevertheless, some of us are easily captivated by desire to know what the future holds. Ideological self-delusion is a very dangerous captivity. Think of some of the ideological delusions of past years that have had tragic consequences for humanity and the earth: the notion that there are no limits to growth, unquestioned faith in unregulated markets, the necessity of progress, the ineluctable laws of capitalism, the endless exploitation of the

environment, the unquestioned and unexamined belief in 'one way' Christianity.

The power of such ideologies is measured by the control they hold over people to the point that they no longer can imagine alternatives.

One of Poland's great poets, Czeslaw Milosz, observed that one of humanity's greatest dangers is our fear of thinking for ourselves. Think of all the suffering humans have endured because others have refused to think for themselves and have chosen silence over speaking out. They knew better but preferred to acquiesce to the prevailing dominant ideology or simply gave in to those in power.

One of the special attributes of Methodism that I have learned to appreciate and embrace is Wesley's emphasis on the power of reason. During the years from 1743 to 1745 Wesley wrote four documents he called Appeals to Men of Reason and Religion.

These treatises were written in response

to the constant criticism perpetuated by the established church that Methodists were 'enthusiasts', that they were 'in league with Rome to overthrow King George', and, worst of all, that they were 'unreasonable'.

Wesley, however argued that Methodists proclaimed a faith that was the religion of love and consequently eminently reasonable. Then, in a radical departure from the doctrinal and ecclesial rigidity of Anglican and Reformed theology, Wesley asked: "If it is reasonable to love God, to love humankind, and to do good to all, you cannot allow that the religion which we preach and live is agreeable to the highest reason?"

A captive mind that succumbs to fitting in and not thinking for one's self is a dangerous mind. God doesn't ask us to sell out our minds to the dominant agendas of the day rather God invites us to imagine a better, more humane world governed by love and reason.

The way of the cross

Helen Bichan, UCANZ Standing Committee
and a member of Tawa Union Church

Our minister's bright idea for Good Friday was setting the Stations of the Cross in a labyrinth but, as we talked, the labyrinth unfolded and became a road.

It was a road that started in the foyer beside our tapestry of the Last Supper, moved into the Garden of Gethsemane in Luke's Chapel, wound into the Roman HQ in Aidan's Hall, and moved on to Golgotha in the church. At each station the relevant scripture was posted beside the copy of a picture of Jesus' view of what was happening.

In some places a poem was posted and in others there was an activity. The last station in the Roman HQ had flax and assistance for making a palm cross. By the station of the women of Jerusalem was a tray with tea lights. There we were asked to light one for people in a situation that concerns you.

At the final station we were

invited to write a prayer on a 'post-it' for a person, people or situation and to stick it on the front of the communion table. At each place there was space with chairs, and time to read, reflect and pray before moving quietly along the road. In the background Bach's St Matthew Passion played.

The final station was in Stephen's lounge where participants shared hot cross buns and tea, coffee and juice. On Easter Day 'prayers of the people' brought together what had been written on the Good Friday 'post-its'.

During Lent the parish focus on journeys included people sharing experiences of their own significant journeys which included experiences of suffering, of life changing events and of celebration. As a union church we continue to journey together enriched by traditions from Tonga and other countries as well as from our three partner churches.

My brief was to write something about Uniting Congregations but the journey inevitably goes far beyond that. 'The Last Week' by Marcus Borg and John Dominic Crossan also talks of journeys, in particular of the way taken by Jesus that was so different from that of the Romans and the Jewish leaders who worked with them.

The dominant power of Jesus' day imposed its way to peace through conflict and victory and maintained it with force. Jesus challenged this by modelling the way of peace through justice and right relationships in the rule of God. His journey took him to the cross.

As I write, some people are celebrating the killing of Osama bin Laden as a victory. It was carried out by the dominant power of our day, a power that subscribes to a way that the Romans would have recognised as the way to victory by conquest.

Yet its leaders would claim to be a people following the Jesus way. Something to think about?

Our church notice board says "Christ centred and community facing". What does that mean in today's society? In Tawa there are 10 churches along the main road and the food banks in neighbouring Porirua are experiencing doubling of demand. We are challenged to journey on the way of the cross where we will meet people in trouble and may ourselves suffer.

Postscript: Some readers may have noticed the names of three saints - Luke, Aidan and Stephen - attached to various spaces in our church. They relate to part of our journey as a co-operative venture in Tawa. When we focussed our activities in the Centre about 10 years ago, we assigned the saints' names of the three congregations that joined to form Tawa Union Parish more than 30 years earlier.

principled thinking & creative energy

NZQA External Evaluation and Review

NZQA recently evaluated and reviewed Trinity's programmes. A team of three gave some early indicative verbal feedback to David Bell, Max Thomson and Nicola Grundy on overall performance.

As Principal I am delighted to report that NZQA will be confident in all aspects of the College's life and work in terms of its capability in self-assessment and highly confident in all its educational processes and outcomes. The review included the NZQA Diploma in Practical Theology, as well as the non-NZQA new Licentiate in Ministry Studies and Trinity College's new probation-minister programme. We are awaiting the full written report which will be available to the Connexion in the near future. It is likely we will achieve level 1 overall.

For this result, I would like to thank in particular Trinity College Council, as well as the full time staff, the part-time lead tutors, the major stakeholders through the Student Review Panel and Rev Uesifili Unasa representing the General Secretary), the current students and recent

graduates. Almost all of these folk were interviewed for evaluation and effectiveness of the College's programmes.

These took place over a day and a half. The interviews were rigorously checked for consistency of verbal feedback and against written course documentation, statistical data, short and long term graduate employment outcomes, and the College's stated Plan with the Tertiary Education Commission. The College had earlier faced a random snap audit of procedures in governance and management, which was also taken into account.

Trinity College Council has been affirmed for its ability in governance.

The portfolio of work at Trinity College is at an historic peak.

For the year to date there are 304 course enrolments representing 48 full-time equivalent students, plus considerable numbers in the fledgling online Centres for Lay Preachers, Professional Development and Spirituality.



Atepera Ngaha



David Bell



David McGeorge



Eleni Drodrolagi



Max Thomson (Chair)



Nicola Grundy



Susan Thompson

Three searching questions generated by the review process

1 Will the College's current graduate profile for DipPTh also apply to LiMS?

Our current educational approach is to prepare men and women who will participate fully in the social and developmental needs of communities and who will use theological insights to help people deepen their social and cultural awareness and participation. Therefore on completing Trinity College programmes, it is expected that graduates DipPTh will be able to engage in ministry and leadership (lay or ordained at the agreed level of achievement) with:

- a strong sense of personal identity
- a strong biblical/theological grounding
- a developed and mature Christian faith
- an ability to engage cross-culturally
- an ability to be socially and politically aware
- effective people skills
- practical church management skills
- servant leadership skills
- a commitment to life-long learning
- an ability to be a forward thinker
- an understanding of the distinctive nature and ethos of Methodism.

2 What further steps will we take to ensure that we continue to meet emerging needs for Maori participation? Some good first steps have been taken. The Council is committed to strengthening our bicultural partnership through tertiary educational delivery and ensuring further development of the gateway Maori Studies LiMS programme.

3 Are students candidating for ministry in proportion to the ethnic and multicultural mix in the church at large? Specifically, where are the pakeha? Associated questions around recruitment, entry into Trinity College, the candidating process, the probation programme and most importantly long term professional development also arise. They generate opportunities for Trinity Council and the wider church to discuss and bring necessary changes.

Future of the DipPTh?

As part of the Targeted Review of Qualifications, the theological schools have been asked to reduce the total number of qualifications by up to 50%. The sector is currently working on this, and it is likely that Trinity's Diploma in Practical Theology will need to find common mandating with other similar institutions. This seems a sensible approach but many in the theological sector are wary of the impacts of this kind of change.

Popularity of Diploma courses

Some of Trinity's unique courses, such as TR3011 Te Tai Tokerau and the Bicultural Context, TR305 Tongan Hermeneutics, TC303 Lukan Parables and TC304 Genesis and Science are in high demand. However, quality in these courses has to be maintained. Pre-enrolment criteria are to be met. The College ensures excellent learning outcomes for students and therefore we will not accept people into papers without on-going demonstrated commitment to learning goals.

Does Trinity College keep waiting lists?

No, definitely not. The new policy is that as soon as a course is fully subscribed it is closed and there are no late enrolments. We cannot keep waiting lists for future enrolments. Workshops and Intensives can be repeated on demand from around the Synods, according to staff availability.

What about help for those new to e-learning?

Currently, we can only assist to a limited extent. We suggest contacting someone in your local congregation, joining senior-net, or trying a local high school class to learn to use a computer. You will need broadband before attempting any tcol blended learning papers.

Te ha o te hihi karoa!
Where the spirit is aflame!

trinity
methodist theological college

'Oku malama ai 'a e laumalie!
'O lo'o mumu ai le agaga'!

tcol-tv! What's that about?

tcol-tv is a trial way for parish stewards, treasurers, secretaries and other lay ministries to interact in a live broadcast with Trinity College each month on educational topics of broad parish interest. We broadcast on the web through our Connect meeting rooms, directly to your computer. You do need broadband for this, as well as course registration.

Q: How do I watch?

A: You are sent a reminder e-mail with a link. Click on the link. Because you have registered in the course 'WS108 Just for parish stewards', you automatically are given guest entry into the Connect meeting room.

You can login to watch the session and post comments, ideas and queries for immediate answer in the broadcast. The broadcast is recorded. You can go back and review anytime simply by entering your tcol classroom and clicking on the link. This is a great learning tool with multiple parish uses. Currently we use tcol-tv as webinars in a number of Trinity College courses.

Our first broadcast for parishes will be in early June.

Unfortunately, at this time in the trial, entry is not yet open to all parishes throughout New Zealand.

The College aim, however, is to make tcol-tv available to all parish ministries over the next 12-18 months. It is entirely over to parishes whether they want to use the resource. Increasing numbers are seeing its value.



Workshop WS108 Just for...

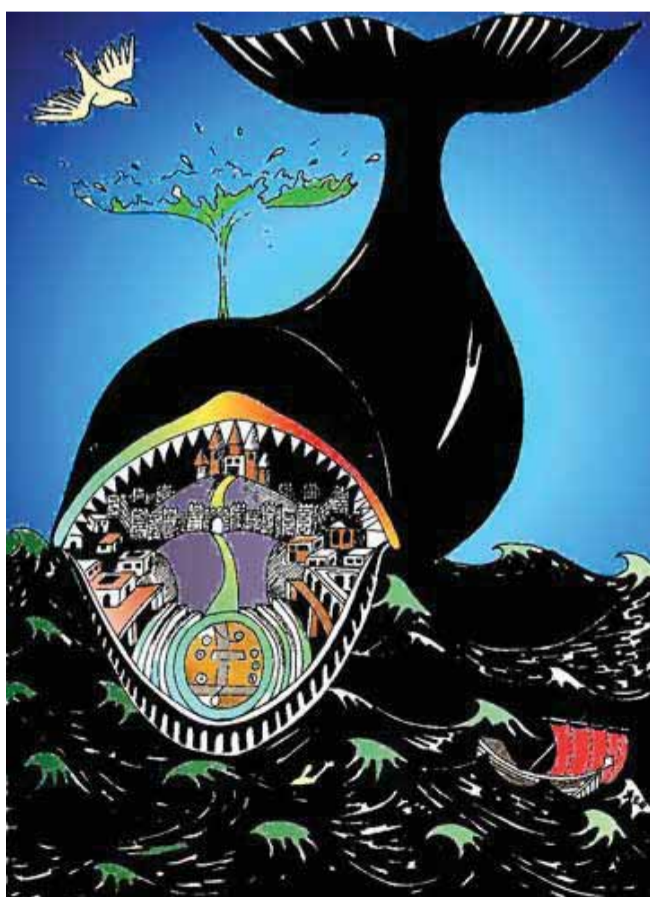
- parish stewards
- treasurers
- secretaries
- lay ministries

A connexional team will be ready to support and resource you at the Waikato -based workshop 23/07/2011. LNIS and South Island synods tba. Enrol at www.tcol.ac.nz

Workshop WS108 for Waikato, Vahefonua, Sinoti, LNIS and South Island Synods

We will cover educational strategies around:

- acquiring support for the ministry of stewards, treasurers and deacons
- asking for Connexional help
- communications
- getting involved with powerful e-learning and resourcing from Trinity College
- governance
- management
- ministry now and ministry in the near-future—with and without deacons, lay pastors, local shared ministry and presbyters
- particular local educational/training strategies involving cluster groups of parishes and Trinity College
- productive meeting procedures
- risk planning
- tasks required of parish secretaries, stewards, treasurers
- understanding legal requirements and compliance around buildings, health and safety in the workplace



MD103 The Absolute Beginner's Guide to Theology

MD103 is a simplified introduction to main Christian themes that will be encountered in reading almost any theological course or book.

- Topic 1, March: Reading Jonah - understanding the words 'narrative' and 'text'
- Topic 2, April: Theology and the word 'God'
- Topic 3, May: Theology begins with Humanity.
- Topic 4, June: Creation Myths in the Bible, Creation Facts in Science.
- Topic 5, July: Theology and words such as 'Sin' and 'Salvation'
- Topic 6, August: Prayer and Spirituality, common theological themes.
- Topic 7, September: Theologies of 'Church'
- Topic 8, October: Theology and 'Faith'

The face-to-face class held once a month at the Wesley Hall is full with 29 enrolments, including 4 Year 13 students from Wesley College. The online version held four times a month is full with 8 enrolments.

It is envisaged that the developed online version of this course and the online Effective Church Leaders course will become the benchmark standard for Trinity College e-learning and indeed face-to-face blended learning for 2012. If you anticipate enrolling in tcol next year, please ensure your basic computer skills are up-to-date. Remember you can do it. You don't need parish permission to enrol, just go online and see how it works.

tcol - meeting your learning needs

Pike River families forge support networks

By Hilaire Campbell

Six months have passed since the Pike River mine disaster but the evidence released last month by Mines Rescue staff showing two bodies and opened self rescue boxes brought fresh trauma to the families of the 29 miners.

Bernie Monk lost his 23 year old son Michael in the accident, and he has become the de facto spokesperson for the families of the victims. He says if it hadn't been for the families and lawyers the evidence would never have come to notice.

"Information has been withheld all along. The meeting we requested about re-entering the mine was held on May 23rd but it should have been held at the start. We'd be well ahead and people would be more accepting. Now they're angry, and there won't be any closure till we get our men out, and get the truth about the explosions."

This would have been the focus for family representatives at a Royal Commission set for July, but after Monday's meeting Bernie says they will re-evaluate the direction families take.

"We've got fantastic community and family support and a strong legal team. We're geared up for anything."

But Bernie says the role is exhausting and he doesn't mind admitting he gets upset sometimes. From day one, there has been widespread interest and support. Locally, the Red Cross and Salvation Army have been involved, as well as the Uniting Church, the Catholic and Trinity churches and others. "There's never been any conflict of interest," says Bernie. "We mix in well."

The Police have created a community group called the Focus Trust for families needing personal help. Bernie says two women from the group act like parents to the families and have resolved some difficult situations.

"Coasters aren't normally into people in their lives, but we're so grateful they're here."

Bernie says so many people have come on board, not least the families themselves, and he regrets there has been no opportunity to personally thank them all.

A weekly meeting run by the families to address practical matters is vital to the smooth running of the community. Media contact, and new information from local lawyer Colin Smith is discussed.

"This takes some of the strain from individual families, but all of them have a role," Bernie says. Secretary Carol Rose, who lost a son, is the 'lifeline' to relatives overseas.

Others deal with donations for memorials. They include a granite sculpture and the West Coast football jerseys worn by the Crusaders in Nelson.

In a reverse act of generosity, Bernie says the families gifted the \$122,000 raised through selling them on Trade Me to the earthquake appeal.

Greymouth Uniting Church lay minister Thelma Efford supports prayer vigils as her Church's contribution to the healing. She attended the big memorial service as one of a team of ministers, and says it helped the whole community.

Now Thelma continues to support a member of her congregation whose son was lost and others in the community as needed. Parish members support individual memorial services as they take place.

"Our strength is knowing that God is with us no matter what happens," Thelma says. "Because they are isolated, West Coasters have to work together to get the best out of life and there is strength in that. All we're looking for is closure for the families."

Thelma says people need to settle down and the future of the mine creates uncertainty for the whole community.

"We are on a plateau just waiting for answers. We value the on-going prayerful support of people from around New Zealand," she says.



Bernie Monk

School of Theology explores inclusiveness and sexuality

Creating a Church that is more inclusive and accepting of all people was the aim of the Nelson-Marlborough-West Coast School of Theology when it gathered in Reefton last month.

Participants explored how different groups within the Church respond to the leadership of gay, lesbian and bisexual presbyters and lay leaders.

Trinity College and Auckland University lecturer Rev Dr Nasili Vaka'uta, Auckland's Aotea Chapel minister Rev Tony Franklin, and Methodist vice president Sue Spindler, were among those who made presentations on the topic.

Rev Gary Clover says Nasili set the scene for the gathering with a presentation that explored inclusion from a Pasifika perspective.

"He examined the concept of 'kainga' as a network of relations that defines our sense of belonging in society and in the church. He concluded that a theological understanding that excludes anyone from this all-embracing kainga on grounds of human sexuality is just bad theology," Gary says.

"Tony interwove his own faith journey as a gay person into his theological presentation and then concluded with a reflection called, 'A Trilogy of the Spirit: Spirit of Dance, Spirit of Embrace, Spirit of Communion'."

"Another Synod member spoke of her journey to full personhood as a lesbian woman. Both she and Tony made passionate pleas that their full personhood should not be defined or dominated by their sexuality. Rather it was but one facet of their multi-faceted personality, and not necessarily the main facet."

Sue recounted the Methodist Church's own journey through the issue of human sexuality. She outlined the importance of the 'memorandum of understanding' signed with the Evangelical Network and the Tongan and Samoan Synods at the 2004 Conference.

It enabled the church to move on and ordain gay and lesbian people as presbyters. However the church has yet to resolve the matter of a gay or lesbian person having pastoral and episcopal oversight of the Church as president. Layperson David Baird says the School's carefully crafted programme led participants along some potentially tricky paths.

"We went through a few thickets to reach welcome clearings where we could reflect before continuing on our individual and collective Christian journeys. As always with the people called Methodist, our journey was supported and enhanced by lively conversations and thought-provoking music."

"Inclusion was our theme, and inclusiveness our whole approach to those days of journeying together through our varied personal, theological and Christian landscapes. It wasn't always entirely comfortable for everyone but it was definitely a very important event that could well be a crucial step on a long journey that we must all make if we are to be part of a relevant movement and a vital Church," David says.

On the first evening participants watched 'The Untouchable Girls', a documentary of the Topp twins' odyssey as entertainers and lesbians.



Ian and Karen Davidson receive a farewell blessing.

Gary says Jools and Linda Topp had the viewers variously laughing at their stage antics and personas, weeping with them as Jools battled cancer, and cheering at their deep love and care for each other and never-say-die attitude toward life.

"As one participant observed, the DVD was an effective way to bring home to all and sundry that gay and lesbian people are people like you and me who should not be defined by their sexuality."

Sue says the Topp twins were involved with the same issues as many church folk – Maori land rights, nuclear-free New Zealand, the campaign against apartheid and the 1980 Springbook Tour, racism in our own country, and the struggle for gay rights.

"We were asked to reflect on our stance on those issues then, and whether our views have changed since. For me watching the DVD was a trip down memory lane, having seen the twins in action in the early 1980s while involved in some of these issues myself, standing up, as I would still do today, for justice, peace and the care of creation."

"A diverse group of people attended this gathering but I was struck by the openness that was evident throughout our time together. It enabled a depth of honesty and trust that was appreciated by all."

Sue says she was also struck by the depth and quality of the lay leadership present. A significant event during the meeting was the farewell to Ian and Karen Davidson who have recently concluded their lay ministry in Reefton.

"The Synod acknowledged their ministry and all that they have given to the Church and the Reefton community, and we were entertained by Ian's miniature didgeridoo and one of his popular magic tricks. We concluded by surrounding them to lay on hands, and offer a blessing as they depart for new adventures in remote parts of Australia."

"Thanks to Rev Jill van de Geer and her Synod team for their initiative in organising this unique event. I hope it will be a blueprint for a resource that can be shared widely around the Connexion."

Sasamuqa rejoices in new birth



Sasamuqa women perform a song written to commemorate the opening of a new birthing unit at PJ Twomey Hospital.

By Rev John Roberts, Methodist Mission and Ecumenical secretary

All through the nights of May 5th and 6th Sasamuqa village on remote Choiseul Island in the Solomon Islands was wide awake and busy. While some of us were sleeping, men were out on the sea fishing, women were preparing food, and others were putting up decorations.

Early in the morning, villagers

gathered for the official opening of the new birthing unit at the United Church of the Solomon Islands' PJ Twomey Memorial Hospital.

The project was initiated when the then Methodist Church of NZ vice president Lana Lazarus and I visited Sasamuqa in 2010 and met with hospital staff and board members. The building of a new birthing unit was identified as the first priority in the redevelopment of the hospital.

Fundraising for the hospital included a special Mission and Ecumenical appeal in 2009, the Orakei Parish overseas mission fundraising of 2010, and grants from the Emma Sellars Charitable Trust and the Mary Selena Trust.

Construction began in 2010 and was completed in April 2011. The provision of medical equipment for the new birthing unit has also been an important part of the project. Mission and Ecumenical has

provided the hospital with an infant incubator, resuscitation trolley, phototherapy unit, oxygen concentrator and a fetal doppler monitor.

Incoming Mission and Ecumenical secretary Prince Devanandan accompanied me at the opening of the birthing unit. During the handing over ceremony, the keys to the birthing unit were passed from the building contractor to the funder, then to the hospital board chairman, and finally to the Nurse in Charge of the hospital.

Speeches followed. The new birthing unit was then officially opened and dedicated by the Sasamuqa Circuit minister who is also the hospital board chairperson. People were then able to walk through and see the new birthing unit.

A feast followed in the Sister Lucy Money Memorial Dining Hall. Sr Lucy served the Methodist Church of New Zealand as a nurse and Bible translator at Sasamuqa from 1947 to 1997. Afterwards Sasamuqa women performed a commemorative song especially written for the occasion.

The old birthing unit had just two rooms but the new unit has four: a first stage labour room, a second stage labour and delivery

room; a recovery room; and a post-natal room.

Nurse in Charge Keithy Diko says the new birthing unit is in a better location within the hospital. She says it will provide a better environment for childbirth which should cut the rate of infection. The new equipment will make the work of the nurses in the unit much easier.

Keithy says the new facility will be the best in all of Choiseul province will mean that babies who would have been transferred to Taro Hospital will now be able to stay at Sasamuqa.

Hospital board chairman Rev David Livingston Vakipida says the new birthing unit will be a great joy to mothers giving birth at Sasamuqa. It will help to remove fear surrounding childbirth and replace it with hope.

Both Keithy and David expressed their thanks for all the funding provided through Mission and Ecumenical in New Zealand. With further funding still available a new facility to house the hospital laboratory and pharmacy is to be built and equipment provided. This will get under way later this year.

Maintenance and refurbishing of the hospital wards will follow.

St Vincent de Paul Society
Wellington Area

People Helping People

The major supplier of altar breads throughout New Zealand

Contact us to order regular or one off supplies

Ozanam House 207 Riddiford Street, Newtown P O Box 7319 Wellington 6242 New Zealand
Phone 04-389 7122 FAX 04-389 7129 svdp.wgtn@xtra.co.nz www.vinnies-wellington.org.nz
St Vincent de Paul logo - hands encircled "people helping people". SVDP - caring works

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.

To ensure your legacy lasts longer than footprints in the sand, contact:

Ruth Bilverstone
Convenor, Methodist Mission Aotearoa
23 Tarbottons Road, ASHBURTON, 7700.
Phone: 03 307 1116
Email: bilverst@xtra.co.nz

Methodist Trust Association

Only Church Groups can invest

Interest only and capital growth investments

Depositors select type of investment and term

Income distributions may be paid out or compounded

Contact email: info@methodist.org.nz

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



Study Theology from your home

Whether it's an L.Th for potential ministry, or a paper or two for your personal interest and knowledge, we can fit serious part-time courses around your lifestyle.

Theology by Correspondence
ECUMENICAL INSTITUTE OF DISTANCE THEOLOGICAL STUDIES

For further information contact the Academic Registrar
Phone 0800 667 969 | edits@xtra.co.nz | www.edits.ac.nz

EPSOM METHODIST CHURCH CENTENARY

On the weekend 13th/14th August, Epsom Methodist will be celebrating its 100th birthday.

Events will include a musical concert on the Saturday afternoon (2pm). On Sunday at 9.30am there will be a special thanksgiving service followed by a shared lunch.

Friends and past members most welcome.

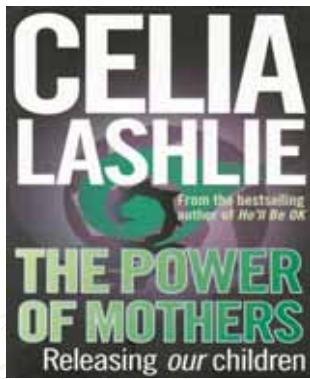
For more details phone Shirley (09) 624 3520 or email us at dockrock@xtra.co.nz.

The Power of Mothers: Releasing Our Children

Law and order – or crime and punishment – are always high up on the political agenda, especially in an election year. Here is a timely book by a former manager of Christchurch Women's Prison, and author of The Journey to Prison: Who Goes and Why and several other related titles.

Her latest work sets out to investigate the role of mothers in the development of criminals, and seeks ways of bringing hope to the women and the families who are caught in the cycle of violence.

The first chapter grabs our attention with an account of the life of Bailey Junior (BJ) Kurariki, who at 12 years of age was found guilty of manslaughter for his part in a murder, and spent six and a



half years in prison. The author discusses public interest in this case and the media's response, then looks at BJ's early life, his time in prison and events following his release. There is a similar profile of Maka Renata, who was involved in violent crime from his early teens.

These two cases provide a basis for an examination of the treatment of young criminals by the Child Youth and Family government agency (CYF) the media, the penal system, and policy makers. The author strenuously expresses her disillusionment with all of these, giving examples of damaging and unhelpful

actions. She is highly critical of government initiatives and processes.

*By Celia Lashlie
2010, Harper Collins. 223 pages
Reviewer: Diana Roberts*

Often repeated is the statement "All children are born pure and filled with their own kind of magic" – a counter to the idea that some children are born criminals.

Lashlie asserts that if we want to see that magic released in children born into poverty and seemingly hopeless situations, we need to work with the mothers. The key, she recommends, is someone who could act as a 'navigator' to link the woman at the centre of the family with the help she needs, at the same time acting as a support for her. She presents a case study where she herself acted as a navigator.

The author's intensely personal approach and style can be as alienating as they are compelling. Issues are addressed with a vehemence that is not always conducive to enlightenment. It's not an analytical or scholarly work, but it does passionately raise concerns that are vital in the wellbeing of our society.

Review copy courtesy of Epworth Books.

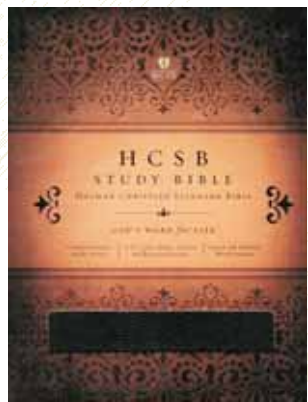
Holman Christian Study Bible

This Study Bible is beautifully presented. It is bound in black bonded leather and it has gilt-edged pages. The print font, though not large enough for elderly eyes to read with ease, is clear, and the layout is nicely done with poetry lines scanning well.

Introductions to each Book, as well as the essays throughout, are printed on pseudo-aged paper (an attractive gold-brown), as are the word studies of Hebrew and Greek words scattered intermittently. The overall visual impression is of high quality.

The Holman Christian Standard Bible was released in 2004, and work was begun not long after on preparing this Study Bible. It adds study tools such as maps, word studies, essays, Bible reading plans, illustrations, photographs, and charts. There are footnotes and cross-references, all clearly differentiated by layout and by font, and the maps are excellent, as are the illustrations and photographs.

When I compare this Study Bible with others I own,



however, I find this one lacking. One of my others has in its reference section a mini dictionary, the Four Gospels Side by Side, and index to key NT Passages, Themes to Study and related indexes, and a jobs and occupations Index.

Another has a chronology of the Bible, Harmony of the Gospels, as well as sections on the prophecies of the Messiah fulfilled in Jesus Christ, the Parables, the Miracles, prayers of the Bible, teachings and Illustrations of Christ, and the laws of the Bible, NT passages from the Septuagint, cyclopedic index, and Bible Land maps with index.

The HCSB's concordance is minimalist. Apart from the reading plans, a list of weights and measures, and a 52-week scripture memory plan, that's all there is in the reference section. The listings at the front of all the maps, illustrations and charts within, would be more useful if they were alphabetical rather than in the

*2010, Holman Bible Publishers, 2280 pages.
Reviewer: Kathleen Dixon*

order they appear.

On the other hand, the word studies are listed alphabetically, but although they are quite interesting, their purpose simply seems to be in order to give some idea of the complexities of translation.

This Study Bible does not have the intention of drawing out themes for modern living or of encouraging the reader to ask questions. Mind you, Holmans are unapologetically literalists. Each of the contributors "honours the Bible as God's inspired and inerrant Word", and all of the books in the Bible "are taken to be nothing less than authoritative communications from God".

Fair enough, there's no doubt about where they stand on the theological spectrum. The introductions to each book, and the essays, serve to hold the reader within that tradition, and from my viewpoint it appears that all is aimed at taking a person into the Bible, rather than bringing the Bible into our lives in the 21st century.

All in all, I have found the Holman Christian Study Bible to have an extremely attractive appearance that does not, unfortunately, follow through in substance.

Disrupting Homelessness: Alternative Christian Approaches

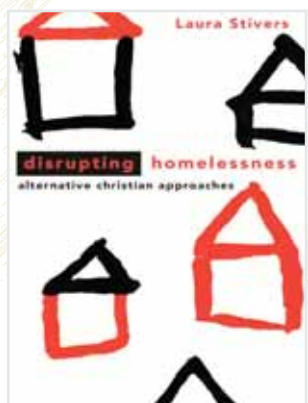
This book offers a comprehensive introduction to the social and political issue of homelessness from a Christian perspective. It is aimed at communities of faith who want to respond to the escalating issue of homelessness in Western society in a way that empowers the people who experience homelessness first-hand.

Stivers tackles two common Christian responses to homelessness: the first is the charity approach of providing shelters, food, and services. The author maintains that this approach is popular with churches and religious organizations for it is less likely to involve the church in politics and does not disturb the status quo.

Homeless shelters tend to focus on the 'problems' of the people they treat without challenging the economic, social, and political exploitation they face in society. Guided by middle-class paternalism, these services teach 'life skills' to people with so-called underclass values and practices. As such, they pose no real threat to the established arrangements of social power in the community.

Stivers admits that, although well-intentioned, they are thoroughly undergirded by an ideology that blames the victim and offers a "patronizing-compassionate" response but fails to deal with the root of the problem.

The second common approach to homelessness focuses on building or making accessible low-income housing. This



is exemplified by para-church organizations such as Habitat for Humanity which Stivers uses as a case study. Habitat's emphasis on homeownership and 'giving a hand up, not a handout' make the program popular with many. This is because the benefits of homeownership within a capitalist economy include not only accruing equity and creating stability but also bringing about a certain dignity and feeling of accomplishment to homeowners.

Even so, Habitat fails to address structural issues such as the oppressive policies and practices of institutions and the political economy that hinder people from being adequately housed. As a result, Habitat's home building simply becomes an alternative that fits nicely within the status quo. It functions as a 'nice to have' with no real transformative effect.

Stivers then outlines an alternative approach to homelessness – one based on prophetic disruption. Jesus called his disciples to a prophetic ministry that challenged those with political and social power to repent and turn to a more compassionate way of life as symbolized by the Kingdom of God.

A prophetic response to homelessness involves disrupting policies and ideologies that create barriers for flourishing lives, and advocating for worldviews and policies that seek

to include everyone in God's compassionate community.

This involves the courage to stand up against oppression and domination and offer resistance in solidarity with the homeless population. Prophetic disruption can take place both in congregational worship and through building a social movement to end homelessness.

The immediate tasks include listening to the homeless, educating parishioners and the wider public of structural barriers that lead to homelessness, and advocacy for the marginalized and oppressed in public-political discourse.

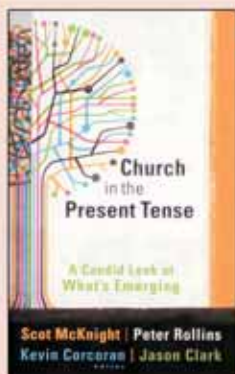
Despite its focus on the United States, the book would serve as an ideal discussion starter for socially-engaged faith communities in New Zealand. It deconstructs the limitations of approaches common in NZ, and provides a practical solution that is viable and deeply rooted within the prophetic stream of Christian theology.

Stivers reminds us that approaches that blame the homeless for their homelessness merely re-inscribe the dominant ideologies that have led to their homelessness in the first place. Focusing on the moral failings of victims, for example, diverts attention away from inequitable institutions and political structures.

Despite natural disasters and unfavourable economic conditions the powers that be could alleviate or even end homelessness if they so desired. It is our responsibility to challenge the power-brokers of Aotearoa to bring about this transformation.

Robert Myles is a PhD candidate in Theology at the University of Auckland.

*By Laura Stivers
2011, Fortress Press, 187 pages
Reviewer: Robert Myles*



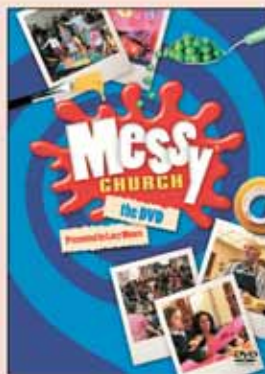
Church in the Present Tense

Four authors explore the key trends in the emerging church movement. Includes excellent 60 min. DVD of alternative worship services & interviews with emerging church leaders/observers including Brian McLaren and Rowan Williams. **\$39.99***



A Grandmother Prays

"...Rosemary Atkins... has captured absolutely the cares and concerns of grandmothers as they brew over their children & grandchildren and face change and loss in many forms." **Beverly, Lady Reeves. \$22.50***



Messy Church DVD

Messy Church is a way of being church for families based on hospitality, creativity & celebration. It has helped churches around the world as they rethink how to be church for people who have little or no church connection. This DVD introduces Messy Church and shows how to set it up. **\$29.99***

Order now from
Epworth
BOOKS

www.epworthbooks.org.nz
sales@epworthbooks.org.nz

PO Box 17255, Karori, Wellington 6147
157B Karori Road, Marsden Village
Karori, Wellington 6012

Toll free: 0800 755 355 Ph: 04 476 3330

*Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.

ON SCREEN

A film review by Steve Taylor

Mad Bastards begins as an Aussie version of Once Were Warriors.

Flames flicker as 13 year-old Bullet (played by Lucas Yeeda), tosses a homemade Molotov Cocktail onto a wooden verandah in outback Australia. Meanwhile Bullet's absent father, Aboriginal man, (TJ played by Dean Daley-Jones), is drinking and fighting his way through Australia's urban decay.

To resolve the distance, Mad Bastards becomes a road movie. Think 'Convoy', 'Easy Rider', 'Smokey and the Bandit'. Or closer to Australia, 'Mad Max'.

TJ hitches toward the vast expanse that is the Kimberley (an area of northwest Australia twice the size of New Zealand), seeking his son Bullet, whom he abandoned at birth. It is a quest, both physical and metaphorical, in which the journey provides opportunities for redemption. For TJ this will include facing

the past, including his estranged wife (Nella played by Ngaire Pigram), father-in-law (Greg Tait as local police officer Texas) and his indigenous culture.

What Mad Bastards lacks in polish, it gains in reality. Director (Brendan Fletcher) began with oral stories from indigenous people and uses mostly untrained local actors. This makes for some ham moments but in a manner similar to Mike Lee (Secrets and Lies) allows the actors to improvise and thread their own experiences through the script.

This is a real movie about a culture and a country on a journey. In the week of the movie's release, one of the actors, Roxanne Williams, was convicted of murdering her partner in their Kimberley home. In the month of release, journalist for the newspaper The Australian Nicholas Rothwell wrote of "a crisis of grief... a spiritual collapse so deep it cannot be held

back ... as an entire culture, acting collectively, destroys itself. (The article is entitled Living hard, dying young in the Kimberley).

Kiwi readers might find such social comment difficult to comprehend. Where Maori have a treaty and a common language, indigenous Australians are in fact many nations with no historic legal protection.

The movie skillfully weaves in two further journeys, one therapeutic, another musical. Local cop, Greg Tait, responds to the violence and societal breakdown by starting a local men's group. Sausages are devoured and no-one talks until Greg leads the way, sharing of his own struggles to parent and protect.

The musical soundtrack is a winner, made for the movie by local band, The Pigram Brothers and Alex Lloyd. Part calypso, part roots, part saltwater love

songs, the band appear as actors in the film, travelling through the Kimberley, playing their quirky original music. It offers another thread in the road movie tapestry, upbeat and gorgeous yet at some dissonance with the themes being explored.

Curiously, the answer in Mad Bastards is baptism. TJ is told that while he does not belong to this indigenous community, he is welcome to become part of their lives. The next scene occurs by a river, where an elder stands, tipping water over TJ's bowed head.

So begins transformation, as hospitality is offered, brokenness is faced, and grace received.

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz



ACTS OF THE APOSTLES QUIZZ

Pentecost occurs well into June this year. Pentecost and the beginnings of the Church are told in the aptly named book The Acts of the Apostles. The lectionary suggests four 'lead up' extracts but the whole book is a good read, 28 action-packed chapters. How well do you know its diverse characters?

Bible Challenge	A main character, was shipwrecked	— A — — —	Acts 27:42-44
	Book is dedicated to this man	— — — — P — — — — —	1:1
	Lame man begged him for money	— — — — O — — — — —	3:3
	Brother of John killed by Herod	— — — — S — — — — —	12:1
	Preached on day of Pentecost	— — — — T — — — — —	2:11
	Seller of purple cloth	— — — — L — — — — —	16:14
	The first Christian martyr	— — — — E — — — — —	8:59-60
	Was unchained by an earthquake	— — — — S — — — — —	16:25-26
	Was likened to the god Zeus	— — — — A — — — — —	14:12
	A devout centurion	— — — — N — — — — —	10:1-2
A disciple called son of James	— — — — D — — — — —	1:13	
Maid to Mary, mother of John Mark	— — — — O — — — — —	12:12-13	
Fell asleep during a sermon	— — — — T — — — — —	20:9	
Explained Scripture in a chariot	— — — — H — — — — —	9:27-31	
Roman official who conversed with Paul	— — — — E — — — — —	24:26-27	
A king who went to Caesarea	— — — — R — — — — —	25:13	
She hosted Paul at Corinth & Ephesus	— — — — S — — — — —	18:1-2, 21	
Governor who succeeded Felix	— — — — F — — — — —	24:7	
The consort of King Agrippa	— — — — R — — — — —	25:13	
A preacher well versed in scripture	— — — — O — — — — —	18:24	
Prayed in upper room with the disciples	— — — — M — — — — —	2:12-14	
He restored Saul's sight	— — — — A — — — — —	9:17	
She sewed garments for the poor	— — — — C — — — — —	9:39	
She also had another name	— — — — T — — — — —	9:36	
The wife of Felix	— — — — S — — — — —	24:24	

Answers: Paul, Theophilus, John, James, Peter, Lydia, Stephen, Silas, Barnabas, Cornelius, Judas, Rhoda, Eutychnus, Phillip, Felix, Agrippa, Priscilla, Festus, Bernice, Simeon, Apollos, Mary, Ananias, Dorcas, Tabitha, Drusilla. © RMS

Big Sleep Out promo earns praise



Her work promoting an event aimed at highlighting has won kudos for Lifewise development manager Lesley Mynett-Johnson.

Lesley Mynett-Johnson

At its recent 2011 2012 fundraising excellence awards the

Fundraisers Institute of NZ (FIANZ) gave Lesley top honours for her work advertising the Big Sleep Out.

The Big Sleep out was a unique fundraising initiative which saw 60 business and community leaders spend the night sleeping rough outdoors with only a piece of cardboard for comfort.

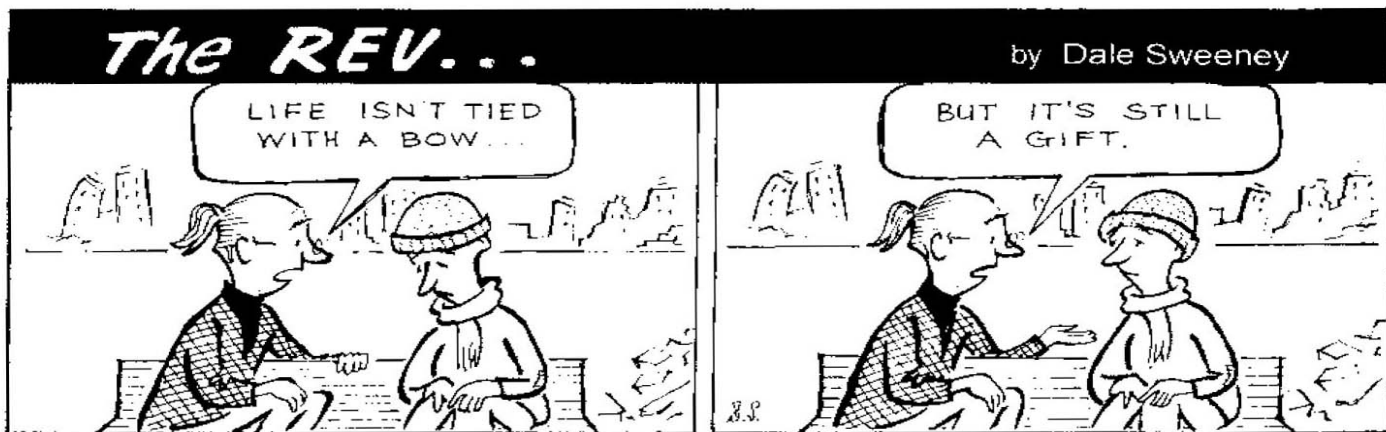
Lesley won the FIANZ award for the best online fundraising campaign for the way the event was organised.

Nigel Sanderson, who presented the award, said "When you embark on an online fundraising campaign that results in 99 percent of your donations coming online, then it's fair to say you've succeeded, and succeeded very well."

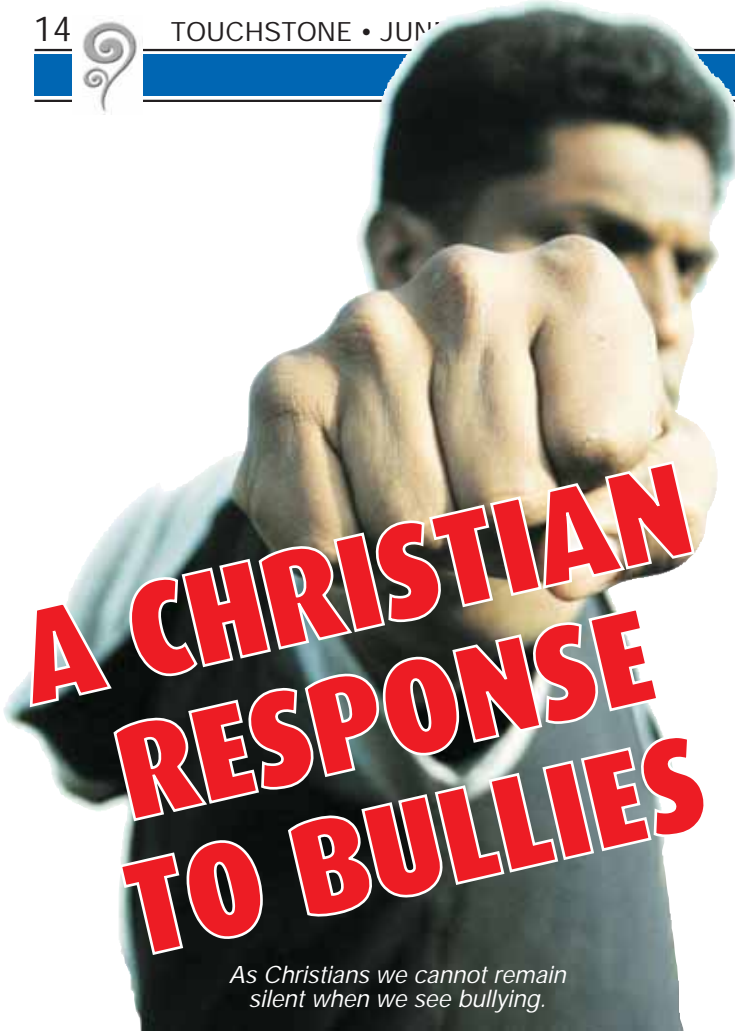
He said Lesley used social media—the Web, Twitter, Facebook – to promote the Big Sleep Out, and her management, presentation and timing gave the campaign a real edge. As a result the Big Sleep Out was picked up by newspapers and television and got great coverage.

After scooping the FundraiseOnline award, Lesley went on to win the premier FIANZ award.

The Wyatt & Wilson Premier Fundraising Award for Excellence is only given out when the judges agree one of the recipients of the other awards is of such exceptional quality that it awards special attention. They were unanimous in their decision to give Lesley the award, saying she is an experienced fundraiser who is a credit to the profession.



Young People



A CHRISTIAN RESPONSE TO BULLIES

As Christians we cannot remain silent when we see bullying.

By Joshua Robertson
Many of you who are at high school, will be wondering where the last six months have gone. After adding up the credits you have achieved so far, you just might need to be hitting the books a bit harder in the months that remain before external exams roll around again.

However if the recent array of stories in the media about high school bullying is anything to go by, some of you may be more concerned about getting home from school in one piece than understanding the basic principles of trigonometry.

In recent months, the bullying issue has become such a major issue among young people that the Prime Minister himself called a press conference, and demanded that all schools take a hard stand on the matter.

The impact of bullies on victims

seems to have been taken to a new level due to the use of technology. Wide coverage has been given to two recent video clips of bullying.

One is of Sydney schoolboy Casey Heynes, who lashed out against another boy who had repeatedly bullied him, and the other is of 15-year-old Wanganui schoolgirl Robin de Jong being attacked and kicked by a classmate until she was unconscious.

Then you have people bullying online via websites like Facebook and Bebo, and people bullying by sending inappropriate text messages, etc. The days of the school playground during lunchtime being the sole habitat for bullies is definitely no longer the case.

Now of course, bullying is definitely nothing new – even the Bible is filled with many examples of this terrible type of behaviour – remember the story of Cain and

Abel? Or the story of Joseph and his big brothers who bullied and hated him so much that they beat him up and sold him off as a slave.

Almost as hurtful as the cruelty of bullies, is the sense of betrayal, which many victims of bullying probably feel when those that they thought were friends remain silent and inactive on the sidelines. Like the Priest and the Levite who walked by on the other side of the road, while the man lay bleeding on the ground, all too many friends, fellow students etc choose to keep their distance, or stand silent and inactive on the sidelines.

We may not be able to put a complete stop to bullying but as Christians we need to ensure that like the Good Samaritan, we step in to help when someone is in need. “Do to others as you would have them do to you” – Luke 6:31

Kidz Korna!

Welcome to the June edition of Kidz Korna!

This month we celebrate Pentecost.

The feast of Pentecost is often called the birthday of the Church, and on Sunday, June 12th churches will be celebrating in many different ways. Just as Christmas and Easter have special symbols that we use to help remind us of what happened, so does Pentecost.

The symbols of Pentecost are wind, fire and a dove.

The first symbol, wind represents the noise the apostles heard as the Spirit came upon them.

The flames appeared after the wind and seemed to rest upon the apostle's heads.

The dove is a symbol of the Holy Spirit.



Catch up with the Rainbow Club



The Rainbow Club of Waitoa Church in Te Aroha had a last supper as part of their Easter celebrations.

This month we hear from the Rainbow Club at Waitoa near Te Aroha.

They write, “We celebrated Easter with the adults in church with a Palm Sunday procession with a donkey and Jesus. People waved branches along the way. Then it was into church for the Easter Story.

“We moved into the hall and had a ‘last supper’ meal and then back into church to listen to more events leading up to Good Friday. We finished our story on Easter Day at the ‘empty tomb’ and celebrated with morning tea and Easter eggs in the hall.”

PENTECOST WORD SEARCH

How much do you know about Pentecost?

Find all the words in the puzzle. The letters that are left will tell you how the people felt on that day.

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

Puzzle from Handy Stuff

Apostle, dreams, fiery, Jerusalem, languages, Peter, Spirit, Spirit, Asia, Egypt, Gallilee, Jews, moon, Rome, sun, wrong, wind, crowd, eleven, God, Joel, Pentecost, save, tongues, visions.

Waimea parishioners celebrated in real life mural

Rose Shepard's mural on a commercial building in Richmond depicts the life of Waimea Methodist Parish.



On Wesley Day, Sunday May 22nd, morning worship at Waimea Methodist Parish celebrated the life of John Wesley. Afterwards, members of the parish gathered to dedicate a large colourful mural on a wall facing the Richmond Wesley Centre carpark.

Parish minister Rev Paul Tregurtha says the painting is magnificent and depicts the former Richmond Methodist Church (1913-1991) set in the beauty of the local landscape. The mural features lifelike members of the two parish congregations of Richmond and Wakefield.

"Before a gathering of over 60 people, we paid tributes to the key people in the mural's construction. Among them were Rev Beverley Pullar, who ignited the project with her vision for beautifying the concrete wall of the Cotton and Light and PF Olsen building with a visual statement about the parish's life and faith, and artist Rose Shepard, who came up with the main design for the mural, and spent

240 hours since November 2010 painting it.

"Creative NZ and the family of former parishioner Hilda Clemens jointly funded the mural. Murray Marshall donated scaffolding and protective fencing that enabled the work to proceed, and members of Rose's art class assisted with the painting," Paul says.

Parish Steward Graham Reburn made a presentation to Rose Shepard and Murray Marshall, and the children present, all of whom feature in the mural, were given balloons, and treated to a lolly scramble to complete proceedings.

Paul says the mural celebrates the past history of the parish and the unity and joy of the current family of faith who are now part of the life and mission of the Waimea Methodist Parish.

"We hope the mural will be respected by all who come to see it, and it will be a living testimony to God's creative and loving presence in all our lives in the years to come."



Prime Minister John Key cut the Wainoni Avonside Community Services Trust's birthday cake joined by the Trust's coordinator Betty Chapman.

Top banana cuts Trust's birthday cake

A visit to Wainoni Methodist Church by Prime Minister John Key in April killed two birds with one stone.

The prime minister fielded questions from residents of Christchurch's eastern suburbs about the future of their homes and their city. Afterwards, he cheerfully cut the 10th anniversary birthday cake of the Wainoni Avonside Community Services Trust (WACST).

Many of the people at the event were from the suburbs most affected by the earthquakes. Their concerns ranged from how property prices will be affected, to flooding from the Avon River, to the difficulty of emptying the chemical toilets.

John Key was reassuring, and he was accompanied by local National list MP Aaron Gilmore, who pledged to follow up on several issues.

Afterwards the two politicians joined WACST community coordinator Betty Chapman in cutting a cake decorated to look

like an earthquake stricken landscape.

Betty says WACST was launched in early 2001 after the Wainoni congregation under the leadership of Rev Jim Stuart surveyed the local community to find out what social needs were not being met.

The survey revealed many older people were living isolated lives, and so the congregation decided to focus its efforts on them.

Each week WACST provides a range of social activities – for example Tai Chi, crafts, Sit and Be Fit, and line dancing – as well as talks on healthy living, staying safe and other topics of interest to older people.

WACST chairman Bill Martin says the Wainoni congregation still has several members on the board of trustees but now many of its volunteers come from the community and funding comes from Christchurch City Council and other bodies outside the Church.

A church for West Auckland – the building of Glen Eden Methodist

METHODIST ARCHIVES

By Jill Weeks

Among the collections in the Auckland Methodist Archives are various small volumes of stories about local parishes. Often these are written when there is an anniversary to celebrate and interest in the beginnings of the Church is high.

When these projects are underway, memories are stirred among the congregation, and the writer may need the names of ministers who served the parish over the years. If help is required, we at the Archives can be contacted for the resources we hold.

Recently, the Auckland Archives received a very well presented booklet prepared by Dave Wileman about the 100th anniversary of the Methodist Church in Glen Eden. It includes an introduction by the present minister, Rev Russell Rigby.

The introduction discusses the beginnings of the first church



Glen Eden Methodist Church under construction in 1910.

building in 1910, local conditions, horses, carts and unsealed roads, Sundays being Sundays, and a housing boom.

Russell writes "The opening of the Church was an act of faith especially with tensions developing from the recent Boer War and the worrying clouds of war then evident in Europe." He

muses over the changes that occurred within the life of the Church from 1910 onwards. And he asks what will be needed now to deal with new challenges.

The story of Glen Eden's journey is an interesting account of faith in action and how people responded to deeply felt needs. Even when the congregation was

small, groups began to be formed: Sunday school and Bible Classes, choirs, and fellowships for men and women.

Friendships and Christian good neighbourliness developed. This was of real benefit in an area which was still in the early stages of growth.

Worship started in the Waikumete Chapel until the trustees purchased land in West Coast Road and began planning for a new church. It was built and opened in 1910 at a cost of approximately £400 (\$800). The population of Waikumete was 888 at the time (the area was not named Glen Eden until 1922).

Rev GS Cook from the Avondale Circuit was the first minister. A Mr and Mrs Tregaskis were instrumental in having the parsonage built in 1928 at a cost of £865 (\$1730). Rev J Wrigley was the first residential minister.

The history is a fascinating account of all that happened in

the years following, including the building of a new church, made possible by a land exchange with the Catholic Church, then the moving back of the old church and the parsonage, and amazing efforts of fundraising.

There is now a thriving Samoan Methodist congregation within the Church which began with a vision of starting this for the Samoan families who had settled in the West. With a lot of young families now, there was a great increase in activities for young and old.

These are highlighted by images in the booklet and on the DVD which Dave produced. Dave had some enthusiastic helpers and contributions and acknowledgements have been made. I too would like to do this especially to Dave. For those who have been associated with Glen Eden this booklet is a delightful journey to past times.



The on-going journey of Sinoti Samoa

An invitation to contribute to Touchstone newspaper from editor, Paul Titus, has been taken up by Sinoti Samoa (the Methodist Church of New Zealand's Samoan Synod).

We accepted the invitation because we see it as a way to reflect our membership in the Connexional Church Family and share with the wider Church what's been happening in the life of Sinoti Samoa, in particular our mission, ministry, and significant events. This opportunity also presents us with a way to share our vision and dreams for the future, as well as some theological reflections in the future on the social and political issues that are affecting the lives of the Samoan people in New Zealand.

Our first article is a reflection on Sinoti Samoa's journey and its achievements to date. During its 1993 Conference the Methodist Church of NZ adopted a resolution based on a proposal from the then Samoan Advisory Committee to establish Sinoti Samoa as one of the synods. The role of Sinoti Samoa was to create and to provide resources in the Samoan language, care for its members, develop mission and ministry, identify issues that impact on the lives of the Samoan people, and make recommendations to the Church for ways to support Samoan people.

Three years later, on the 27th January 1996, the majority of Samoan parishes and congregations around the country joined the Church leaders in Manukau City to celebrate another milestone in New Zealand Methodism. That was the establishment of the first Pacific Island Synod, in the life of Te Hahi Weteriana O Aotearoa.

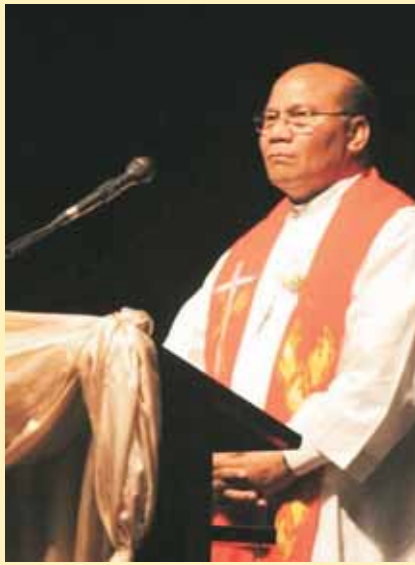
From then onwards, Sinoti Samoa has undertaken a number of development programmes including education and

recruitment as well as inspirational training. A primary focus has been on children's and youth ministries, and on ordained and lay leadership.

In the early days of the Samoan ministries within the Methodist Church of NZ, there were almost no women or young people involved in the leadership or decision-making. By contrast, nowadays almost all committees have had equal representations in terms of gender, lay and ordained, young and not so young.

At the Sinoti Annual General Meetings these days, half of the delegates are women and young people. It is also encouraging to observe that a number of young capable leaders are emerging, particularly from New Zealand born and raised Samoans.

Sinoti Samoa, like any other organisations that endeavours to achieve its goals and dreams, has always encountered many hurdles and obstacles to overcome. But, with the grace of God, through the support and care of the Methodist Church of New Zealand, we have been enabled to travel this far with ongoing hopes and dreams for the building of God's Kingdom in this world and particularly in the context of Aotearoa New Zealand, which we now call home.



Tovia Aumua

Malaga Faifaiepa a le Sinoti Samoa

O lenei lava avanoa ua fa'aogaina e le Sinoti Samoa pei ona tuuina mai e le pule o le Nusipepa a le Ekalesia o le Touchstone le susuga ia Paul Titus, e fa'asoa ai tulaga e pei ona feagai ai ma le Sinoti e uiga i le galuega ma lana misiona i lenei lava vaitaimi. O lenei fo'i avanoa, ua avefa'asoa ai ia moemitiga ma fa'amoemoega o le Sinoti mo le lumana'i, ae fa'apea fo'i ni tomanatuga i mataupu lautele ma mataupu e a'afia ai i le fa'apolokiki, ma ona a'afiaga i le soifua o tatou tagata i lenei lava atunuu.

Talu ai o se avanoa muamua lenei ua fa'asoa ai i lenei Nusipepa, e manatu ai se'i toe va'ai tasi lava i tualumaga o le malaga mai a le Sinoti i totonu o le Ekalesia i totonu o le Ekalesia pei ona galulue ai. O le tausaga 1993, na talia aloa'ia ai ma fa'ai'ugafono ai e le Koneferenisi le fa'atuina aloa'ia o le Sinoti Samoa, e ala i se mau na tuuina atu e le Fono Fauautua pei ona iai i lenei vaitaimi, aua lava le lumana'i o tagata Samoa i totonu o le Ekalesia.

O tiute ma matafai o le Sinoti Samoa, o le tapenaina lea o resorces i le gagana Samoa lava, va'ava'ai lea ma tausua le soifua lautele fa'aleoleo mamae ma le fa'aleagaga o tagata, silasila i le atina'eina o le galuega ma le misiona, ae fa'apea fo'i le mata'ituina ma le fa'atalanoaina o mataupu ma a'afiaga lautele ma le soifua tapua'i o tatou tagata, ma tuuina atu lea i le Koneferenisi e fa'atalanoaina ma saili ai mo le lagolagoa.

I le tolu tausaga na lumana'i ai i le aso 27 Ianuari 1996, na potopoto ai

Matagaluga/Aulotu Samoamai lea itu ma lea itu o le atunuu, fa'atasi ai ma Ta'ita'i o le Ekalesia i lenei vaitaimi, e fa'ailogaina aloa'ia le ausiaina e le Ekalesia Metotisi i Niu Sila nei, se tasi o matati'a e ala lea i le fa'atuina aloa'ia o se Sinoti Pasefika (Sinoti Samoa) i totonu o le Ekalesia.

Mai lenei lava vaitaimi, e le mafaitaulia le tele ma le anoanoa'i o polokalame tauatia'e na fa'ata'atitia ma fa'atulaga, aua lava le atina'eina o le galuega Samoa, pei ona mata'ituina ai polokalame mo Fanauti ma Tupulaga atoa fo'i ma polokalame fa'ata'ita'i mo Faife'au ma Puletua. Pei lava ona lau silafia, i lenei vaitaimi, sa tau leai ni tama'ita'i ma ni tupulaga na auai i fonotaga fa'ata'ita'i, fa'apea fo'i ma fonotaga e faia ai fa'ai'uga fono.

I le fa'atusatusa ilenei la vaitaimi, ua le mafaitaulia le to'atele o tama'ita'i ma tupulaga ae maise le fa'apaleniina o sui usufono i lea komiti ma lea komiti. I fonotaga lava a le Sinoti ia i tausaga ta'itasi, ua tusa ma le afa o usufono o iai, o tama'ita lea ma tupulaga. E lagona fo'i le fiafia ma le fa'afetai i lenei fo'i vaitaimi, ona o le to'atele o nisi o ta'ita'i tupulaga ua tula'i mai ae maise i latou na soifua, ma e na malaga mai ma ola a'e i totonu o Niu Sila nei.

O le Sinoti Samoa ma ona tualumaga talu ona fa'atuina, ua leai lava se eseese ma nisi o fa'alapotopotoga o iai le taumafai ina ia ausia ana matati'a ma fa'amoemoega mo le manuia, i le tele fo'i o to'atuga ma lu'itau e fetai'ina pea. Peita'i, talu le alofa tunoa o le Atua e ala i le lagolago malosi mai o le Ekalesia Metotisi o tatou galulue ai, fa'apea fo'i o tomai ma agava'a fa'asoa o nisi o Ta'ita'i ma la tatou Sinoti, ua tatou tuvae mai ai i lenei vaitaimi ma nisi o fa'amoemoega ma moemitiga fa'auau, aua le atina'eina o le malo o le Atua, i Niu Sila nei ua avefa'asoa o tatou nu'u i lenei vaega o le soifuaga.

Ia manuia tele lava le aga'i pea i luma o la tatou galuega ma ona fa'amoemoega mo le lumana'i.

Soifua, Tovia Aumua

Children's ministry hui generates energy, enthusiasm and heaps of ideas

An awesome day with fantastic ideas, says Foifua Tauofaga from Sinoti Samoa. Very enjoyable and motivating, says Kula Bower from Vasevase ko Viti.

Foifua and Kula are referring to the Methodist Church's Children's Ministry Hui held last month at Crossroads Church, Papakura.

Hui organiser Esme Cole says the gathering was a chance for people involved in children's ministry to share their success

stories and struggles, dreams and hopes. It was also a time to look at children's ministries with fresh eyes and in particular view what we are doing through the eyes of our children.

The hui featured guest speaker Jill Kayser from the Presbyterian Church's Kids Friendly programme. Jill presented a session on how to make churches places where children and young families want to be.

Esme says Jill's talk provoked lively

discussions on what we are doing in our churches.

"For many of us it raised the awareness that our church or congregation does not reflect our children. While we have various ministries involving children on our premises during the week, Sundays become 'adult time'. While our children may be present and involved we need to ensure that they are fully included and what we do reflects our children."

The Hui's afternoon session emphasized that while we are a church with many cultures, we are also a church with a common passion to help our children know the love of Christ and grow in their faith journey.

Esme says the different ministries told their stories and discovered shared struggles. More importantly, their shared visions for the future were uplifting.

"After this experience, I can say with total confidence that there is a passion and energy for our children's ministries. We recognise that we need to be proactive in growing this ministry and making it relevant to the children we teach.

"There is also an awareness that we need to support our children's ministry workers and provide them with the support and resources they need. We have to continue meeting with each other to share our stories and struggles and work together to grow

this ministry for the sake of our children and the gospel."

Kula says she was inspired by the ideas shared by Jill Kayser and the other participants.

"This was something I have long waited for, a workshop for teachers and leaders in the children's ministry. Jill quoted from Gordon Bale who says we are in critical missionary situation. This to me was a reality check in that we are missionaries to our own children.

The workshop confirmed that our children must feel that they belong in our church, in God's ministry. I wish to thank the organisers and those involved in this wonderful ministry and I look forward to more workshops for teachers and leaders in the children's ministries.

Foifua says the Hui was thought provoking. "It touched me when I was sitting at the back of church last Sunday watching the young children sitting quietly. I thought its time for change, its time for the church to step up. We need to keep the future generations of the church in ways that we cater for their needs as well as their spiritual lives.

Mission Resourcing is now preparing a report that will be distributed through the church sharing the ideas, dreams and goals identified at the Hui and how we continue to grow our Children's Ministries.



The hui was a chance to share stories and take a fresh look at children's ministry.



SINOTI SAMOA YOUTH STEP UP

Sinoti Samoa Tupulaga Talavou

By Edna Te'o



'METOS' Tupulaga at their best!

Youth leadership – two words that make you stop and think. 'Is this the latest ad campaign for Tui?' Yeah, right...youth couldn't possibly organise themselves enough to lead a group of their peers in anything other than partying could they?

Yes they can and they have. Twice!

The second annual Sinoti Samoa Youth Leadership Training weekend was held 11th-13th March at Kings Kids retreat in Favona, Manukau. Approximately 30 youth leaders from around the North Island came together to network, fellowship and develop leadership skills.

The vision of the Sinoti's National Youth Liaison Officers (NYLO) is to equip youth leaders with knowledge and skills and prepare them for roles within their local churches and communities as well as the wider Connexion.

Birkenhead Parish presbyter Rev Suivaia Te'o led a workshop around Church Structures and Processes. Although many of the youth leaders grew up in Methodist churches, only a small number were familiar with the structure of Sinoti Samoa.

Tauivi Youth Facilitator Te Rito Peyroux led another workshop. Youth were eager to learn what kind of tasks lay ahead of them and were relieved when Te Rito reminded them how important it is to take time out once in a while.

NYLO led two plenary sessions in which leaders had a chance to share their own ideas and get some floor discussion started. This was very effective in getting the youth leaders to share their opinions and open up to the wider group.

Numerous ideas and questions were raised and have provided food for thought for NYLO to pass on to the Executive Committee and Sinoti Samoa.

After all, youth are not just pretty faces – we have important things to say too!

Now the weekend wasn't all business. What's a youth get-together without a little fun thrown in?

Ice breakers and games were played and there was a chance for leaders to read between the lines and some deep thinking involved when we watched Clint Eastwood's movie *Invictus*. This is an inspiring movie

about leadership, passion, commitment, faith and humility

To add to the excitement and to allow better networking leaders were split in to three groups – Initiative, Invictus and Inspiration. These groups worked together, competed in Filo's outdoor activity, and performed during the Sunday Worship service.

The highlight of the weekend was the Worship Service on Sunday. Inspiration performed a beautiful song, Initiative did a reggae spin off that would make Bob Marley proud, and Invictus offered a skit and dance (including the unforgettable moves of Mr Ronald Vatau).

The weekend was an overall success thanks in large part to the organising committee and our chaplains David Palelei and Matila Muliaina.

As Team Initiative sang, 'all we need is faith, all we need is passion, all we need is humble hearts'.

A follow-up of Sinoti Samoa Youth Leadership Training will be held at St Pauls Methodist Church, Otara on 16 July and all leaders who attended this and last year's training sessions are encouraged to attend.

Mafutaga A Tamaita'i Sinoti Samoa Carey Park Christian Campsite –Aukilani, May 2011 SINI – 'Aua le Fiu E Ola I Ala O Keriso'

By Paulo Ieli

Na maitauina le mamafa o timuga, ae maise o le aasa o le malulu i Aukilani i le Aso Lulu a o lumana'i le Aso Tofi, lea ua atofa e ulufale ai le Mafutaga a Tamaita'i o le Sinoti Samoa i le latou camp. Peita'i i le tatafa o 'ata o le vaveao o le Aso Tofi na vaai ai le mou-atu o timuga, ae maise o le fofo'e atu ai o le malulu lea sa lagonaina i le Aso Lulu.

Ua tali mai le Atua i talosaga ma mo'omo'oga o le afioga i le Peresiteine ia Rosa Fa'afuata ma lona ofisa mamalu ina ia fa'aavanoaina e le Atua se tulimanu matagofie e usuia ai lo latou fa'amoemoe sa mamanulauti mai i tausaga ua tuana'i. Leitioa pese ma saafi le tamaititi Eperu i le tini e sufi ai le matagofie o le Atua "o le fa'amoemoe ua taunu'u o le laa o le soifua lea".

O le po na tatala aloaia ai le Mafutaga na saunoa ai le Peresiteine o le Mafutaga i lana saunoaga fa'alaeiau aua taulumaga o le fono o lenei tausaga ma ia faapea ai "A Malu I Fale, E Malu foi I Fafo" A malu le Atua i loto ma finagalo o tamaitai ma tina, ole malu foi lea ole Agaga ole Atua ia i latou tatou te faasoa atu iai le tatou misiona.

O le po o le Aso Faraile sa fa'ataunu'uina ai le Tausala a le Mafutaga. O se po matagofie, fiafia ma le malie, uiga

lasi o tamaita'i ae maise o le to'atele o vale-fa'ata'ita'i sa fa'afiafia ai i lea po, e le o mautinoa i le taimi nei pe malaga mai fea a o fea fo'i e tapua'i ai. O le taulaga sa tauaaoaina e Mafutaga ae maise o nai tama ma le aufaigaluega sa molimauina lea po matagofie e \$62,000.00 tala.

O Workshops:

- Tulafono ma A'afiaga: Lila Tu'i ma, Maggie Winterstein.
- Peace Builder: Susuga ia Aso Samoa Saleupolu, Limu Isaia ma Paulo Ieli.
- A'oga Tusi Paia: Faletua ia Aleluia Tofaeono.

More! More! O le valaau lea a le au-maimoa e fa'aleo ai le fa'amalieina o le latou maimoa ia Iona le perofeta lea na folo e le i'a i lea po. O le ata matagofie na vili e Aukilani ae taulamua ai le Siapilini o le Mafutaga, oka se matagaofie o ia fo'i faiga.

Sa ou maitauina le tutulu o le afioga i le Sea o le Sinoti ina ua fa'alogoina i lea po e ala i Nius mai le Televisi Tolu Fa'asaga i Fafo, o lo'o fa'amanu'alia le Tamaita'i Perinise o Kate ae le o mailoa pe mafua aisea, ma e o'o mai le taimi nei olo'o talitali pea pe toe maua mai nisi tala fou mai le T.T.F.F e uiga i le Perinise.



Siapilini Rev Suivaia Te'o, Fofoga ole Mafutaga Olive A Tanielu and Peresitene o le Mafutaga Rosa Fa'afuata.

Fa'afetai fo'i i le fa'amoemoe o le Mafutaga i lea po, ua mautinoa ai e ala i le saunoaga a le afioga i le Peresitene le atunu'u moni na soifua mai ai lana manamea, faapea foi le afioga i le Sea.

O le saunoaga ale afioga ile Sea ole Sinoti Samoa, susuga ia Tovia Aumua e faafetai ai ile Mafutaga ma faamalosi'au foi ina ia tumau le faatuatua male finafinau i mea lelei mole Atua na tapunia aloaia ai lea po.



O nisi o tina sa auai i le fono i lea uikieni.

Ai Vaqa Vakayalo mai vua nai Talatala Qase, Peni Tikoinaka:

TAURA NA I MATAI NI KALAWA

Maciu 14:28; “... na Turaga, kevaka sa i kemuni, kacivi au me’u bau yani vei kemuni e dela ni wai”. Sa qai rogo mai na domo I Jisu ena nona kaya “...lako ga mai. Ia ni sa sobu mai waqa ko Pita, sa lako ena dela ni wai ...” [v.29]. Na cagi kaukauwa, ua voravora, butobuto, suaigelegele ni waqa e vakarerevaki, ia e sega ni ka vou ka ni dau yaco ga ena kena gauna. Na I tukutuku veivakurabuitaki sa I koya nona sa lako rawa e dela ni wai ko Pita, ogo ga e ka vou ka ni sega ni cakava rawa na tamata.

Vakila na kaukauwa ni Kalou:

E vakila na kaukauwa ni Kalou ko Pita ni taura na I matai ni kalawa, “...kacivi au me’u bau yani vei kemuni ...”. E vosa mai ko Jisu ni sa dolava oti na lomana ko Pita. Ko na sega ni vakila na cakacaka mana ni Kalou ke ko tiko ga vaka dua e loma ni waqa, dabe tiko ena I dabadabe dakoba ni nomu bula. Rawa ni ko lotu ena kena levu, ke sega ni dola na yalo ka tauri na I matai ni kalawa, ko na sega ni lako rawa e dela ni wai. O koya ga e doudou me bolea na dredre, ua voravora, cagi kaukauwa

me lako tani mai waqa ena vakila na kaukauwa ni Kalou. Nomu I tavi mo lako tani mai waqa. Nona I tavi na Kalou me solia vei iko na kaukauwa mo lako rawa kina e dela ni wai. Sa dolavi tale vei keda e dua na gaunisala vinaka ni noda vakau I tukutuku ka sa na vukea vakalevu sara na kena vakatoroicaketaki na noda I Wasewase lomani. Eda sa sureti meda taura na I matai ni kalawa, tucake ena yalo bolebole, lako tani mai waqa meda vakila nona cakacaka mana na Kalou ena I lakolako balavu sa tu e matada. Nona tu mai liu ko Jisu e dela

ni wasawasa voravora ka kacivi Pita, e vakadeitaka vei keda ni sa tiko oti ko koya ena noda vei mataka e se bera mai. Kakua ni rere se yalolilai, biuta na waqa ko sa vodoka tiko vakadede ka vakila na kaukauwa ni Kalou ni ko lako rawa e dela ni wai. Emeni.

Ni sa bula vinaka. Noa'ia 'e Mauri.

Oqo nai matai ni valeleka ni tukutuku ena vosa vakaviti, ka vakarautaka mai na Wasewase ni Lotu Wesele e Viti kei Rotuma e Niusiladi.

Keba Cokovata ni Mataveitokani ena Pasifika – Tonga 2010

Ena Vula o Tiseba 2010, rau a gole yani kina na reli ni mataveitokani ni Pasifika o Narieta Railege kei George Bower ka rau lewena nai lakolako mai na NZMC. Rau a veitomani talega kina na marama vukevuke ni Peresitedi o Lana Lazarus kei na i Liuliu ni noda tabagone e Niu Siladi ko Terito Peroux.

Rau vakaraitaka ni sa dua dina nai lakolako ka tadola kina na matadrau ena veika e tara tiko na nodra bula na tabagone ena wasa Pasifika. Sota tarava ena vakayacori mai Samoa.



Narieta, Terito kei George.



Ko ira na mata mai na Koniferedi ni Lotu Wesele e NZ.

TUVATUVA NI VEIQARAVI VAKAITALATALA KEI NA TABACAKAKAKA

E tolu tiko na Tabacakakaka lelevu ni noda Wasewase

1) Tabacakakaka ko Viti e Okoladi – Rev Dr. Ilaitia Sevati Tuwere (Mt Roskill, Pukekohe)

2) Tabacakakaka Waikato/Wairiki – E lala tiko na i tutu vakaitalatala (Hamilton, Rotorua & Tauranga)

3) Tabacakakaka ni Ceva kei Aotearoa – Rev Peni Tikoinaka/Talatala Qase talega (Wellington, Wanganui, New Plymouth & Christchurch- Mt Cook & Invercargill)

• Kingsland Rotuma - Lay Minister
• Kyber Pass- E sa qai dau sikovi mai vei rau na noda i Talatala

NA VO NI TUVATUVA VAKAYABAKI NI WASEWASE

- Bose ni Yabaki ni Wasewase: 23 Julai- New Plymouth
- Reli ni Soqosoqo ni Masumasu ni Marama ni Wasewase: 8–10 Julai 2011, Christchurch
- Bose ni Koniferedi ni Lotu Wesele e NZ: Noveba, Okaladi

Veitaratara

Ke tiko eso nai talanoa ko ni gadreva mo ni vota kei ira na noda, mo ni qai veitaratara yani kei na vunivola ni Wasewase, Kula Bower ena bower_kula@yahoo.co.nz, se ena talevoni ena 04 5675362.

Na Vuli ni Veiqaravi vei ira na Luveda



Ena vula o Me, era a gole yani kina dua na sota ka vakarautaka na NZMC ka vakatokai na “Children’s Ministry Hui”. A kenai naki me kauti ira vata mai na veiliuliu ni matawilivola ka ra veitalanoataka na veilutaga eso me baleti ira na gone.

FAKALOTOFALE'IA

Kaveinga: Ke tau ma'u Laumalie Ma'oni'oni [Ngaue 1:8, 2:14]

Ko e Laumalie Ma'oni'oni, ko e haa'anga mai ia hono tolu 'o e 'Otua kiate kitautolu. He ko 'etau tefito'i tokateline ia: Ko e 'Otua ko e Tamai, 'Otua ko e 'Alo mo e 'Otua ko e 'Alo, ko e Toko Tolu ka ko e Taha pe.

Ko e taha foki eni ha palomesi 'a Sisu ki he'ene kau ako: 'E ha'ele hake ki he'ene Tamai, ka ko 'etau Tamai, pea 'e 'i ai hono fetongi 'e hifo mai, ko e Laumalie Ma'oni'oni ia. 'A eni ia 'oku talanoa mai ki ai 'a e Tohi Ngaue. Ko ho'omou toki ma'u malohi, 'o ka hifo 'a e Laumalie Ma'oni'oni kiate kimoutolu. 'Oku mahino lelei mei he palomeesi ni ko 'etau vaivai ko e 'ikai ke 'iate kitautolu 'a e Laumalie Ma'oni'oni. Ka ko ia koe kuo hifo ki ai 'a e Laumalie Ma'oni'oni, ko 'ene toki ma'u malohi ia. Pea ko e malohi mo e fu'u ivi ko ia 'o e Laumalie Ma'oni'oni kuo fai'aki hotau fekau'i ke tau hoko ko 'Ene kau Fakamo'oni, 'o 'ikai 'i Selusalema pe,

ka ki Siutea kotoa, mo Samelia: 'io, 'o a'u ki he ngata'anga 'o mamani.

Si'otau kainga, taa ko 'ete toki hoko pe ko e fakamo'oni kita 'a Sisu, 'o ka te ka ma'u Hono Laumalie Ma'oni'oni: pea 'ikai ngata ai ka kuo te fe'unga mo taau ke fai 'a e Fakamo'oni ko iaa 'i mamani kotoa, 'o 'ikai tu'unga 'i hatu ivi mo hatu poto, kaa ko e malohi mo e ivi 'o e Laumalie Ma'oni'oni: ko ia ia 'e fai'aki 'etau 'ave Kosipeli mo 'etau Fakamo'oni ma'a Sisu Kalaisi.

Ko hono fakamo'oni eni si'i kau Kalisitiane: he taimi koe ne hifo ai 'a e Laumalie Ma'oni'oni ki he 'Apositolo ko Pita, mo e kau hongofulu ma taha, na'e 'ikai tenau toe ufi pe manavahe ka nau tu'u hake kotoa pe 'o malanga mo fakahaa'i 'a e ngaue 'a e Laumalie Ma'oni'oni - pea ke 'ilo 'e Selusalema kotoa 'oku 'ikai tenau kooa, kaa ko e ivi 'o e Laumalie Ma'oni'oni, 'a ee 'oku fa'ofale

'iate kinautolu, ko e Laumalie ia 'oku ne fai honau fakalea.

Si'i Kau Kalisitiane, ko e faka'amu ia 'o e mahina ko eni: **"Ke tau ma'u Laumalie Ma'oni'oni"**. He ko e ivi mo e malohi 'o e Laumalie Ma'oni'oni 'e hoko mai ke ne to'o 'a 'etau manavahe mo 'etau vaivai. Pea te ne fai 'e Ia hotau fakafe'unga mo fakaivia ketau taau ko 'Ene kau Fakamo'oni, 'o 'ikai 'i Selusalema pe, pe 'i Siutea: kaa ki Samelia foki 'o a'u ki he ngata'anga 'o mamani. 'Oku fiema'u he mahina ni ke tau pole'i, ke tau fakamo'oni mo e Laumalie Ma'oni'oni 'i he loto Siasi, 'i hotau famili, pea 'i ha matakali pe mo e fonua kotoa pe.

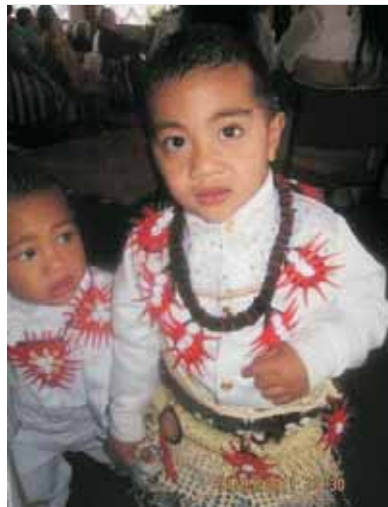
'I he Huafa 'o e Tamai, mo e 'Alo mo e Laumalie Ma'oni'oni. 'Emeni.

Faifekau Mosese Manukia

KATOANGA FAKAME ST JOHN AVALON Mo e Ngaahi Imisi Taa 'o e Fanau.



Maka Mulikiha'amea, Megan Small, Siulangapo Masila.



Vilimuli Mulikiha'amea.



Laukau Masila Jnr.



Andrew Small mo Antonio Taulata.

'E fakatatau nai ki he ha 'a e fiefia ka ko ha fiefia 'a e pule lautohi fakataha mo e kau fai lautohi fakasapate he tokoni mai 'a e Laumalie 'o e 'Otua 'one faka'uli 'a e vaka 'o e Siasi lolotonga 'o e taimi ne fai ai e teuteu ki he Fakame 2011. Na'e 'ikai ke faingofua 'e feinga ke fakama'opo'opo mai e fanau lautohi he 'aho kotoa pe, kae fakafeta'i he kei fai totoaki 'a e pule lautohi, pea pehe ki he tokoni mo e kau fai lautohi ke fakapapau'i 'e lava lelei ke fakahoko 'a e teu 'o e fatongia.

Na'e ngaue 'aonga'aki 'ehe pule lautohi 'a e tutuku 'a e ngaahi ako ko e taimi lelei ia ke fakalavalava ai 'a e ngaahi fiema'u

kotoa pe ki he Fakame.

Na'e fakahoko foki 'a e 'ahi'ahi lahi 'o e Fakame he po Falaite 29 'o 'Epeleli, pea ko e tangata'eiki Setuata 'o e Potu Ngoue na'e Sea he po ko ia. Ko e taha ha polokalama fakakoloa 'o tatau pe ki he fanau pea mo e ngaahi matu'a 'a 'enau mamata ki he ngaue lahi kuo fai he pule lautohi mo e kau fai lautohi kae tautautefito foki ki he fanau lautohi. Na'e faka'osi 'aki 'a e polokalama 'o e po ko ia ha talitali makehe ma'a e fanau ko e fakahounga'i e ngaue lelei kuo nau fakahoko.

Na'e lava lelei foki 'a hono fakahoko 'o e Katoanga Fakame 'a e fanau lautohi

fakasapate he 'uluaki Sapate 'o Me. Ko e taha ha katoanga fakalaumalie pea fakamafana foki, 'o kamata pe mei he ouau 'o e malanga pea hoko atu ai pe ki he ngaahi lesoni fakatataa pea mo e ngaahi *action song* na'e fakatataa'i 'e he fanau lautohi fakasapate.

Ko e fakakoloa 'o e 'aho ko e ngaahi malanga malie na'e fai 'ehe fanau lautohi 'o kamata pe mei he fanga ki'i long'a'i fanau ta'u taha 'o 'alu hake ai pe ki he to'utupu. Na'e hoko ko e fu'ufu'unga tapuaki 'a e feinga 'a e fanau ke lau 'enau fanga ki'i veesi mei ngaahi himi kae pehe foki kihe ngaahi veesi folofola. Hange ko e hifo 'a e

Laumalie Ma'oni'oni he 'aho 'o e Penitekosi, ne pehe 'a 'emau anuanu he Kelesi ne fakafou mai 'e he 'Otua he fanau, mo honau fanga ki'i taleniti, tautautefito ki he fanga ki'i long'a'i fanau, 'a 'enau malava ke fakatataa'i 'a e ngaahi talanoa mei he Tohitapu 'aki hono hiva'i.

Fakakatoa 'oku mau kaunga fakamo'oni ki he takiekina 'e he Laumalie 'o e 'Otua 'a e ngaahi polokalama kotoa pe 'o e 'aho pea 'oku fonu homau loto he fakafeta'i. 'Io ke 'a e 'Otua tokotaha pe 'a e Langilangi mo e Kololia. 'Emeni.

Malanga Sapate Tamai Fakafeangai Ma'oni'oni, Onehunga

"Ilo pe 'e he a'u:" Ko e kaveinga malanga ia 'a e Setuata, Temisi Taufu, ha malanga malie mo'oni mo fakalaumalie foki, he na'e a'u ki he loto mo e ngaahi laumalie 'a e fekau mahu'inga 'o e Saame 23. 'Io, he ko e Tauhi 'a Sihova 'oku fai he 'aho mo e po, pea 'oku ho'ata ai 'a e 'ofa ta'e lau hia ki he to'utangata mo honau takitaha kuonga.

Na'a mo 'etau felemofafo 'oku ne 'ahia, ke fai honau fakatu'umalie 'i he vaa'ihala 'o e fononga'anga. Na'e fakama'opo'opo 'e he Setuata 'i he fakakaukau 'oku ne tuku kia Sihova ke ne fai hono tauhi 'i he ha'ao hotau Kenani fakalangi.

Na'e tokoni foki 'a e kau tangata'eiki 'o e Siasi hono fokohoko e

ngaahi ouau 'o e malanga: kau ai 'a Tupou 'Ahio, ta'u 88 'o Fua'amotu, pea ko e koloa mahu'inga ia ki ha Siasi 'i he kei ma'u ha kau a'ua'u ke nau fai ha ngaahi tokoni pe fale'i ki hono kau memipa fakalukufua mo taa sipinga

ki he to'utupu. Na'e hiva'i 'e he kau hiva 'a e Talasiti 'a ia 'oku teu folau ki he Konifelenisi 'a e SUTT 'i Sune ta'u ni, ha taha 'o e ngaahi anitema fo'ou 'oku ui ko 'Selusalema Fo'ou'. 'Oiaue! Ne kite 'a Langi pea 'osi mo'oni e ifo 'o e nofo mamani 'i he fetaafeaki 'a e ngaahi afo fakalangi kuo ononga 'e maama.

Ne tapuni 'a e uike famili 'i he 7 efiaki 'o e 'aho tatau pe, 'aki ha kau malanga 'e toko 5. Pea ne kei fonu pe 'a e fanga'otaha 'o e 'Eiki 'i he polokalama ni.

Ne hiva foki ai 'a e kulupu 'e 4 'a

e Potungau Talavou 'a e Siasi 'oku 'iloa ko Li Pe Ha Maea. Ko e ongo 'o e 'aho ni, 'ofa ke tolounga 'o ta'engata, 'Emeni.

Okooko 'a Siopau



Himi Tuku – Tupou 'Ahio.



Koe fefine solo 'eni na'e kole'i, Susana Taukei'aho (kofu kula), ma'a lahi.