

TOUCHSTONE

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



Fighting the modern day slave trade

New Zealander Daniel Walker walks into a dark room in the middle of a small Southeast Asian village with his partner, Diego. They are on a mission to break into a dark criminal underworld.

Inside, a man walks out of a back room with two young girls in tow. Despite not being aged more than 11 or 12, the two are well-versed in flirtatious behaviour and unknowingly perform well for the camera Daniel has hidden in his pocket.

Despite having just captured sufficient evidence to shut down this illegal operation, Daniel wants something stronger, so he asks the man; "Do you have anyone younger?"

He does. The pimp disappears and comes back into the room with two girls between six or seven years of age.

This is but one of the many harsh realities that Daniel, founder and executive director of the New Zealand-based charity Nvader, has seen for himself inside what he labels today's modern day slave trade - human sex trafficking.

"Slavery still exists today," Daniel says. "More than two million children are

More than two million children around the world are enslaved in the commercial sex trade.

exploited in the worldwide commercial sex industry. Today sex trafficking is the largest form of modern-day slavery in the world. It is a massive global industry, run by organised criminal networks that reap in profits of \$US32 billion a year."

Daniel has 20 years of experience in law enforcement and spent years documenting human trafficking for international human rights organisations. He has written about his experience in his book 'God in a Brothel'.

Armed with this knowledge and experience, he decided to start up Nvader in New Zealand.

Founded in August 2012, Nvader is non-governmental organisation that has a team of investigators who gather evidence to combat human traffickers. They are supported by an experienced team of professionals, including lawyers, social workers, aftercare specialists, business people, and cultural experts.

"A rescue is not a single event but a process that begins with the release of the victim from coercion and captivity," Daniel says.

For this reason, Nvader deploys its rescue strategy in seven key phases; information gathering and planning, gathering evidence, rescue, prosecution, aftercare, debrief and follow-up and finally

cultural and community transformation. Together with its various partners in the field, the Nvader team is working to identify the victims of human trafficking and then offer them the long-term support from local people that they need to be free from their captors.

"We bring them hope," Daniel says. "We try to support each victim, obtain the best evidence, and prosecute those responsible for sex trafficking."

Daniel says the hardest thing to deal with in this line of work is the corruption. "Coming from New Zealand we just assume the police are the good guys."

But he says the reality is many supposedly good guys also benefit from the illegal trade. "It's difficult to get things to the authorities without the information getting to the bad guys too."

Daniel says rescuing the victims of human trafficking is not easy. It requires not just aid for the victim but transforming a community.

"Human sex trafficking exists because people exploit others' misfortune. Parents may sell the children to traffickers to pay off debts or earn income, or they may be deceived by promises of a better life for their children."

But the reality is that these children

are abused, exploited and locked into this modern form of slavery.

"They are the world's most vulnerable people and it is virtually impossible for them to escape on their own.

Few of those who do escape ever cooperate with the police, or agree to testify against their traffickers. "Of the millions of victims who are trafficked every year most will never be set free or ever see justice without the assistance of an outside organisation.

"The trauma and abuse typically suffered by victims of sex trafficking is extreme, and their journey of recovery and restoration is often a life-long one."

Daniel wants people to understand that something can be done to help.

"If people could see these slaves standing on the street corners, they would act. The truth is powerful. Through Nvader we are using our investigative skills to make the issue visible."

As Nvader empowers and mobilises the local communities and law enforcement agencies, victims are rescued and criminals face justice.

Societies are transformed, cultural attitudes change and sex trafficking becomes increasingly intolerable.

For more information visit www.nvader.org.

INSIDE

KAUMATUA OLYMPICS - PAGE 16



EARTHSHIPS IN NZ - PAGE 6



ONEHUNGA YOUTH - PAGE 10



Child poverty and three Rs of community empowerment

By Public Issues Network coordinator Rev Betsan Martin

On May 8th Waiwhetu Uniting Church in Lower Hutt was packed with people who wanted to get to the heart of how to solve child poverty.

The seminar was jointly sponsored by the Waiwhetu congregation and Save the Children. At one end of the scale we heard economic arguments about the harm that child poverty does to the economy. At the other end of the scale, were concerns about what it means to be a community.

The cost of poverty in Aotearoa NZ is \$6billion per year, and chief executive of Business NZ Phil O'Reilly said that we need children to be well educated so they can take their part in the workforce.

The cost of child poverty comes from the consequences of hardship and deprivation including inadequate food, more frequent illness, and bad housing.

Children who are ill miss school and fall behind in learning. School failure leads to unemployment, and this can lead to more crime with added cost to the criminal justice system.

Setting out these costs poses an economic argument for policies to reduce child poverty.

Some people are not impressed with this argument. For them the most compelling reason to do better for the 270,000 Kiwi children who live in poverty is that all children should be cared for so they can grow, learn and thrive.

Every Child Counts manager Deborah Morris compared the wellbeing of older people and that of children. While 23 percent of our children grow up in poverty, just 2 percent of older people are in poverty.

In New Zealand we spend five times as much on people in the last two years of life than we spend on children in the first five years of life. This is not a popular comparison, and it is not to suggest that we should take spending from older people and redirect it to children.



Presenters at the seminar were (from left) Bunnie Willing, Julia Milne, Arthur Davis, Deborah Morris-Travers, and Jonathon Boston.

Rather it is a benchmark for what we can do for older and younger people.

Professor Jonathan Boston chaired the Children's Commission Expert Advisory Group. He made it clear that poverty is about not enough income. Low benefit levels are a cause of poverty, and low wages are another.

Forty percent of children in poverty are in families with low income jobs, and the parents often work very long hours, and hardly see their children.

Jonathan gave a simple guide to what it is to be deprived. It is to ask 'what is essential? Do you have it? If the answer is no because I can't afford it, then you are deprived.

There is no simple solution to make sure children are cared for. Many community groups are working together to provide food in schools. This is a practical step that does not have to wait for the bigger policy changes.

Bunnie Willing is principle at Epuni School in Lower Hutt and Julia Milne is a community leader and parent. They discussed their efforts to transform their low decile community by re-landscaping the school grounds.

Julia presented the Board of Trustees with a plan to dig up the soccer field and grow food in its place. The

Board agreed, and children, parents and teachers set about creating a beautiful market garden that produces food for lunches and families.

Three values are at the core of the project: respect, responsibility and relationships. The recipe for this project? Zero budget and one acre of land.

Fruit trees were donated, discarded Pokie screens become glass houses, skin disorders like eczema have disappeared.

Speakers at the seminar said the Dutch child have much better levels of wellbeing than NZ. The Netherlands spends more than we do on children but not a lot more. In the Netherlands there is a culture of respect for children and for responsibilities of parents. This is combined with universal support for parents.

It is easier for parents and children to find support when they need it.

Many of the services are provided through hubs - schools or youth and family centres -where people can get advice and support in one place.

Epuni School has become a hub of community action similar to this.

'Slave ship' owners win Roger Award

The winner of this year's Roger Award for the worst transnational corporation operating in New Zealand is Taejin Fisheries.

Taejin Fisheries is a South Korean company that charters fishing vessels to NZ company United Fisheries Ltd. The Indonesian crew on their two trawlers, Melilla 201 and Mellila 203 have been forced to work in appalling conditions.

The Roger Award judges cited a report on the NZ fishing industry that says foreign fishing companies use "fraudulent documentation, exploitation, intimidation, coercion, blacklisting, inhumane working conditions, brutal beatings, sexual assault and even murder".

Very little information is available about Taejin Fisheries. The crews on some of their boats operating in New Zealand have petitioned for unpaid wages, including unpaid overtime. The claim came to over \$NZ4 million. Some crew claimed to be owed three years' wages.

The judges gave both United Fisheries and the Government 'Accomplice Awards' for their cooperation with Taejin Fisheries.

"The Christchurch firm United Fisheries happily continued to charter vessels from Taejin Fisheries with no apparent serious effort to ensure decent living conditions, pay, and working hours for the crews on the boats. The Government continued to issue work permits for new crew to be employed offshore without regard to press reports of ill-treatment," they said.

Two companies shared the runner up spot for this year's Roger Award. They were Rio Tinto and King Salmon.

Rio Tinto is the majority owner of the Bluff aluminium smelter. The judges said Rio Tinto cried wolf in 2012 about the drop in world aluminium prices and tried to rewrite its contract with Meridian Energy. It sacked some workers and as it has done in the past threatened to close.

King Salmon runs marine farms in the Marlborough Sounds. The judges said the farms are an industrial activity that generates noise, odour, traffic, damages habitat, and affects water quality.

Marlborough residents objected to King Salmon's expansion plans and the Marlborough District Council rejected them. The Government sent the case to the newly created Environmental Protection Agency as a matter of national significance. The Agency allowed half the requested new salmon farms to proceed.

The Campaign Against Foreign Control of Aotearoa (CAFCFA) organises the Roger Awards.

Judges for this year's award were University of Auckland lecturer Christina Stringer, president of the Postal Workers Union of Aotearoa John Maynard, curator of Blackball Museum of Working Class History Paul Maunder, artist Sam Mahon, Auckland University of Technology associate professor Wayne Hope.

PUBLIC ISSUES NETWORK

Can a NZ constitution address the environment

"Eating is an agricultural act," - Wendell Berry in *The Pleasures of Eating*.

New Zealanders are currently discussing what a constitution for our country might look like.

Milk and meat are primary for our economy and for our key trading partners. Milk and meat are about our agriculture and our land.

Wendell Berry suggests we look around our neighbourhoods and see how neighbourly they are, starting with how neighbourly we are ourselves. The question of stewardship naturally follows. How careful is your neighbourhood of the natural gifts such as the topsoil on which it depends?

New Zealand could enshrine environmental protection and its citizens' standard of living through granting of constitutional status to a healthy environment or an obligation for the State to protect the environment.

The United Nations Commissioner for Human Rights has instructed governments to treat the right to a healthy environment as a fundamental human right. The principle is also present in both the Stockholm and Rio Declarations, to which New Zealand is party.

QUESTIONS

- How would it affect New Zealanders if we were to add protection of earth, oceans and ecosystems to our

constitution?

- How would governments, industries and communities be accountable for failures to respect our right to a healthy environment

Churches are part of the globalized world. Many church people want to see corporate accountability for the use of nature's resources.

Can we update care for the integrity of creation to reflect the interdependencies that have been generated amongst people, societies, and between humankind and the biosphere?

We are at a radically new stage in the history of humankind. Can we create principles for guardianship, kaitiakitanga, and an ethics of care and responsibility in our constitution?



Funding urged for joint children and youth ministry

By Paul Titus

The team assigned to devise a plan for the future of children and youth ministry has a challenge for the Methodist Church: put your thinking caps on and come up with creative ways to support young people.

The future of the Church, they say, depends on it.

The proposal they are placing before the July synods and Hui Poari would see the appointment of a full-time person to coordinate Taiuiwi ministry for both children and youth in the wider Methodist Connexion.

Rather than a top-down approach, the success of this initiative would depend on parishes and synods. They would encourage and fund ministry for children, young people and families in their communities.

The national coordinator would provide them with resources and ideas to make local initiatives more effective.

As is so often the case, a critical issue is money. No funds are currently available to fund the national coordinator so the Church is being urged to free up money from other areas to secure its future.

Two groups have come together to

prepare the proposal. They are the Consultative Group for Ministry convened by Sue Spindler and Filo Tu, and Children's Ministry Implementation Task Group convened by Esme Cole.

Sue says the combined group was asked to respond to a proposal by Methodist Mission Resourcing that called for a sustainable, integrated approach toward ministry for children, youth and families.

"It is absolutely critical that the church finds the money to support this ministry. We currently have a lot of money in funds earning interest that is going to support buildings, ministry and types of worship that belong to a by-gone era.

"We must find ways to redirect some of our resources to support creative new initiatives and the young people who are

our future," Sue says.

Esme agrees: "Our ministry with children and youth needs to become more of a priority and that means investing time and money.

"If we were running a business and one of the departments that would ensure the continued existence of our business was struggling, we would provide what was needed so that it prospered. We all know the consequence if it doesn't," Esme says.

The proposal for integrated children/youth ministry recognises that different age groups have

different needs but a single national coordinator would be the best way to address them.

"We do not want our separate children and youth ministry teams competing for the same pot of money. The two ministries might continue to operate separately while sharing

one national coordinator," Sue says.

"The idea is to surround families with support and help children become successful youth, and youth become successful adults."

The groups will also consult with Te Taha Maori on the proposal because the children and youth coordinator would network and liaise with rangatahi workers.

The aim of Taiuiwi youth ministry is to create a caring environment where young people feel they belong, they are nurtured in their Christian faith, and they receive opportunities to serve and to develop their gifts.

The team behind the joint proposal for children and youth ministry will put together applications for a PAC endowment and PAC Media and Communications grant but Sue believes more money will be needed.

She says the coordinator's position must be funded for at least three years to give the person time to develop resources and programmes, but secured funding for a long-term appointment is the group's goal.

"This should be a mission priority of the Church, and this means we must find the money to make it happen."



Sue Spindler

Methodist Church settles Canterbury earthquake insurance claim

By Paul Titus

The Methodist Church has resolved its earthquake insurance claim and now conversations between the Central South Island Synod and parishes will begin in earnest over the future of damaged or destroyed buildings.

Methodist Church of NZ Insurance Fund executive Greg Wright says subject to signing the formal settlement agreement, the Church and Ansvar Insurance, which now trades as ACS (NZ) Ltd, have agreed on a settlement amount of \$41 million.

This amount is the net after the deduction of excess payment and it includes the \$3.5 million the Church has received from ACS (NZ) to cover engineering reports, demolition, and repairs that have already been carried out.

"The claims negotiations have been difficult and protracted because of the large number of properties involved," Greg says.

"While our initial claim was for about

\$45 million, our legal advisers think we have arrived at an equitable solution.

"The Church receives a cash settlement that gives us freedom to decide how the compensation funds are spent rather than the insurer replacing or repairing lost or broken buildings. In my opinion this is worth its weight in gold though it also means the Synod now faces some difficult decisions."

The next step is for the Insurance Fund to advise parishes with major repairs or total losses the sums claimed for each building.

Where claims settlements exceed the nominated sum insured, the excess sum will be held within the Synod Strategy Fund awaiting confirmation of Synod's plans for the Greater Christchurch area.

Synod co-superintendent Rev Norman West says the Synod is very grateful for the enormous amount of work that the Connexional Office and the Insurance Fund have put in to arrive at the insurance

settlement.

It was necessary to determine the final pay out to finalise what approach will be taken to repair, rebuild or replace damaged or demolished buildings.

"This is a momentous decision. We are now at the point where we can move ahead in a positive way to shape our future life as a church," Norman says.

"With real numbers we can begin to talk with parishes about where we go from here and what will happen with their buildings.

"In addition to the funds for individual parishes, some money from the settlement will go into a shared fund and the Synod will have to decide how it is allocated."

Norman says the Synod has been working on a strategic plan to decide its future development. It has been careful that this has not been a top-down process but one driven by the goals and capacities of congregations and parishes.

"The way forward will not necessarily

be easy. Some congregations will not get everything that they want. We recognise that there may be some stress and strong feelings."

The settlement with ACS (NZ) includes compensation for the loss of the Connexional office building Morley House. The Church has received the full replacement value of Morley House, and now it is now negotiating the price that the Canterbury Earthquake Recovery Authority (CERA) will pay for the land near Latimer Square where Morley House stood.

Greg says the Methodist Insurance Fund appreciates the assistance it has received from Arrow International, Structex Metro, Maltbys and Marsh. He also acknowledges the professional way that ACS (NZ) and their assessors Cerno (NZ) and Crawfords (UK) responded to the Church's claim.

The final payment of the claim will be made when re-insurance payments are received over the next three months.

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EIDTS closure poses challenge

To the editor,

Two national church publications (the Easter edition of Anglican Taonga and the May issue of Touchstone) have run stories on the closure of the Ecumenical Institute of Distance Theological Studies (EIDTS) in 2015.

Currently four churches support the EIDTS programme: Anglican, Methodist, Presbyterian and Salvation Army.

The closure comes about after a significant cut in funds from the government.

I would strongly urge the churches to endeavour to maintain the valuable work done by EIDTS, especially in resourcing lay people's theological education. There is no need for me to advocate on this issue, as its importance needs no further advocacy for church leaders facing present and future realities.

I'll just make a few assertive statements and ask a few questions.

Congratulations to EIDTS management and staff on the responsible stewardship of its limited

financial resources. And for the way they have honoured their obligations to the present students and have given time of three years for restructuring, so EIDTS work might continue after 2015.

The EIDTS model of learning offers a holistic and genuinely creative way of learning. It is more congenial to a real-life, in-depth pathway towards greater knowledge and wisdom than the Qualifications Framework with its utilitarian and reductive bases, confined within boxed and 'fill-in' exercises more suited to monkeys than humans.

If churches fund EIDTS, they will be better off being freed from public funding.

Can the ecumenical foundation of the agency be widened to include other churches? For example, the NZ Catholic Church? Or others?

Can we, the Churches, rise to the ecumenical challenge this current crisis offers?

John Thornley, Palmerston North

A blessing on Mother's Day

By Julie Anne Barney-Katene

Sunday May 12th was a day of celebration for mothers across the country and around the world. As a proud mother of two, I had to ask myself why this day was any different from the rest.

I say this because I didn't get breakfast in bed, nor was I able to sleep in. My kids' demands came in thick and fast. I went from being an early morning taxi service, to then transforming into an ATM machine.

In the same breath there was no time that morning to celebrate with my own mother, as she was busy preparing for karakia and reminded me in her own special way with a long toot outside my door to hurry up.

Sitting in karakia service at Tahupotiki Centre in Hawera that morning was like God had knocked over the hour glass. Time had no place and stories could be shared from the heart with ease.

I watched my mother Frances Kingi-Katene stand with enthusiasm and excitement to talk about the fellowship that had taken place on the 9th and 10th of May in Lower Hutt. Frances had organised a group of 12 high spirited, beautiful Taranaki rohe mothers to participate in the Kaumatua Hakinakina (Olympics) hosted by Kokiri Marae Health and Social Services.

You could tell by the glow on her face that she was delighted to share that the 'Taranaki Whanui' logo was designed by her moko Mariah Katene-Rawiri.

Near the end of karakia, loving words were attached to the memories when we acknowledged those mothers within Te Taha Maori who had passed. This sent tears following down the many cheeks.

Karakia woke me up to the point of understanding that there is always time to step back and reflect on how precious life is and to appreciate the time given. Ecclesiastes 3:1-8 reminds us that everything on earth has its own time and this time was to celebrate the stories shared with love.

I remembered the significant early morning view of our maunga on that day. In a crystal clear blue sky you could see two 'kung fu panda'-like hats, one on top of each other. They were perfectly shaped clouds that hovered directly above the top of the maunga.

It is believed by some that when that rare moment presents itself, it is an acknowledgment or blessing. Seeing the two hats and feeling the grace during karakia, made me believe that Mother's Day was a loving gift.

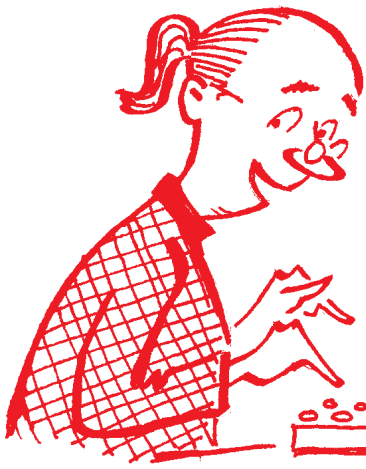
It was a gift to be opened in our time of choosing, to see fruitful memories of those who have opened the doors to experience motherhood in its unique form.

It is with this door that the beauty of life can be appreciated to inspire hope in the windows of our own hearts. May we remember Mother's Day everyday. Seek, serve and follow Christ Amen.

**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.**



No-one remembers Gottlieb Musch, runner-up in the 1738 season of 'The Hymn Factor'.



FROM THE BACKYARD

Sacred darkness

Gillian Watkin

The nights have drawn in, Matariki and the winter solstice approach. It is the time of preparation and new beginnings.

In our first season here I walked out one early morning and there were the Pleiades, the Matariki stars. Once on holiday we took our children to the beach to see the stars. To our amazement they promptly named them all.

All of the major known stars have names: names from history and from every culture. Although it is now getting to the point when mathematics takes over and newly discovered stars have numbers.

Our long season of drought conditions has meant that the trees changed early this year. It is only the dark which signals winter. Recent visitors from Auckland kept commenting on how dark it was. Even going into the garden to get a lemon required a torch.

Living in a city one always has light to guide the way, our houses, our cars, street lights, security lights are everywhere and if they are not enough there are fairy lights. Hardware stores are full of lights for every possible situation. It is possible to live a long life and avoid the natural darkness.

Two years ago we made an urgent trip to Auckland, leaving after 9:00 p.m. The darkness enfolded us. The road markers that we take for granted in the day became our beacons lighting and defining the pathway ahead. As long as we followed them we were okay.

It was a Sunday night there were two other vehicles on State Highways 5 and 20 between Taupo and Hamilton. The 24 hour petrol stations would appear out the darkness like pilgrims' way stations.

When we could make out a farmhouse we became aware of the darkness and the isolation of the farming community. As we got to Mercer the night changed, the sky became lighter and the stars disappeared and it was only 3:00 a.m.

There is a world-wide movement, the International Dark Sky Association which takes responsibility for preserving the darkness of the night sky. They say that the loss of the dark star-filled sky is of tragic consequences for the environment and for the human soul.

The dark is a challenge. Within the spiritual journey it was and can be seen as a deep time when all known points fall away. We, like Jacob can discover angels of blessing in the dark night but we may never be the same again.

Many of us are afraid of the dark. We see it as a time when bad things happen, and they can do. When we are young we love the night as a place and time of energy and fun but for many older people it is a time when control of the world around us is lost.

In his poem 'Sweet Darkness' the American poet David White writes,

Time to go into the dark/ where the night has eyes/ to recognise its own./ There you can be sure/ you are not beyond love.

CONVERSATION WITH THE CONNEXION

President Rex Nathan

When it is time to let go



In April I had the privilege of preaching at the closing of the Russell Methodist Church at Kororareka.

The occasion was somewhat unusual in that on Friday the congregation celebrated its 100 years as a Church, and then on Sunday it was formally closed for good.

The numbers of parishioners at Russell Methodist had dwindled over the years and last year, after many, many hours of discussion and debate, it was decided that the church would close.

The closure of Russell Church, or any other church for that matter, is as devastating as the loss of a family member or friend.

How difficult has it been for you to let go of something that has been a part of your life - a piece of clothing, jewellery, or a pet.

I can recall raising two little piggies with the intent to eventually eat them. As we raised and fed these pigs they became our pets and it was too hard for us to kill them. We eventually we gave them away. It was really sad to see them go but it was better we did that than to kill and eat them ourselves.

It can be difficult to lose a cat, or a dog and or even a budgie. These situations take of lot of time getting over because something has gone out of your life.

The liturgy provided by the Bay of Islands Uniting Parish for the closing Church service was very well constructed.

The first hymn was 'God of the ages past'. The first lines of the verses were: "God of the ages past"; "God of the present day"; and "God of the future world". We acknowledged the historical nature of the worship space, the pews, the pulpit, the Bible, the sacramental ministry, the music from the fine organ,

the kitchen, and the symbols that commemorate special incidents.

Then there was the de-commissioning. "Though we let go of this place, God remains with us."

We proceeded out of the Church and stood at the front steps while Ed James locked the door and handed the key to Churches Together in Northland representative Rosalie Gwilliam.

We sang Ma Te Marie and I said the Benediction. We then proceeded to the Masonic Hall for lunch and to re-new old acquaintances.

It was a very difficult moment to let go, especially for those members who had a close relationship with the church and its members over the years. People were baptised in the Church, married, worshipped, and attended funerals, meetings, choir practices, and Sunday school. The list is endless. So many stories were told over the weekend.

When Jesus predicted he would be betrayed by one of his disciples, he told them, "My children, I shall not be with you very much longer. You will look for me but I tell you now you cannot go where I am going. And I now give you a new commandment: love one another. If you love one another, then everyone will know you are my disciples."

After the resurrection came the ascension. Jesus led the disciples out of the city as far as Bethany, where he raised his hands and blessed them. As he was blessing them he withdrew from them and was carried up into heaven.

And they worshipped him and went back into Jerusalem filled with great joy and they were continually in the temple blessing God.

The disciples had finally let go of Jesus and it was now time to reflect on the good work that had been done.

I sense that this will be similar for the parishioners of the Bay of Islands Uniting Parish and the now former Russell Methodist Church. In time letting go will be somewhat more acceptable but the history, the memories and the good times will continue in the minds of all.

May the Lord make us truly thankful for all that has gone before us.

Feasting on the Word

By Bill Peddie

At its best, faith draws attention to principles that enhance the community, stimulate acts of compassion, offer alternatives to current local and national policy, and even provide meaningful purpose for life. At its worst religion plays host to all sorts of dotty beliefs.

Last December, the gate crasher who appalled the family and friends of the deceased by coming to the front of a funeral service at Richmond, Christchurch to speak in tongues and instruct the occupant of the casket to wake up was no doubt sincere. We may well wonder, however, if the real problem was the sort of teaching he might have been receiving in his local Church.

We can understand that in New Testament times the diagnosis of death was much more erratic than today and there was popular acceptance of superstitions relating to the revival of the dead. Science has moved on, however. The same goes for some aspects of faith healing.

We can take some comfort that most of the cringe-producing actions of self-proclaimed Christians are from outside mainstream Church families but the actions of our Church members are the public face of the Church, so there may be a case for more vigilance.

Some years ago a Methodist congregation in South Auckland held a prayer meeting to pray for a young girl who had lapsed into a diabetic coma. They did not call a doctor until it was too late, and the girl died. I suspect we have all read of cases from other denominations where parents have denied their sick children access to conventional medical treatment (e.g., blood transfusions) on the grounds that it went against Church teaching.

On a lighter note I was amused to read Michael Mayne's account of the Emperor Menelik II. He writes that Menelik was "the dynamic and resourceful creator of modern Ethiopia, who was in the habit of nibbling a few pages of the Bible whenever he became ill. In December 1913, while recovering from a stroke, he ate the entire Book of Kings and died."*

For me, the expression 'feasting on the word' will never sound quite the same again.

A while ago a friend in the Anglican Church was

invited to speak about the interface of science and religion to a Christchurch congregation. Despite being cautioned by his vicar, with some trepidation, he told it exactly as he saw it.

A lifetime of being a professional scientist and leading Anglican layman had shaped his thinking to the point that he thought the growth of scientific understanding needs to be matched with a growth of contemporary religious thought.

Because the professor's message included a brief review of findings that called into question traditional assumptions about the Bible and creedal beliefs, by the time he finished he fully expected much criticism. Instead a number of clergy and retired clergy in the audience approached him after the talk and told him that they agreed with him but were reluctant to teach such matters from the pulpit on the grounds that they would upset those in the pews.

It would be sad if we were to discover the same situation in the Methodist Church. Although our theological students explore such matters at some depth in the course of their training to become ordained preachers, I have encountered a small number of congregations where a credulous Bible literalism still predominates. This is accompanied by anti-evolution teaching, paternal concepts of deity, pre-scientific concepts of homosexuality and abortion, and prayer styles that risk having more in common with Harry Potter and fairies at the bottom of the garden than they do with notions of honesty.

I acknowledge that, without systematic study into the beliefs of all branches of Te Hahi Weteriana, it is hard to be certain how the Church family as a whole is reacting to advances of knowledge.

We do know from public statements on issues such as bioethics and homosexual marriage that there is considerable variation of opinion. I wonder if we should be prepared to look more closely at our own attitudes before assuming we have the balance right.

*Michael Mayne, *A Year Lost and Found*, 1987, P17.

Bill Peddie is a Methodist lay minister and writes a blog on religious issues. See www.billpeddie.wordpress.com.

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:

Michael Greer

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Levin 5510

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mgreer@clear.net.nz

CHURCH BY THE SEASHORE, CLARKS BEACH.

60th Anniversary

We would like to invite anyone with an association with the Methodist Church in Clarks Beach to join us for a Church Service & Luncheon on 27th Oct 2013. Please contact Ruth Manning via phone 09 232 1896 or writing to 131 Torkar Road, Clarks Beach 2122.



Earthship lands in New Zealand

By Hilaire Campbell

If you have no possibility of owning a house, and you'd like to live off grid, you might want to build an earthship. All it takes is some aluminium cans or beer bottles and some old tyres rammed with earth.

Earthships are the idea of New Mexico-based architect Mike Reynolds.

For years Mike has travelled the world showing people how to live sustainably. He recently presented a workshop in Christchurch's Port Hills, which broke new ground for Mike and for Earthship NZ, the group that brought him here.

Earthship NZ publicist Mesepa Edwards says the workshop was a massive sell out, with more than 100 people applying from NZ and overseas for 40 available places.

Robin Woodsford owns Tussock Hill Vineyard, which is situated on the Port Hills. Robin says he decided years ago to build an earthship on his property. He donated the land for the workshop and took part in it himself.

A group of Christchurch citizens formed a small organizing committee which contacted

sponsors and sourced thousands of cans and other recycled materials.

As earthships go, this one is small, with a foot print of just 10 square metres. There's no room for a party but it's a great example of what a group of dedicated people can achieve in three days.

Mike started pounding the first tyre soon after his plane landed, and within hours the roof was plastered and tied to the five course tyre wall. A parapet of layered cans was created for water catchment, and an elegant window wall of cut glass bottles was added. There were no major hitches, and by the end of the third day the building was finished enough to open to the public.

If it was fully functional Mike says it would meet all his criteria for sustainability. It would rely on natural energy for heating and would be off grid, making it safer in a disaster. It would have its own integrated water system, sewage treatment, food production and recycling.

"It's a way of living that gives people more control over their lives," Mike says.

"Big business and politics have forgotten the needs of the people.

Even in developed countries, people have no value if they can't pay for a house and car. I'm looking for ways to change that."

People call him 'eco conscious' or 'green' but he says these terms are too broad to be of any use. "I'm just responding to what I see on the planet in a logical way, and I've had some luck with that."

Mike and his team at Earthship Bioteecture have built more than 1000 earthships in the last few decades, and people who want to try alternative building methods are experimenting with his ideas. "I'm all in favour of that," he says. "But many of them go no further than solar heating. My one wish is that they would take all the elements of sustainability and address them in a single building."

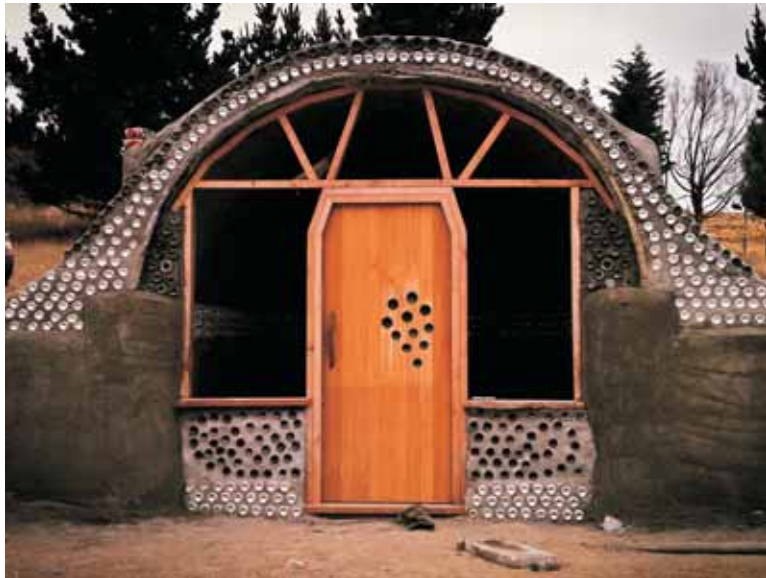
Mesepa Edwards says Mike is strong and forward in his thinking. "He has an incredible heart for humanity, and he's not picky about who he teaches."

His battle for radically sustainable housing has spurred her to form a group to lobby Government for better housing for Maori and Pacific Island communities.

Mike's work in the area of disaster relief is one of the reasons he wanted to come to Christchurch. He has talked to many residents and is negotiating with the Christchurch City Council to build what he calls a "demonstration unit" on vacant land in the city centre.

His ideas are not yet finalised but he has offered to fund the building if the Council loans him the land. The unit, he says, would be a model of survivability and sustainability, and would be categorized as an educational art form so no building consents are required.

He says it is easier to get consents for quick-built commodity housing that copes poorly in a disaster. "But an earthship doesn't just cope with nature, it loves it. And it will last indefinitely."



Earthships can be self-sufficient for power, heating, water, sewerage, and food production.



Participants in the Port Hills workshop built an earthship in three days.

HONEST TO GOD

By Ian Harris

An interview with God

So may we talk about religion? Australian broadcaster Terry Lane asks God in a book where he imagines himself conducting what would have to be the ultimate interview.

"Yes, if you must," answers God, "though I warn you that it is a subject with which I have little patience, because it usually involves blaming me for things that I have never done."

In 'God: The Interview', Lane, a former minister, emphasises two things that make a lot of sense for religion in a secular society. He accepts that his God-talk comes from inside his own head - "But tell me, where else does God exist?" - and he advises people to run as fast as they can from anyone who says they can hear the voice of God as clearly as any human voice.

On the subjective element, Lane says his reading of theologians across the centuries has persuaded him that the only ones to be trusted are those who admit that all they are doing is talking to themselves.

Regarding those who claim to know with objective certainty what God thinks or says, Lane suggests they are the most dangerous people on earth. A sure give-away is that they furiously denounce anyone who presumes to question what they say God is or wants. They are right, and therefore everyone else has to be wrong.

It seems to me that Lane has summed up very neatly one of the distinctions between good and bad religion in the modern world. It is one thing to have deep convictions about what lies at the heart of one's orientation to life. It is quite another to insist that this is the only valid way of glimpsing truth, and therefore anyone who thinks otherwise must be mistaken, deluded, heretical or lost.

Recognising the subjectivity of religion is crucial. It gives people of faith the freedom to think things through for themselves as they explore and savour the nuances of life in the light of their religious tradition.

At the same time they will recognise that their faith, being subjective, will always be incomplete and provisional. This makes it possible to respect and learn from the insights of other people. Increasingly, that will include insights from denominations and faiths other than their own.

With this understanding, people can be firmly committed to their journey of faith but open about where it may lead. Christians, for example, will hold true to their belief that the heart of Godness is to be discerned in Jesus but they will be less inclined than in past eras to conclude that every other faith must therefore be false.

It would be pleasant to think that the Christianity of the future will encourage and build on a subjectivity that is confident and searching, open and inclusive, finding its validity in the life that is lived. The churches will have to change to let this happen, however; and, views on authority being what they are, that will not be easy.

It is a fact of history that when the Church was most convinced it knew the mind of God, confirmed by a literal and selective reading of certain parts of the Bible, the worst atrocities were committed in God's name.

For hundreds of years church leaders believed they were doing God's will in burning witches at the stake. The youngest was only four years old.

The deeply pious Spaniard Tomas de Torquemada, a converted Jew, was certain he was doing what God wanted in hunting down Jews who had been forced to convert to Catholicism but who were suspected of lapsing back into Judaism. From 1480 the Inquisition sent thousands of them to the stake in so-called acts of faith.

The Swiss Protestant reformer Huldreich Zwingli believed he knew God's will when, in the 1520s, he sanctioned the drowning of Anabaptists in a lake for rejecting infant baptism.

To these can be added the ethnic cleansing of Canaan in the 13th century BC, when the conquering Jews under Joshua are reported to have slaughtered every man, woman and child. And the blood-letting of the Crusades for 200 years from 1096. And the murderous attack in the name of Allah on New York's World Trade Center in 2001.

In his interview, God notes drily to Lane, "Any unprejudiced reading of church history would have to make a chap an atheist. But I am here to set the record straight - I had nothing to do with it! Don't blame me!"



Ian Harris

Compassion, faith and healing

GREG HUGHSON
REFLECTS ON LUKE'S GOSPEL

The lectionary readings for June, challenge us to think again about the nature of faith.

Faith is a deeply human quality. We all have it. Where we differ is where, and in whom we choose to place our faith.

Jesus of Nazareth was deeply impressed by the faith of a Roman Centurion (Luke 7:7-10). This soldier sent some elders of the Jews to ask Jesus to heal his servant. Jesus responded to this request but on his way to heal the servant he encountered the Centurion who humbly told Jesus that he did not deserve to have Jesus come under his roof but "say the word and my servant shall be healed".

Jesus was amazed. Turning to the crowd, he declared that he had not found such great faith, even in Israel. The servant was subsequently found to be well.

The Centurion knew all about Jesus' reputation as a healer. He was a man under

authority who also had authority over others. He was, deep down, someone who cared for the well-being of those under his command. He was a member of the oppressive Roman occupying force, yet he had huge respect for Jesus.

This respect flowed into his willingness to place his faith in Jesus as someone with the power to heal people, even when he was not in their presence. It is interesting that he used Jewish elders as his go-between to send a request to Jesus. He was a good administrator, a good organiser, and someone who knew how to obtain good outcomes.

This story, however, highlights his faith. His authority did not overwhelm his humility, and therefore his faith was able to be expressed openly. The challenge for us today is not to allow any authority we have been granted by God to prevent us from showing humility and compassion,

just like this Roman Centurion.

Whoever we are, there is a message in this story for us. Jesus is amazed by the faith of someone who comes from quite a different culture to his own.

Being part of an oppressive regime need not prevent us from expressing our own humility, compassion and faith. For those who are in any position of authority, we have here an example of someone who placed his faith in the power Jesus received from God to heal and restore. Whoever we are, whatever our culture or faith, we can do the same.

Ultimately it is God who brings healing. Our role is to clearly communicate our concerns with humility and compassion that others may be healed. Jesus went on to heal a widow's son (Luke 7:11-17). His loving heart went out to the widow and he said to her "Don't cry".

The dead man sat up and began to talk

and Jesus gave him back to his mother. Everyone was filled with awe and praised God. It is indeed God who is to be praised when healings take place.

As followers of Jesus we find ourselves often moved to pray to God for healing, whether or not we can be alongside those we care for. Our prayers are inspired by the faith we have in Jesus, the one who offers forgiveness and peace (Luke 7:48-50), the one who helps restore us to our right-minds (Luke 8:35-36) when we lose our way.

In Luke 7:36-8:3 we hear about a woman who wet Jesus' feet with her tears, wiped them with her hair, kissed his feet and poured perfume on them (Luke 7:38).

Her many sins had been completely forgiven, and she showed great love for Jesus. For those who have experienced significant forgiveness, love and compassion flow to others out of gratitude. May it be the same for us.

Flexing our Methodist muscles

CONNECTIONS

By Jim Stuart

Recently I had a short break from the stresses of living in Quake City and spent a few days in Dunedin. While there I picked up a copy of the Otago Daily Times.

In its 'World Focus' section I came across a fascinating article on the fall of an ancient oak tree in the village of Pontfadog, Wales during a gale. According to the article the tree overlooking the Ceiriog valley was over 1200 years old and had survived "tempest, battle, fire, the threat of flooding and generations of people taking its wood for fuel and repairing buildings."

It was the oldest tree in Wales, the third largest tree in Britain, and one of the oldest in Europe. In 1861 its girth measured 16 metres. The Welsh called it 'Wales's national tree'. As the news of its demise circulated, people from across the country gathered in Pontfadog to remember it. The

locals raised a glass to it.

The tree was never fenced off or protected by the Welsh Assembly or the British government yet it adapted and survived over the centuries. "Happily, it has its descendants. Two saplings grown from its acorns are believed to be in the Botanical Garden of Wales."

The endurance and adaptability of the Pontfadog oak symbolises for me what I believe the Christian church needs to be in these changing times. The oak grew strong over the centuries because it adapted to the changes of time and it continues to grow and endure in its two saplings which over time will grow into trees.

We don't get through life by being comfortable. Rather we prevail in life by embracing its challenges and responding to them in new and creative ways.

The Christian Church, in particular the Methodist Church here in New Zealand,

can learn a great deal from the Pontfadog oak. With declining numbers, declining influence and half-empty churches, what is needed is a more 'muscular' Christianity that not only adapts but also grows stronger because of how it faces the challenges it encounters and undertakes new initiatives.

As Methodists we go back to John Wesley, only 4' 11" tall in stature, who left the comforts of the established church of his day, who turned his back on the privileges accompanying an Oxford education and began a journey on the back of a horse from one end of Britain to the other.

He endured the threat of mob violence, embraced the poor, gave hope to the excluded and like the Pontfadog oak planted seeds throughout the New World. He did all this from the back of a horse, not from the comfort of a pew.

A muscular Christianity isn't a

comfortable pew kind of Christianity. It asks us to step out in faith and trust. It invites us to discover new ways of being church in an ever changing world; to go where God's spirit is calling us. At the moment in New Zealand the church is essentially silent, with a 'Do not disturb' sign on its door.

A conservation policy adviser of the Woodland Trust which protects England's woodland heritage observes: "The older trees are, the more valuable they become for wildlife. They are literally nature reserves on people's doorsteps, and once removed or fragmented the ecology associated with them is isolated and cannot survive." There is a lesson in these words for the church if only it has ears to hear and eyes to see. It's time for the people called Methodists to flex their muscles!

cf World Focus Otago Daily Times, May 13-19, 2013 p 10 - from the Guardian News and Media.

Buckland's Beach illustrates a new type of unity

David Hall, UCANZ Standing Committee

A little more than 100 years ago some 1200 representatives of various mission societies and churches came together in Edinburgh, Scotland in what was probably the first inter denominational Christian Conference on record. This was the Edinburgh World Missionary Conference of 1910.

Christian Unity was a major issue at the Edinburgh Conference. The movement to church unity in New Zealand actually predates Edinburgh. In 1902 discussions started among the Presbyterian, Congregational and Methodist Churches. However it was not until 1940 that the first joint parish was formed by the Presbyterians and Methodists in Raglan.

By 1950 discussion on unity had expanded to include the Anglican Church and the Associated Churches of Christ. Progress was slow. It took 10 years for a draft basis for union to be agreed in 1960 and a plan for church unity was published in 1971.

There was opposition in some parts of the potential partners. The

Anglican General Synod in 1976 settled the issue by voting against formal union.

However Guidelines for Forming a Cooperating Parish had been agreed and this formed a basis for the establishment of more than 180 joint ventures around New Zealand.

We in Buckland's Beach were able to take advantage of this when it became obvious in the early 1970s that the existing chapels the Anglican and Presbyterian Churches had on the peninsula were too small to cater for the rapidly increasing population of Buckland's Beach.

Each could build itself a larger church or we could combine to build a much larger church. The Methodists also joined in the talks which led to a Cooperating Venture and a new church that was opened in 1975.

Like most churches we have had our time of expansion and times of decline but when we started to pray in 2010 for 20 new families to join the church we did not expect the answer God gave us.

Initially a few families arrived but then we had a visit from two leaders who had a small home group for Mandarin speaking people. The group had been growing and they believed that God was leading them to become part of a more formal Church.

For the next 12 months the two leaders, Shania Qiu and Sue Zang, joined us in our regular Sunday worship while they continued to lead the Home Group. Early in 2012 the leadership of St Johns and the leadership of the Home Group had discussions about how the Home Group could become a worshipping part of St Johns whilst continuing to worship in Mandarin.

The solution was that the Mandarin Group would use our hall and join the English speaking service on the first Sunday of the month for communion and a shared lunch. We also all meet together over tea and coffee after our services.

The joint Communion Service has become increasingly bi-lingual with each group using its own language

Working Together
Cooperative Ventures



for responses and hymns and songs. The shared lunch and morning teas have helped bring the two groups together.

Shania and Sue have also been elected to our leadership team (parish council) together with a Thai and Pilipino, so we have a multicultural leadership team.

God answered our prayers for at least 20 more families to join our congregation and this has brought us the richness of another culture and language. Church unity goes beyond just denominations joining together but also Christians from other cultures and languages so that we may all be one.

Leading Edge Curriculum Delivery

I recently attended a conference in Adelaide that was for institutions and businesses that use a combination of moodle and mahara.

If you haven't heard of those words before, or can't envisage what they mean, there is a simple explanation. Moodle is a learning management system and mahara is a way of displaying work.

Moodle and mahara are now widely used at all educational levels in New Zealand. At primary and secondary school level MyPortofolio is a version of mahara especially tailored to meet the needs of teachers and students. Over 1,200 schools around New Zealand use it.

A tertiary level version is used by a dozen institutions, including the Universities of Auckland, Waikato and Victoria, and two Theological Colleges, Laidlaw and Bethlehem.

Trinity College courses now have a mandatory requirement that any learning for credit has to be assessed in moodle and displayed in mahara.

The creation of an e-portfolio is a powerful learning outcome which is fast becoming indispensable for life-long learning and professional development throughout the education system.

As a result of attending the Conference I am able to report that Trinity College remains at the leading edge of curriculum delivery. The College offers all participants a first-class educational experience. We are on track to achieving the strategic aims set by Conference 2009 of theological education for the whole church.

David Bell, Principal



Susan Thompson



David Bell



Mary Caygill



Terry Wall



Rohan Bandara

Church History Tutors

The May-June block course on Church History drew together an exciting tutor team under the guidance of Rev Dr Susan Thomson.

Our purpose was to show students, through an encounter with five main themes of Christian history from 0 to 1300 AD, that the story of the past is still our story today.

We discuss the concepts in the set textbook and directly study Eusebius, the first church historian.

Intense learning and rigorous assessment? Certainly, and with the empowerment for participants to keep on learning through professional development communities in mahara for years to come.

Preaching & worship for the 21st century

Sunday evenings
June 16, 30, July 14, 28 at 1930 hrs

The tutor is David Bell and the topics are

Emerging spirituality
Parables
Theology and ways of seeing
The universe within

Cost is \$40 for 4 online sessions

Night School...Sundays, monthly, 1900-2030 hrs

\$0.99 per session

- NS4 Sigmund Freud and Carl Jung 7 July
- NS5 Dietrich Bonhoeffer - Theological teacher and preacher 18 August
- NS6 Charles Darwin and his influence on Christianity 29 September

Nightschool takes you to the heart of some of the most important issues Christians have thought about over thousands of years.

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

Online class size strictly limited to 20. Broadband is essential. Contact 09 521 2073 for details or enrol at www.tcol.ac.nz

Communities of Meaning

Mahara is an e-portfolio for gathering life-long learning. Yet, there's more to it than just that.

It is also a hub around which interest and focus groups can interact in forums. Already, the first communities of best practice have begun, and it is anticipated these will steadily grow as more Trinity College participants become familiar with mahara.

Dorothy Willis shows how it is done.



The community of meaning which I am the most involved in, and that I think has opportunity to express the public face of theology, is the Disabled Persons' Assembly.

This is a watch dog group that keeps an eye on how disabled folk are included in everyday life.

As members we point out injustice and work for this to be corrected.

The most notable event in my area was about 3 years ago, when the Southland District Council built a viewing platform at our Riverton Estuary. It was ramped, but not to the

viewing platform.

To see the final view required climbing steps.

Enquiry told me that the Southland District Council did not have an inclusive community strategy or policy and had in fact given themselves an illegal permit.

I presented a submission to their annual plan and then helped them write their inclusive communities policy and assisted with a training day for all their building team.

This was not until after the DPA Invercargill branch had taken a very



successful case to the Barrier Free Trust and won.

The Council had to put a lift in for inclusive access to the viewing platform.

As DPA is the umbrella group for all disabled people our members come from every walk of life and with stories affecting the blind, the deaf, the wheel chaired, special needs children etc.

Being a Christian and becoming disabled made me acutely aware of a whole range of things that happen to disabled people that are unhelpful

Public Theology

Dorothy takes it to Southland District Council

and indeed not appropriate in terms of their best interests.

That gave me a passion to try and help make changes. This group is not within the Church

The community of meaning I am most involved with in the Church is leading worship and giving care to the Longwood Lifestyle village community.

Based in Riverton and providing care for folk from all round Southland this is a great place to take Buddy my Papillon Dog for everyone to pat.

Dorothy Willis

How to Read 1 Corinthians

Appointment on Tuesdays with Robert Myles

A professional development course for lay preachers and clergy

Unit 1: Online July 9

The Cross and Christian Unity

Unit 2: Online July 23

Sex: Men and Women in the Human Family

Unit 3: Online August 6

Christian and Pagan: Freedom & Responsibility

Unit 4: Online August 20

Worship: Men and Women in the Church

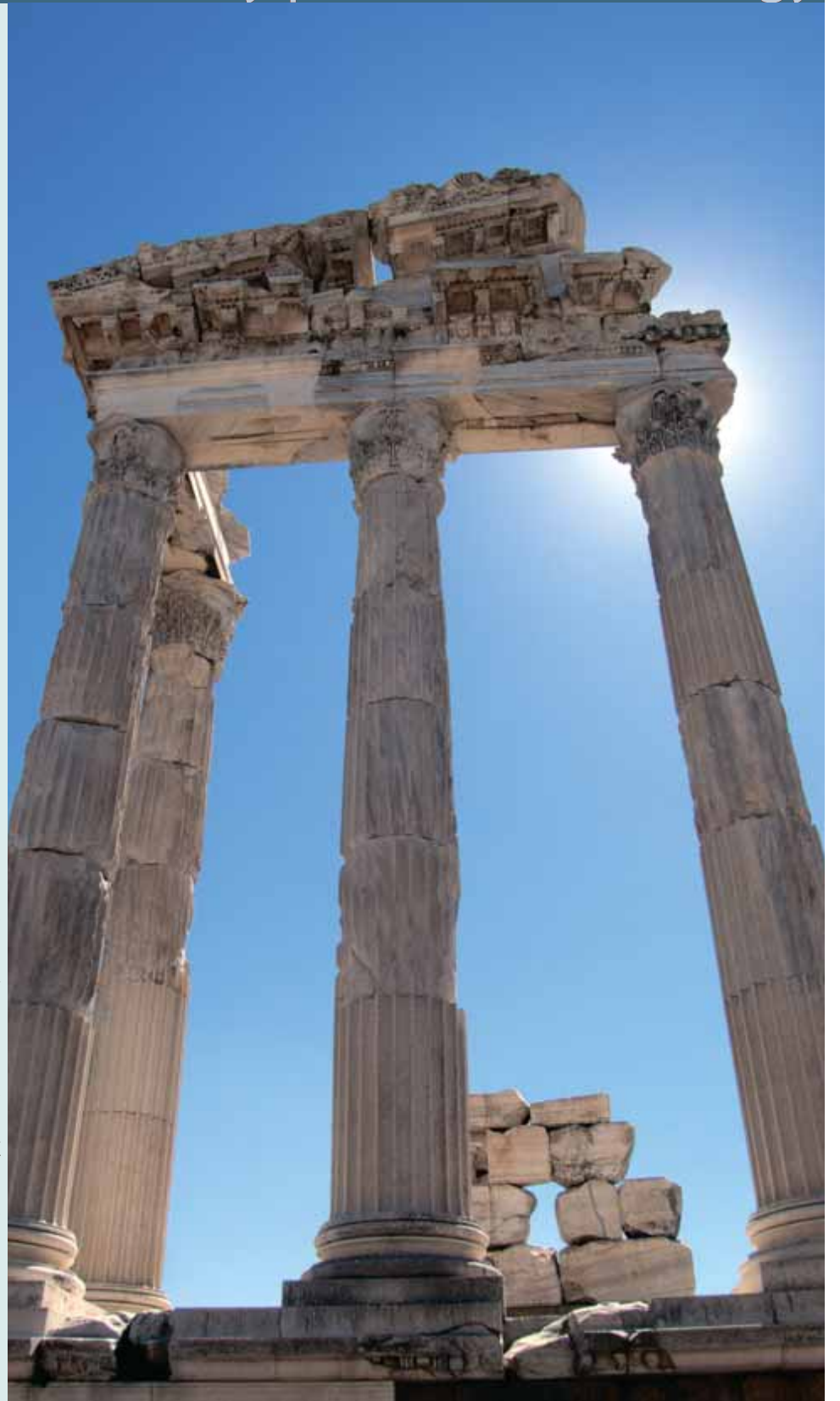
Unit 5: Online September 3

Resurrection: Faith, Christ and Victory



Join Robert Myles for online classes in Connect Meetings fortnightly on Tuesdays, 0930-1030 hrs to discuss the topics in Ken Bailey's book, *Paul Through Middle Eastern Eyes*. After each Connect

Meeting a forum for discussion and clarification is open for the following fortnight. The total cost of the course is \$25, textbook supplied. BS301 has a maximum class size of 10 participants.



Pergamum

Important new courses in the Lay Preachers Programme

Trinity College has launched two new theology courses for upskilling lay preachers in semester 2 this year. In the past, there have been a number of different initiatives for the professional development and upskilling of lay preachers.

Occasionally this has been done on a synod or regional basis, organised by the lay preachers.

Some Synods have also taken advantage of recent Trinity College intensives and seminars.

These new courses will build upon existing skills to re-define preaching and worship leading from a 21st century perspective.

BS301 will look at how to read theological and biblical insights

from 1 Corinthians in new ways.

WL301 will consider preaching for:

- Emerging spirituality
- Parables
- Theology and ways of seeing
- The universe within

Participants in WL301 will have an opportunity to look at, comment upon and publish into the "Sermons, Old and New" mahara project.

Both BS301 and WL301 are on-line courses, and will utilise the full resourcing of tcolnow-mahara.

Besides lay preachers, note that anyone with an interest in theology can enrol. Maximum class size is 10 for each course. Not sure you can do it? Try it out, it's not so hard! It's how the world now learns.

Lay Preachers Programme The Foundation Courses

To gain the Trinity College Certificate in Lay Preaching (English language), under the new structure you will need a total of 45 credits from the following.

- ✓ WL101 Worship Leadership, a 10 credit course
- ✓ WL102 Introduction to Preaching in Worship, a 10 credit course
- ✓ SD103 Spirituality of a Worship Leader and Preacher, a 5 credit intensive

Plus one of the following

- ✓ ITS101 and ITS 102 The Beginner's Guide to Theology for 20 credits OR
- ✓ ECL101 and ECL102 Effective Church Leadership for 20 credits.

Upon completion of these 45 credits in the Licentiate in Ministry, your Parish or Synod can register you with NZLPA. You have automatic entry into tcolnow-mahara for upskilling and finding interest groups.



UK conference chance to explore youth ministry

In March, Touchstone's Kidz Korna editor Doreen Lennox attended a conference for lay people and children and youth workers sponsored by the Methodist Church in Britain.

The conference was held in Hertfordshire and its title was Connecting Disciples.

Doreen says her main interest in attending was the emphasis it placed on children and youth ministry.

"The keynote speaker for this part of the conference was Rebecca Nye, the author of 'Children's Spirituality - What it is and why it matters'. Her keynote speech was entitled 'The S Factor', and she opened with a quotation by Erik Erikson, "perhaps the most deadly of sins is the mutilation of a child's spirit".

Rebecca told us that spirituality is hard to pin down as it connects to so many dimensions. It is rather like a bird - hold it too tightly and it chokes but too lightly and it flies away.

"Spirituality is God's way of coming close to children and children's way of coming close to God in their own way. It cannot be taught. I recommend Rebecca's book to all who work with children and young people."

British Methodist Church president Rev Mark Wakelin, vice president Michael King, and youth president Hayley Moss led the opening worship on

the first day of the conference.

Mark spoke of Jesus being an exile in his own country and how our church today is in exile. We need to re-look at God's place in the world of today.

He followed up on this theme the next morning with a session on the parables. He asked 'Where are we in these stories?' He spoke of the parable of the sower being one of encouragement, the word of God coming back with increase.

Doreen says each morning those attending the conference met in class groups at tables where there were squares of paper to make origami cranes, a symbol of reconciliation.

"These were gathered up and displayed reminding everyone of the theme of the conference.

"Later we went off in our groups taking time and space for devotions and discussion. This was also an opportune time to discuss our roles in the church and it was most apparent that the challenges we face here in New Zealand are also the challenges faced by the British Methodist Church.

"I attended a number of workshops. Most of them related to children's ministry but two were on chaplaincy and another was titled 'Going on Growing'.

Doreen says the four days were a wonderful opportunity for personal development, reflection and networking.



Conference goers made paper cranes, an international symbol of reconciliation.

Onehunga Parish hones youth for life of work and service

By Hilaire Campbell

While some of the Pacific young people in Auckland's Onehunga Cooperating Parish have tertiary qualifications and are performing well in their chosen careers, many others leave college with few prospects for employment.

Now Rev Fakaofu Kaio hopes a grant of \$4000 from the Prince Albert College Trust for youth leadership training and education will give them the chance to learn practical skills.

Twelve youth leaders from the five worshipping groups in the Onehunga Parish recently completed a home gardening project. They are also learning house cleaning and some basic carpentry skills.

"Onehunga is a large parish with a growing population of elderly people. There are also many young Pacific Island families on fixed incomes, so there is an urgent need for these skills," Fakaofu says.

"The challenge for our youth leaders is how to put their theological training to practical use in the community. It's connecting faith with the word."

Communication skills are part of the

exercise, and the grant is also helping some youth leaders get driver's licences. Fakaofu says many parents have been driving for years without a licence, and the church's youth club is helping raise awareness about driver licences and help Pacific Island families understand New Zealand ways.

"You could say that the funding is helping people find wholeness and give more service," he says.

Another initiative for youth at Onehunga Cooperating Parish is WaterWise NZ's water safety programme. It embraces Pacific Island culture and takes a family approach. It has reawakened an interest in fishing and in producing and sharing of food among families. It also addresses healthy eating.

"It's the whole package," says Fakaofu. "Many church members were involved in the blessing of the food, and the programme tied in nicely with the Holy Week resurrection story of the miraculous catch of fish."

Fakaofu acknowledges Rev Ikilifi Pope as the driving force behind the PAC grant application. "Iki started the process, and

now the challenge is for our young people to continue his good work."

The grant helped pay for the gardening teachers and to purchase plants. Onehunga youth coordinator Christine Pili says she is proud of the way youth leaders supported one another during the classes. "They learned much more than the difference between a plant and a weed."

Youth coordinators have worked hard to build faith and encourage young people during leadership training so they feel they have a place in the church.

Coordinator Vine Isaiah's Bible Café - so called because it makes formal bible study more attractive - is a place for youth leaders to come together in fellowship. While some express doubts about their journey, she says it is part of faith building.

Once a month coordinators get together to plan youth activities and participate in outreach programmes such as leading rest home services and youth rallies.

They help youth leaders attend lay preaching courses and network with other youth leaders around NZ.

The church hosts motivational career

days to encourage those who are unemployed or looking to tertiary education. Church youth awards encourage those who show academic, community, sports, and musical leadership. Parents are invited to a graduation ceremony to celebrate their success with prayer.

Christine says Fakaofu has been inspirational for youth coordinators. "He is very supportive of the Christian education programme, and he has a deep concern for the welfare of our young people."

Fakaofu says that the church is constantly re-evaluating its youth ministry programmes.

"We have many on-going projects, such as our mission work with families in Auckland. Currently we are looking at sending youth leaders to Vanuatu.

"Any funding is welcome, but at the end of the day, everything we do is for the love of God.

Funding is important, but we also have to pay our own way. If the grant is a small amount we can build on it but too much money we haven't earned can make us lazy."



Youth leaders recently completed a home gardening course.



Onehunga Cooperating Parish helps its young people learn the skills they need to find employment and serve the community.

Ephesus - two decades of exploring faith in the secular world

In 1990 a group of Wellington Christians got together to see if their shared interest in exploring new understandings of faith in the secular world would lead anywhere. It did, and they are still going strong more than 20 years later.

Ephesus is the name of the group, and it now has three branches. In addition to Wellington, there are Ephesus gatherings in Kapiti and Timaru.

The group draws its name from the Greco-Roman seaport where John reframed the Jewish understanding of Jesus' ministry and death to make it accessible to the Greek world. The result was John's Gospel.

The members of Ephesus think that the Christian message should again be reformulated, this time to make it relevant to people in the contemporary world shaped by scientific knowledge and advances in biblical scholarship.

Touchstone columnist Ian Harris was one of the founders of Ephesus. Ian says at that time he was aware of many people who were frustrated at the static nature of the message they were hearing in Church despite the huge changes taking place in our understanding of the universe.

"A group of senior church people got together to discuss these issues. We talked about the need for a group that would meet, not as a replacement to church or a new denomination, but as a place where we could explore.

"We ultimately decided to give it a go for four Sundays, meeting every fortnight. At the end of that time we decided to carry on until the end of the year. We went from there and have been meeting in the same way ever since."

Ian says in early Ephesus gatherings people often expressed their resentment at the way traditional churches closed off questioning and doubt.

"At first people vented their hurt and frustration but after we got the

negative stuff out of the way, we focused on building something positive."

The starting point for Ephesus is an open mind toward the search for faith. The group's focus is on the Jesus of the gospels, and many who attend Ephesus also attend church.

There is no creedal requirement one must meet in order to join Ephesus. Each person is free to think of God and express their understanding in their own way.

Ephesus is ecumenical and looks beyond denominations and denominationalism.

Discussion is a big part of Ephesus. Meetings generally feature a presentation by a member of the group or guest speaker, followed by a discussion.

Unlike the other two Ephesus gatherings, the Wellington group also produces its own liturgy.

In 1993 Professor Lloyd Geering took the initiative to form the Sea of Faith in New Zealand. Sea of Faith is an international movement and is a forum where people can explore religious thought and expression in non-dogmatic, humanistic ways.

Many of those on the organising committee that established the Sea of Faith belonged to Ephesus, and today many Ephesus members belong to Sea of Faith. While Ephesus and Sea of Faith now have overlapping concerns, they are different.

"The focus of Ephesus is to interpret and express our Christian heritage in a modern way. Sea of Faith is more concerned with wider religious issues," Ian says.

Ephesus was formed as an ad hoc group and Ian says it will continue as long as people find it valuable. He believes many churches would benefit by opening themselves up to the kinds of issues and explorations Ephesus embraces.

They are the big questions that lots of people are interested in and addressing them would make

Church more appealing to people who do not now attend.

Ephesus Wellington

Jeanette Brunton is the convenor of Ephesus in Wellington. Jeanette says 20 to 30 people attend the group's fortnightly gatherings, which take place in the lounge of Johnsonville Uniting Church.

"We have more people on some occasions and fewer on others. The membership is not constant. People come and go. The group is a comfortable size. We can all sit in a circle and break into smaller groups for discussions," she says.

Ephesus Wellington's focus is on exploration with members providing many of the presentations. Ian Harris and Sir Lloyd Geering attend the group and are among those who present programmes.

"We also have three people - Jill Harris, Maxine Cunningham and Bronwyn White - who are very creative and develop liturgies for us. Our liturgies include poetry, art, songs, and recitations," Jeanette says.

Often a set of presentations follow a theme. The current theme is 'The Commonwealth of God' and it is broad enough to cover a range of topics on community, fairness and poverty.

Recent presenters include hospice chaplain Rev Claire Brockett, economist Brian Easton, and Ralph Pannett, who spoke on developing an urban theology.

Jeanette says many of the Wellington Ephesus group do attend Church in a range of denominations.

"Everyone shares an interest in spiritual matters. We are people who like to have our say and not simply be preached to."

Ephesus Kapiti

This year Ephesus in Kapiti is marking its 20th anniversary. They began in 1993 when a group of people up the coast caught wind of what Ephesus Wellington was up to and formed their own group.

The Kapiti group meets on

Sunday afternoons at the Raumati Church of Kapiti Uniting Parish. One of the convenors of the group, Rev Keith Carley says they have a contact list of 60 people with most gatherings attracting 20 to 30 people.

Keith says most of those who attend were "browned off" with traditional worship and wanted some place they could explore faith, spirituality and current issues.

Most gatherings consist of a presentation and discussion followed by refreshments and informal conversation.

Among the presenters this year have been Rev Dr Margaret Mayman discussing being Christian in the 21st century, author Bernie Townsend who has written a book on early Anglican missionary Octavius Hadfield, and Marianne Elliott who spoke about human rights in Afghanistan.

In some sessions the group discusses publications of Bishop John Spong or Lloyd Geering.

Ephesus Timaru

When Rev John Meredith was stationed at St Davids Marchwiell Union Parish in the early 1990s he knew a number of church people who wanted to talk but weren't interested in traditional theology. He thought an Ephesus group would

suit them so he held a meeting 1993 and invited a small group of people to attend.

The group continued to meet each month and to extend wider invitations.

Today Mary Woodnorth is one of the convenors. She says the membership list is currently about 30 with 15 to 20 people attending most monthly meetings.

It follows the same format as other Ephesus groups. Meetings are based on a presentation and/or discussion. Recent speakers include Brian Foley who discussed the Arab Spring, Geetha Muralidharan who talked about growing up in a multi-religious society, and Rev Dr Susan Jones who talked about the stages of faith.

Some members of Timaru Ephesus belong to Sea of Faith.

"About half of us attend Catholic, Presbyterian, Anglican or Methodist churches," Mary says.

"We are all thinking and questioning people. What we know from science or from life does not always jell with what we hear in church. Some of the clergy are open to questioning but not all.

"Ephesus is a place where we can be open, express our faith, and feel secure that we are not going to offend someone."



Economist Brian Easton (second from left) address the Ephesus Wellington in May.



At a weekend workshop in 2007 the Wellington Ephesus group made paper collage 'stained glass' windows.

Bangladesh garment workers seek support

Christian World Service has been asked for help by the Bangladesh union that represents many of the garment workers in April's horrific building collapse.

The request reflects the long connection between Christian World Service and unions supporting exploited workers in Bangladesh.

More than 1100 people died when the eight-storey Rana Plaza building in Savar, near the capital Dhaka collapsed on 24 April. The disaster triggered international outrage at Bangladeshi factory working conditions.

The request for support from CWS comes from Amirui Haque Amin of the Bangladesh National Garment Workers Federation (NGWF).

Amirui wrote to explain that the next step for NGWF is to try and get justice for the survivors of the dead, for the injured and the workers who are now jobless after the building collapse.

They needed financial help to ensure that people affected by the accident get compensation, the injured get proper medical help and the campaign for safer working conditions carries on.

"If we can get some direct support for this it then gets easier for us to do other things as well", Amirui wrote.

The NGWF also wants to get support for the workers in another 22 factories that the Bangladesh government closed down in response to international condemnation about working conditions.

The Government has rushed through

measures to reassure critics, including raising the minimum wage and making it easier for workers to form unions.

Hundreds of other unsafe factory sites have been closed down by worker unrest since the building collapse.

There has been an outbreak of soul searching in developed nations in the wake of the disaster over the high moral price attached to cheap garments produced by exploited workers.

Bangladesh is the second largest producer of export garments after China. In the decades that CWS has supported the Bangladesh NGWF, it has been difficult to improve conditions. Most of their exports go to European consumers.

The collapse of Rana Plaza again put the spotlight on the poor and unsafe conditions Bangladeshi garment workers face.

An engineer had been called to the building by the owner the day before the collapse after cracks had appeared in concrete pillars. Despite his warning that the building was unsafe thousands of mainly female workers were still sent into the upper floor factories for the next morning shift.

They were there when the building failed and collapsed.

It is a story that holds few surprises for the NGWF.

Last December 27th they held their annual demonstration on 'Garment Workers Safety Day' outside the National Press Club in Dhaka. The demonstration pressed for



Bangladeshi garment workers demonstrate for better working conditions and a living wage.

better health and safety laws and union recognition.

The annual event is held in memory of the 27 garment workers killed in a factory fire on December 27, 1990. From then till November 2012, 566 garment workers have died in 55 major factory fires, a further 64 workers died in another factory collapse, and 3,610 have been seriously injured in industrial accidents.

CWS national director Pauline McKay says it was sad that it had taken a tragedy like this to remind people of the appalling working conditions facing people in places

like Bangladesh.

"It's good to have an opportunity to show solidarity and support with the garment workers now but I also urge people to think about the story behind that 'cheap' item of clothing the next time they are shopping," Pauline says.

"When you realise the real price of some bargains, the moral price suddenly looks too high to pay."

Details of how to donate to the support fund for the Bangladesh factory workers and their families can be found on this page.

HELP FACTORY COLLAPSE SURVIVORS NOW



PLEASE DONATE NOW

Bangladesh's factory collapse tragedy shocked the world. Now they have asked us for help. Help with food, medical care and compensation. Help them today.

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

DIRECT DEPOSIT • Name of Account: Christian World Service Account number ANZ 06 0817 031 8646 00, ref: Bangladesh Appeal Email postal details to cws.cws.org.nz if you would like a tax receipt.

POST • Christian World Service PO Box 22652 Christchurch 8140.



Urban slums are a source of cheap labour around the world.

World's growing slums threaten worker safety

By Greg Jackson, CWS media
A predicted explosion in urban slums means that in future there will more sources of cheap labour and this is likely to increase the chance of disasters like the Bangladesh factory collapse.

People shift to the cities in search of better lives but often the reality they find is a world of less hope than that they have left.

One United Nations estimate is that there could be two billion people living in urban slums by 2030.

In South America, 140 million people already live in slums, while there are 500 million slum dwellers in Asia.

In some places like Ethiopia, Chad, Afghanistan and Nepal it is estimated that more than 90 per cent of the population live in such areas of deprivation.

For India about one in six people live in slum conditions.

In Bangladesh a Thomson Reuters report in March estimated that nearly 42

million Bangladeshis live in urban areas. Professor Nurun Nabi from the University of Dhaka's Population Science Department believes that about 40 percent of them live in slums.

Disconcertingly this group also contribute three quarters of live births in Bangladesh's urban areas. While the national average of births is 2.5 per mother, in slum areas the rate per mother goes up to 4.5 births.

It means that the number of future workers at risk of exploitation is increasing, rather than declining.

These figures are part of the reason why the Bangladesh National Garments Workers Federation who recently asked CWS for support after the factory collapse is campaigning hard for better working conditions.

The increasingly powerful union recently set a two year goal for increased membership, and for safe workplaces paying a living wage.

Multitalented Esther charts a career in pharmacy

By David Hill

By Joshua Robertson
Esther Oh (19 yrs) of Alexandra, Central Otago is on a four-year journey towards a Bachelor of Pharmacy at the University of Otago.

Originally from Korea, Esther's family - parents Rev Martin and Sunmi Oh and brother Harim - are well settled in mainland New Zealand. They are in Central Otago to be precise, where Esther's father is the presbyter at the Alexandra Clyde Lauder Union Parish.

Aside from being a studious academic, Esther is a very talented musician. She plays the flute at the Mornington Methodist Church during Sunday services and is also a member of the Otago University Orchestra.

Such is her ability on the flute that Esther has achieved a performance diploma from the Trinity College of Music London and was endorsed as an Associate of the Trinity College London (ATCL) at the age of just 16. She is also an accomplished pianist.

I asked this multi-talented young woman a few questions about her current studies, future aspirations and life in general at Otago University:

Touchstone: Why did you choose to go to Otago University to study?

Esther: I heard a lot of good comments about Otago from many of my friends and

teachers. It was also because Otago was closer to home and I already knew the city quite well as our family often visited Dunedin.

Touchstone: Why did you choose to undertake the pharmacy degree course you are doing?

Esther: I have always wanted to go into a health science profession because I had a strong passion for helping people and I love science. When I applied and was offered a place studying pharmacy, I accepted right away!

Touchstone: Are you enjoying life in Dunedin?

Esther: Yes. I was at the Carrington College student residential hall last year but this year I'm flatting with friends. They are a great bunch of girls and I'm really enjoying becoming a more independent individual.

In terms of my course, I've been having assessments nearly every week so it has been challenging at times. But I really enjoy studying as weird as it may sound. I actually love pushing myself to always do better than before.

Touchstone: How have you coped with being away from family, being away from church and your hometown of Alexandra?

Esther: Last year was quite hard, especially because I was taking such a

competitive course. It was truly the toughest year of my life. This year I am coping much better and also managing to balance my life more. Thank goodness for Skype! It is such a handy tool. I Skype my family quite often.

Touchstone: Have you made many friends in Dunedin? Would you recommend Otago to others?

Esther: I have made tonnes of new friends, especially those who share similar passions in the areas of health. Otago has a very friendly and student vibe. It has so much more than the student binge drinking it is often known for. The city itself is great; the campus has some great facilities as well as great lecturers. You'd be surprised to see how much Otago has to offer.

Touchstone: What are your future aspirations regarding a career?

Esther: My current aspiration is to become a pharmacist and reach into the community to help those in need, hopefully impacting on others' lives in a positive way. I am honestly SO excited to see what opportunities the pharmacy course opens up for me!

Touchstone: Do you have a message for other young people about their education and career?

Esther: A general tip for students going to university or undertaking any tertiary



Esther Oh is a talented musician and studying for a pharmacy degree at Otago University.

study next year, be prepared for what university life will bring. I faced so many unexpected and stressful obstacles in my first year of university. But through the support of many people and prayer, I realised that both the ups and downs are what makes life interesting and fun. They all become such precious memories and bring a smile to my face whenever I think back to them!

Touchstone: We wish you all the very best with your studies and all other aspects of life. May God continue to bless you Esther.

Kidz Korna!



Children at St Johns Methodist Church Hamilton East dressed in their finest for Faka Me.

Faka Me

On the first Sunday of May, Tongan Sunday schools around the world celebrate children.

Faka Me (White Sunday) is the day when children show their love for God by reading bible verses, sing hymns, or do action songs. It is a day filled with fun and you can definitely feel the love of God through the young children.

On White Sunday the children dress up in their best white clothes. It takes a lot of practice and hard work to get ready for this special day.

On this day the children are an inspiration to the congregation.

Welcome to Kidz Korna for June 2013!

I hope everyone enjoyed their school holidays and are back working hard at school.

We have had a great time of celebration recently. Mother's Day, Faka Me (White Sunday) and Pentecost.

In England, where I grew up, Pentecost is known as Whitsun. 'Whitsun' is a contraction of 'White Sunday'. I still remember staying with my aunt in the north of England and on Whitsunday all the girls

dressed in white and walked to church. They called it a 'Whit Walk'. As far as I know this custom is still carried out.

I wonder what the connection is between Faka Me, a day when Tongan Methodist children celebrate being a child, and the Whitsun celebrations in parts of England?

Perhaps someone in your family might know.

Doreen.

What are the kids in your church up to?

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



For your Bookshelf

My First Bible Stories



Catherine Sully
Illustrator Simona Sanfilippo
QED Publishing

This is a series of six favourite Old Testament stories, Noah's Ark, Daniel and the Lions, Joseph's Colourful Coat, Moses in the Bullrushes, David and Goliath, and Jonah and the Big Fish.

They are beautifully illustrated and written in child friendly language. At the back of each story is a 'Next Steps' page with lots of ideas for activities and a 'Do You Remember?' section.

This is a great series and would appeal to children in the four-eight year age range.

ON SCREEN

A film review by Shannon and Steve Taylor



director JJ Abrams, is able to draw on a long history, a wealth of material, from multiple TV series to 11 full length feature films.

This includes a familiar cast, household names of Kirk, Spock, Sulu, Uhura, Bones and Scotty. They provide a continuity around which new characters - Carol (Alice Eve), her father, Admiral Pike (Bruce Greenwood) and the fleeing criminal Khan (Benedict Cumberbatch) - can be easily introduced. The result is a richer narrative, one that is familiar, faithful, yet fresh.

This history also allows Into Darkness to offer a series of narrative puzzles. It is here that genuine Trekkies can linger, pondering the references to the birth of Khan (in the Wrath of Khan), the death (also in the Wrath of Khan) and the resurrection of Spock (in The Search for Spock).

Going back to the future requires finding a new cast. We meet a young Kirk (Chris Pine), struggling to understand a young Spock (Zachary Quinto). This provides one theological lens, the potential richness of the cross-cultural journey.

Into Darkness explores how relationships can bloom as time is invested and action encountered together. The temptation is always for what is dominant to demand change. Yet Kirk is a much

reduced leader without the emotional passion of Bones or the logic of Spock.

Another theological lens is the exploring of terror. Into Darkness allows the Star Trek franchise, which began in 1966, to provide a mirror, a contemporary commentary on the politics of life post-9/11. The Federation response in the movie is typically militaristic, the aggressive embrace of new technology in response to terrorist violence.

Intriguingly, in the off-screen life of director JJ Abrams another response is being explored. In real life, Abrams, is involved with The Mission Continues, a charity that encourages veterans into community service. Into Darkness is dedicated to America's war veterans and the founder of The Mission Continues, Eric Greitens, appears in the film's finale.

Imagine if community service rather than military aggression was the response to terror? Might this in fact be humanities ultimate final frontier? A way of moving out of darkness rather than into darkness, a very different way of boldly going where no super power has gone before.

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.

Into Darkness is entertainment, a high-paced, non-stop journey from space's final frontier, through earth's orbit, to probe the darkness we call evil. The result is an adrenaline laden few hours that combines action, special effects and a complex weaving narrative.

Earth is under threat. Initially it appears to be a lone criminal, masterminding a

series of terrorist attacks against the Federation. Enterprise and her crew chase the fugitive into Klingon territory, risking a war, uncovering an evil that is found to lie neither in the lone bomber, nor in an alien species, but within Star Fleet itself.

This is the second installment in a re-fit of the Star Trek cinematic enterprise (puns intended). In reprising Star Trek,

Animal, Vegetable, Mineral

Before the advent of electronic entertainment, parlour games were a popular winter activity for families. A favourite was 'Twenty Questions' where a person has to guess an object, agreed on by the others, in less than 21 yes/no questions. The only clue is one of three words that denote the origin or composition of the object: Animal (living organism that is not a plant); Vegetable (any plant); Mineral (any substance not animal or vegetable).

This Challenge relates to Biblical objects using the definition clues but instead of naming the object you have to say what it was made from.

Bible Challenge

	Made from	
Gates of Heaven	___ A ___	Rev 21:21
Garments worn by Adam & Eve	___ N _	Gen 3:21
King Solomon's Throne	I _ _ _ _	2Chr 9:17
John the Baptist's tunic (___ hair)	___ M ___	Mt 3:4
The Tabernacle Tent	___ A _ _ _ _	Ex 36:19
Cloth traded in Babylon	___ L _	Rev 18:12
Aprons made by Adam & Eve	___ V ___	Gen 3:7
Loves that fed the 5,000	___ E _	Jn 6:13
Noah's Ark (___ wood)	G _ _ _ _	Gen 6:14
Precious Ointment	___ A ___	Mt 14:3
Palace Curtains (Persia)	___ T ___	Est 1:6
Ark of the Covenant (___ wood)	A _ _ _ _	Ex 25:10
Eaten at the Passover Meal (___ herbs)	B _ _ _ _	Ex 12:8
Cloth made by the 'Good Wife'	L _ _ _ _	Prv 31:22
Soup Jacob gave Esau	___ E _ _ _ _	Gen 25:34
A Gemstone on Aaron's Breastplate	___ M _ _ _ _	Ex 28:18
Tower of Babel	___ I _ _ _ _	Gen 11:3
Ten Commandments (Moses' tablets)	___ N _	Ex 24:12
Elijah's Chariot	___ E _ _ _ _	2Kg 2:11
Goliath's spear (tip)	___ R ___	1Sm 17:7
Nib of God's Pen (according to Jeremiah)	___ A _ _ _ _	Jer 17:1
Streets of Heaven	___ L _	Rev 21:21

Answers: pearls, skins, camels, goatskin, silk, leaves, barley, gopher, hard, cotton, linen, bitter, acacia, iron, diamond, gold. © RMS



Toms Shoes step into NZ

Toms Shoes is a global phenomenon and has now launched in New Zealand.

The premise behind Toms is that for every pair of Toms Shoes you buy, Toms will provide a pair of new shoes to a child in need - 'One for One', every time.

Toms operates as a profitable business that contributes to the economy. Customers get a cool new pair of shoes; and provide a pair of shoes to a child in need.

A number of celebrities have given their support to Toms since its launch in 2006. They include Bic Runga, Mila Kunis, Anne Hathaway, and Charlize Theron.

Since it launched Toms has also provided more than two million pairs of shoes to children in communities all over the world.

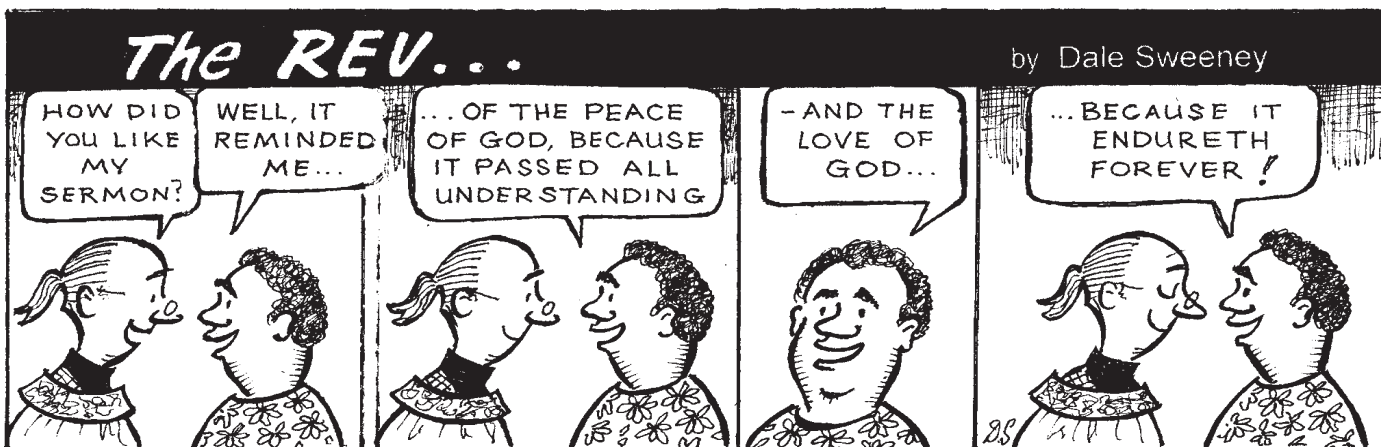
A pair shoes can protect children's feet from cuts, infections and diseases. A pair of shoes can enable a child to attend school and instil confidence in them.

Toms Australasia general manager John Elliott says Kiwis will relate to the brand because it shows that companies don't have to be selfish and there can be a bigger reason for being in business than profit alone.

"I think New Zealanders are going to embrace the concept of Toms Shoes. It doesn't hurt that they look awesome, either."

Toms Shoes is not without critics. Like many other global brands, it has been criticised for being vague about measures it has taken to uphold fair labour standards in its factories in China, Ethiopia and Argentina.

To find out more about Toms visit www.Toms.com.



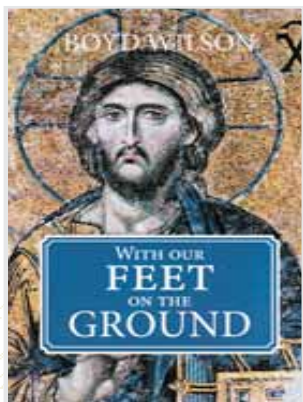
With Our Feet on the Ground

This small book is written by Boyd Wilson, who is a retired Anglican priest, now living in Cromwell, Central Otago. It is mostly a collection of meditations, prayers and poems, arranged thematically into four groups of five, with the group titles of Creative God, Incarnate God, Redeeming God and Glorious God.

It is designed for use in personal spirituality and with its layout it could easily be used as a personal study through Advent, say, with a week for each group.

As with gold-panning the treasure will be found in different areas. Some prospectors will discover finds in one area and other prospectors in another; even the same prospector might find something new on a different day. This is fine, and to be expected.

There is enough here for most people to find something that makes them stop, think and reassess their relationship



with God, the church, humanity and/or creation.

I found the following nugget helpful for me:

"I cannot buy into any one simplistic [atonement] theory (such as that it was a mostly out-of-this-world transaction routing a prince of evil, or placating a remote and angry God, or purchasing my willful sins and those of countless others). Yet I know in my bones that Jesus was, and is, forging the vital link in the only true way toward the fulfillment of the rule of shalom in my life and in all the earth."

(page 50f)

The final third of the book is devoted mainly to a prayerful look at nearly 60 psalms. Boyd does not translate them but through a rough paraphrase reflects on their meaning in the context of prayer. They could easily be used,

with little adaption, after the reading of the appropriate psalm in Sunday worship; so this could prove a valuable aid to preachers too.

At the end there are two short essays, one about the reality of prayer, and the other about the use of a traditional plough, which Boyd uses as a kind of signature to his writings. Boyd encourages an inclusive and non-dogmatic spirituality that is earthed in reality - hence the title of the book and the plough symbolism.

I have to confess that this is not normally my kind of book but I still found enough to make it worthwhile reading.

For those who like reading books on spirituality or who find books of meditations and prayers helpful then this is definitely one for you; buy the book, be patient while panning - you will not be disappointed, for there is 'gold in them there hills.'

I have to say it is fascinating to know that there is still treasure to be found in Central Otago!

By Boyd Wilson
2012, CreateSpace, 124 pages
Reviewer: Peter Taylor

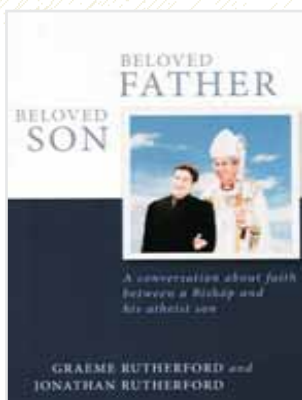
Beloved Father, Beloved Son - A Conversation about Faith Between a Bishop and His Atheist Son

Graeme Rutherford is a bishop in the Anglican Church of Australia. Until the end of his teenage years, his son Jonathan was a convinced evangelical. Then the influence of a friend and his own studies challenged his fixed views and led him to believe it was no longer reasonable to believe in any kind of god.

This did not mean there was no mystery in life but mystery was not evidence of anything beyond the natural universe. For Jonathan, God is no more than an idea created by the human mind.

The conversation between father and son is built around eight topics, each of which is addressed in a separate chapter. Chapter 1 is titled 'God as wish fulfilment'. Graeme admits he finds the idea of God attractive and within his own experience he discerns God as transcendent reality.

For Jonathan this is no more than psychological



projection. Further, Jonathan argues, the kind of god one discerns will be influenced by one's own cultural values.

The book works through their discussions on a further seven topics, each of which could be framed as a question: Is the universe the product of natural forces or the creative process of God? Does suffering negate belief in God? Is the Bible God's truth or a human construct? Was the resurrection of Jesus an event in history? Does morality make any sense without God? Does life have any meaning without God? What is spirituality?

The responses made to these questions by Graeme and Jonathan are unsurprising, since one is coloured by belief in God and the other by an absence of belief.

Fairly obviously, for example, Graeme believes that, while the words of the Bible were crafted by humans, God speaks through these words, whereas Jonathan sees the

Bible as simply reflecting the views of those who wrote it. Jonathan sees suffering negating faith in God, whereas Graeme sees faith providing resources to cope. In the discussion, however, there is no real exploration of how the word "God" may be understood so that we know exactly what is being affirmed and what is being rejected.

On each topic father and son state their position and then respond to each other. One is left with the impression that the intention of each contributor is to state and defend his views rather than to examine these views in the light of what the other believes.

This is all done very politely. In this sense it lacks the cut and thrust of genuine debate, but it does not claim to be debate. It is conversation between two people who respect each other although their views differ.

For all this, the book highlights important areas of theological enquiry and may encourage readers to explore some of these areas for themselves. The final pages of thoughtfully prepared questions for discussion are intended to do just this.

By Graeme and Jonathan Rutherford
2013, Mosaic, 134 pages
Reviewer: John Meredith

Unlocking the Growth: You'll Be Amazed at Your Church's Potential

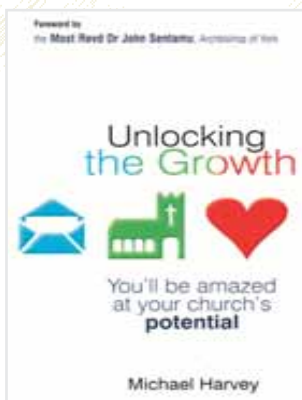
'Would you like to come to church with me?' These may be the least spoken words of church members - and Michael Harvey looks at how we might turn this around.

Michael is a founder of Back to Church Sunday (See www.backtochurch.co.uk). He is also on the seminar circuit, both in his native England and internationally, including New Zealand.

This book builds on this experience and offers both inspiration and practical wisdom to those looking beyond the stasis of struggling congregations.

Unfortunately, there is a lot not to like about this book. It is pushy about Michael's Back to Church Sunday thesis and it offers simplistic answers to difficult questions, including the unexamined question of whether traditional church is the best place to invite people anyway. It also has a whiff of salesmanship ('How to double your congregation in a day!') and a formulaic approach to the many changes in society and in church.

But don't allow these shortcomings to derail the insights



and possibilities that Michael sets out, as he talks a lot of sense about how churches and their people behave.

The traditional pastoral, 'take-care-of-the-already-there' mentality of church attenders and leaders, with their reserved pews and tut-tutting at noisy children, may be cartooned but we've all seen it. Michael suggests we move towards a church that invites, offers hospitality, and engages with others. This is not new but he offers many examples how this might happen.

"It takes a brave person to walk into a church on their own nowadays," he says, "but God is still speaking to them and all they need is a gentle invitation." And it's hard to argue with the 250,000 accepted invitations in the Church of England through Back to Church Sunday over the last decade.

Why do we ask people to come to church so rarely? What makes it so difficult to share our passion for following the Way of Jesus? Michael suggests that the battle between

faith and fear is one of Christianity's markers and that fear is the biggest obstacle to inviting others to join us - the fear of personal rejection or rejection of what we find important.

Michael looks to do several things - and the book has many similar numbered lists. Firstly, we need to change our vision, in order to encourage congregation members to become inviters of others and for the church to offer a hospitality that matches this encouragement.

Secondly, he examines what it means to invite others. He looks at the 'locks' that prevent us including the often-heard 'I don't have any non-church going friends', or 'I wouldn't know what to say'. Importantly, he shows how the invitation itself is a success, rather than its result.

His chapter on 'Turning failure into a friend' is one that every church leader should read. His final issue is how to turn an invitee into a regular attender who, in turn, invites others to join them on the way of Jesus.

Michael's book is a timely reminder of how we might ask that question more effectively: "Would you like to come to church with me?"

Review copy courtesy of Epworth Books.

By Michael Harvey
2012, Monarch Books, 192 pages
Reviewer: Peter Williamson

<p>Like a Hammer Shattering Rock: Hearing the Gospels Today Renowned Catholic writer Megan McKenna shows us how the lessons of Jesus' apostles continue to resonate today.</p> <p>\$26.00*</p>	<p>Francis: Man of Prayer complete biography of a humble man who has suddenly become one of the most powerful and influential people on the planet.</p> <p>\$19.99*</p>	<p>Spirited Ageing Juliet Batten's caring guidance takes the reader through what is essential in preparing for a fulfilling time of life.</p> <p>\$37.00*</p>	<p>From the Big Bang to God Lloyd Geering explores the links between religion and science, cosmic and biological evolution, and human culture.</p> <p>\$29.99*</p>	<p>Order now from</p> <p>Epworth BOOKS</p> <p>www.epworthbooks.org.nz sales@epworthbooks.org.nz</p> <p>PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012.</p> <p>Toll free: 0800 755 355 Ph: 04 476 3330</p> <p>*Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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Church people among Waimate's 'unsung' volunteers

Waimate Methodists are facing a tough time with the impending closure of their home, 125-year old St Paul's church.

They had some better news recently when two members of the congregation were acknowledged for their services to the community.

Christine Bailey and David White were among the four recipients of this year's Waimate District Civic Awards.

Mayor John Coles says those who received the Civic Award are people who give untiring support to the community through their voluntary service.

At the awards ceremony John welcomed guests and said that it was an "evening of thanks to our unsung volunteers to whom we owe so much, as many of our groups and organisations would not exist without their selfless dedication."

He commented on how difficult it was to choose just four recipients because there were a record number of nominations this year and many were worthy.

Christine says her award was for service to the Church and community. She has been the steward of St Paul's Methodist Church since 1981. The church has not had a stipended presbyter since 2002, and she has been the primary contact person between



*X*Recipients of the Waimate District Civic Awards: (from left) Christine Bailey, Barry Morgan, Waimate Mayor John Coles, Steve Venrooy and David White.

the Connexion and the Parish, and the one to organise a schedule of worship leaders.

In addition to her role in the parish Christine is the treasurer of the South Canterbury Methodist Women's Fellowship and was on the national executive of the MWF from 1998 to 2002.

She has served as secretary for Probus for 10 years and is also the golf handicapper at the Waimate Golf Club.

David's service to the community comes through his musical talents and

his driving abilities. He drives the community shuttle and community bus and also delivers Meals on Wheels.

He is an organist and is on the roster at St Pauls but he also plays accordion for the All Comers big band (along with his wife Jean, who plays the banjo mandolin) which performs throughout mid and south Canterbury to raise money for charity.

David has also been a member of the Waimate Highland Pipe Band for nearly 50 years and is active in other community organisations.



Some members of the Taranaki Whanui team.

Taranaki Methodists compete in Kaumatua Olympics

Members of the Methodist Church's Te Taha Maori were among the 12 members of a team from Taranaki that competed in the Kaumatua Hakinakina (Olympics) last month.

Taranaki liaison person Frances Kingi-Katene organised the team, which travelled to Lower Hutt for two days of competitions with a kaupapa Maori flavour tailored for those who are no longer as young as they once were...at least physically.

The Kaumatua Olympics were hosted by the Kokiri Marae Health and Social Services at the Hutt Indoor Sports Arena.

Among the events were traditional Maori sports such as the listening game 'kite', the ball game 'ki-o-rahi', and the hand game 'piko and toro'. Less traditional competitions included volleyball, charades and a mobility scooter course.

Frances says she did not really know what she was getting into because it was the first time she had attended the Kaumatua Olympics.

"We just went. We didn't practice before hand. It was really a chance to get some of the older people out doing something and meeting other people.

"There were 24 teams from throughout the North Island. Many of them were sponsored by iwi or other health organisations but we were a mixed group. We took the name Taranaki Whanui. Some of us belong to Te Hahi Weteriana, and others are members of Te Ati Awa's Wellington Tenth Trust or Palmerston North Maori Reserve Trust."

The two trusts provided grants that covered Taranaki Whanui's travel, accommodation and meals, while the Taranaki rohe of the Methodist Church supplied the team's T-shirt uniforms and banner.



The Kaumatua Olympics featured traditional Maori games as well as other competitions.

Frances' granddaughter Mariah Katene-Rawiri designed the team's logo.

Along with Frances, the members of the Taranaki Whanui team were Aroha Houston, Mana Jenkins, Mihi Katene, Tuhi McGregor, Marama Cock, Rena Huntley, Reni Maaka, Graham Pat Maaka, Erena Rigby, and Olive Kawana.

Aroha was the oldest member of the team at 77 but she also earned a reputation as the most competitive.

Aroha says she would have liked some of the games to be a bit livelier but she can understand that they couldn't be when some of the contestants used walking sticks.

"It would have been good if some of the events were more physical and required more energy but they did require skill and accuracy. I enjoyed every minute.

"It was good to meet up with people we knew from the other teams. All the teams looked smart in their uniforms. It was very colourful, and the complex in Lower Hutt was very good with plenty of room for all the events," Aroha says.

The end of an era in Russell

By Ed James

The morning of Sunday, April 21st was fine and mild, which made a very pleasant setting for a sad event, the official closure of the Russell Methodist Church.

A service to celebrate the centenary of the church had been planned for that date some time ago. But after several people moved away and others passed by last year regular numbers in the congregation had dwindled to only two. Services ceased but the church re-opened for a combined centennial celebration and final closing service.

The Russell Church operated under the auspices of the Bay of Islands Uniting Parish. Lay preachers came over from Paihia to conduct our service at 11 a.m., after they had finished their own earlier service. They were very dedicated people and very much appreciated.

A lot of planning and work had gone into the closing service and it bore very good fruit. By 10.30 a.m. many people had arrived. Some were ex-ministers and other people who had moved away but had connections to the church from long ago.

The service was led by chairperson Heather McNeill, and we were pleased to have Methodist Church of NZ president Rev Rex Nathan with us to



Friends of Russell Methodist Church old and new gathered in April to mark its centenary and its closure.

deliver the sermon. Church members from both sides of the Bay took part in the service with Bible readings, observations and anecdotes.

Our powerful old American organ sounded like new in the capable control of Margaret Lange, whose family were past residents of Russell. Hymn singing throughout the service was enthusiastic and the final hymn, 'Guide Me, Oh, Thou Great Jehovah', was a rousing send-off.

Everyone then moved outside and the front door was symbolically locked for the final time, with the original key

that opened it 100 years ago.

All in all, it was quite a moving and emotional service. My wife Shirley and I will miss the fellowship.

I personally, do not recall ever seeing white doves in Russell but after the service, one was perched on a power line outside. It dived down, narrowly missing the head of Parish Council secretary Dave Mullan. While I hesitate to attach any spiritual significance to the event, it was a rather odd coincidence.

Reverend Hickman and the peace cross

M E T H O D I S T A R C H I V E S

By Jo Smith, Methodist Church of NZ archivist

Tucked carefully into an old used envelope, is a small white cardboard cross. Five diamond shaped petals, larger than the cross, were once fastened to it and lie loose in the envelope with it.

Carefully stamped on each petal are the letters P E A C E. Also inside the envelope is a piece of newspaper torn from a pad of paper, scrawled with 13 lines of notes for a sermon telling the story of Christ's birth.

Rev Don Hickman used this peace symbol to accompany a sermon he gave, possibly some time in the late 1940s or 1950s.

He used the letters stamped on the diamond shapes, as a starting point to talk about poverty, envy, affliction, cruel mockery and execution as all things Christ



Rev Don Hickman



Does anyone know the story of Rev Hickman's peace cross?

suffered. He finished by explaining that these letters spell 'peace'.

Recently some of Rev Hickman's sermon notes and a collection of newspaper cuttings have been donated to the Methodist Archives. We came across the peace

cross when cataloguing this collection.

Rev Hickman was born at Tinwald, Canterbury in 1896, and died in Ashburton in 1974. He was a carpenter and joiner by trade, and when World War I broke out, he

joined the New Zealand Expeditionary Force for two and a half years.

In 1921 he became a local preacher, then a home missionary, and eventually, after three years of probation, was ordained in 1936. He married Nellie Laskey in 1924 and they had five children.

The collection of newspaper cuttings is mostly from the 1930s and 1940s and relate to World War II and the royal family. There are some poems and pamphlets, marked with words and lines he may have used in his sermons.

One of the poems he kept was written by Edgar Guest and ends with the lines:

"Though an able speaker charms me with his eloquence, I say,

I'd rather see a sermon than to

hear one, any day."

The peace cross may have been his way of showing his sermon, as well as speaking it.

There are many symbols of peace, such as the dove and olive branch, the white poppy and the Holtom peace symbol, which was originally designed for the British nuclear disarmament movement in 1958.

If anyone could shed some light on Rev Hickman's peace cross, or the occasion when he used it, so we can add this information to our catalogue record, the Methodist Church of New Zealand Archives would be appreciative. Please contact archivist Jo Smith: archives@methodist.org.nz or PO Box 931, Christchurch.

NA NONA TAGI NA TURAGA *Joni 11: 35*

Rev Dr IS Tuwere

Na Tagi e dau nanumi ka vakasamataki me ivakaraitaki ni malumalumu. E sega ni vakatakilakila ni kaukauwa se qaqa. Vei keda, e dau vakaibalebaletaki vakavuqa vei ira na marama. O ira ga na marama era dau tagi. Ni dau vakayacori na so-mate, o ira na noda marama era na lako me ra la'i tagi. E sega ni da dau lako na turaga. Ka sa vaka me raici na Tagi me nodra ivakarau na marama. O ira eda dau okati mera malumalumu. Ena so na yasana era beci talega.

Meda raica vakavoleka mada yani na tagi ka koto oqo ena Same 130: 1-2, ka mai soqoni vata kece ena noda tagi na Turaga ena Kospeli i Joni. Na Tagi sa dua na nona sala na Kalou vei keda na tamata. Ka sa nakita talega na Kalou me sala ni veivakacegui vei keda. Na noda tadu ki vuravura na tamata ena siga eda sucu mai kina e vakavuqa meda tekivu ena tagi - tagi ni marau. Ka cava talega na noda ilakolako eke e

vuravura ena Tagi, ni ra tagicaki keda na wekada ni da toki yani. Au sa sureti keda meda raica na tagi me dua na ka vinaka. Me dua na ka kaukauwa. Me katuba ka sereki yani kina eso na iyau talei me yadravi ka maroroi kina na noda bula na tamata.

E levu na veika bibi ka tara na noda bula e sereki ka vakamacalataki ena Tagi. Ni sa lako yaco koso na Vosa, na vosa ena kena bibi kei na kena maqosa taucoko. Sa laki dreve mai na Vosa me taura ka vakamacalataki na veika e coka na utoda ka tara na noda bula, sa qai curu mai na Tagi me vakacavara na ivakamacala.

Na tagi sa sala ni noda vakaraitaka na noda rarawa, na noda luluvu, na noda yaluma, na noda gadreva se vinakata edua na ka. Na gone lailai leca-vosa ena vosa vei keda ena nona tagi. Na marama e



Rev Dr IS Tuwere

tukutuku vei keda ni sa takali edua na wekana ena domo ni nona tagi. Na cauravou se goneyalewa e tukuna na nona rarawa ni sega ni rawata edua na ka ena sala ni tagi. E vakakina na reki kei na marau. Ni sa vuabale, sa laki tosova yani ki na tagi.

Sa kena ibalebale ni sa dua na iwase levu ni noda bula e vakatawana koto na Tagi. Na vosa oqo na Tagi, e cavuti vaka 600 vakacaca ena i Vola Tabu taucoko. E vosa veiwekani vata kei na vica tale. Edua vei ira na vosa oqori na Lele. E koto ena i Vola Tabu Makawa edua na Lele vakaciriloloma, na Lele i Jeremaia ka lelevaka kina na koro tabu ko Jerusalem ena gauna ni nodra kau vakabobula na Jiu ki Papiloni :

“Isa, na kena tiko duadua na koro, ka oso ena tamata! Na kena yaco me tautauvata kei na yada!

Ko koya ka levu cake vei ira na veimatani, ka marama ena veivanua, sa qai yaco me koro qali.”

(Lele i Jeremaia 1:1f)

Sa qai mai soqoni vata kece na tagi, na lele, kei na yaluma kecega ena i Vola Tabu, kei na veitaba gauna sa oti, edaidai, ena tagi oqo nei Jisu. Ka ni tagi oqo ni Turaga e sega ni tagi walega. Sa mai soqoni vata na tagi, na lele, na yaluma ni tamata kecega e vuravura kei na veika bula kecega me nona:

“Sa beci koya ka biuta ko ira na tamata. Sa tamata e daurawana na lomana, ka sa dau kila ka rarawa.

Sa colata ko Koya na noda rarawa ka sa colata na rarawa ni lomada.... Sa vakamavoataki ko koya ena vuku ni noda talaidredre ka sa qai ena vuku ni noda caka cala. Sa tau vua na cudruvi, sa vuni noda veivinakati tale, ia ena we ni kena kuita eda sa vakabulai kina.” (Aisea 53:3ff).

Meda sereka na noda vakabauta na Kalou kei na noda muria na

Luvuna ko Jisu Karisito ena Tagi. Me tara ka coka na noda bula na veika eda raica ni yaco tiko ena noda vanua mai Viti edaidai. Na veika e tara na noda bula vakavuvale. Na tubu cake tikoga ni vakarau kaukauwa. Na basu lawa. Na kena yali na vakarokoro vei ira e lewe levu na luveda. Kena sega beka ni matata na vanua eda sa lako tiko kina. Na noda bera.

Me kakua nida vakabauta tikoga na Kalou, vakabauta tiko na Kalou. Me vesu vata tiko na vakabauta tiko na Kalou kei na "Muri Jisu Karisito na Luvuna". Muria na nona sala. Cakacakataka na ka e tukuna. Talairawarawa ki na nona vosa. Na veika 'qori era volai vinaka tu ena i Vola Tabu Vou. Na lotu se vakabauta ka tikoga kina na vakabauta na Kalou ka yali na muri Jisu, e sega ni lotu dina. Na noda Lotu kei na veikilai kei na noda Kalou me taura ruarua ni da sa mai tu oqo e Niusiladi. Ia me sereki na ka ruarua oqori ena sala ni nona Tagi ko Jisu na noda Turaga.

Tavo na Wasewase vou Ko Viti Kei Rotuma e Niu Siladi (Oqo nai kuri ni italanoa ka volai koto ena “Touchstone” ni vula o Me)

Vakarauwai 16 ni Maji – Na Lotu ni kena tavo na Wasewase Ko Viti kei Rotuma e Niu Siladi

E na nodra ivaqa vakayalo na Peresitidi ni Lotu Wesele e Niu Siladi, era tautauvata na Lotu kina ligadra na lewe i Viti kei Rotuma era sa tiko e Niu Siladi, ena gadreva kina na vosota vakadede kei na cakacaka vata. E dua na mala ni vosa ka qai cavuta na Peresitidi ka vakoto oqo “Wasewase, you can now enjoy yourself”. Oqo e dua na bolebole vei keda na lewe ni Wasewase vou me da sa maqusa yani ena kena sotavi na vei itavi kei na veituvatuva e so ka vauci keda tu kina Lotu Wesele e Niu Siladi raraba.

E kuruseti na loma ni valenilotu na sere rogolevu na” *Selo – Tadu mai na Waqa ni Kalou*” ni oti na nodra vosa bubuluni na lewe ni Wasewase, ka tavo na Wasewase vou. E laveti na yalo ni da rogoca na matasere ni Wasewase ni ra vakacaucautaka na Kalou ena i lakolako vou oqo.

E muria yani na nodra vakatikori nai matai ni kena i Talatala Qase, o Nai Talatala Peni Tikoinaka, ka a taura tu mai nai tutu oqori ena loma ni lima na yabaki. Me vaka na kenai vakarau, a soli talega vua na Talatala Qase vou e vica na ka ni loloma mai na Wasewase ka ratou vakaitavi kina o Nai Talatala Malakai Curulala (Roadmap), Radini Talatala Naivolaisiga (Nai Volatabu) kei Nai Talatala Qaselevu Vakacegu- Talatala Tuwere (Na Tabua).

E vakanomodi na loma ni valenilotu ena gauna ni veisolisoli oqo, ka cavuti kina na vosa ni veitautauvata ka vakadeitaki na veiqaravi sa tu e matadra nai Talatala Qase ni Wasewase. Ni cava na veivakatikori vua nai Talatala Qase vou, e mai tavo talega kina nai Soqosoqo vou ni Veitokani ni Marama ni Wasewase, ka mai

vakatikori talega kina nai matai ni kena Peresitidi o Radini Talatala Unaisi Tikoinaka, ka ra solia na nodrai loloma o Mrs Susau Strickland (Nai Volatabu). E qarava na veivakatikori oqori o koya na Peresitidi ni Soqosoqo ni Veitokani Ni Marama e Niu Siladi o Marie Smith. Ni oti na veika kece oqo, eratou sa qai vakatabui nai vakalesilesi vou ni Wasewase kei na Veitokani ni Marama, ka sai iratou oqo:

Nai vakalesilesi ni Wasewase - Talatala Peni Tikoinaka (Talatala Qase), Kula Bower (Vunivola), Mamatuki Itautoka (Dauniyau), Narieta Raleqe (Liuliu ni Mataveitokani), George Bower (Vukevuke ni liuliu ni Mataveitokani).

Soqosoqo ni Veitokani ni Marama - Radini Talatala Unaisi Tikoinaka (Peresitidi) Anaseini Osborne (Vunivola) kei Sofia Nurminen (Dauniyau).

Ni mai cava na Lotu bibi oqo, eda raica na nodra marau na lewe ni Wasewase ena vuku ni i tutu e sa yacova oqo na Wasewase. E laki vakacavari tiko na marau oqori ena Wesley Hall, ka laki vakayacori talega kina edua veiqararavi vakavanua cecere sara vei rau na Peresitidi ni Lotu Wesele e Niu Siladi kei na nonai Vukevuke, ka ra tubera talega kina na Qase Levu mai Viti e dua na kamunaga ni vakavinavina kei na veitautauvata ni sema ni veiwekani ni koniveredi e rua.

Ni oti na veiqararavi vakavanua, e sa vakarautaki tu e dua na magiti vakaitamera ka ra osota yani na Wesley hall ruarua ko ira era gole yani mera laki vakadinadinataka ka marautaka vata Wasewase vou. E ra veivakamarautaki ka ra veisevuti na lewe ni Wasewase me vaka na kenai vakarau. E ratou dolava na Tabacakacaka o Waikato/Waiariki ena dua na meke bula sara ka ra tokara

tu na kenai sulu me vaka era kila kina na wekada mai na tuicake. E ratou qai tinia tiko yani na veivakamarautaki na mata meke ni Wellington Wesley Youth.

Sigatabu 17 ni Maji, 2013 – Lotu ni Veitalatala

Mai qaravi ena mataka ni Sigatabu e dua na lotu ni vakavinavina kei na veitalatala, ka ratou veiqaravi kina ko iratou nai talatala kece ni Wasewase ka vaka kina nai Talatala Malakai Curulala kei na Talatala Qase levu mai Viti. Era a soli vunau kina o Nai Talatala Qase levu ka ra tautauvata tale na kena maroroi na Lotu ena loma ni Wasewase ka maroroi na noda sema kina Lotu Wesele e Niu Siladi – ia me sa kavetani ni Wasewase vou oqo sai koya na Kalou vakatakikoya. E qaravi talega ena lotu oqo na vakayakavi ni turaga kei na nodratou vakatabui nai vakalesilesi ni vei tabacakacaka. Ni suka na Lotu, a laki vakayacori na kanavata ni veitalatala kei na veitalatala vakavanua ka tautauvata talega kina nai lakolako lesu kina veitabacakacaka ena vei yasai Niu Siladi.

Ni da raica lesuva na soqo bibi oqo, eda vakila ga na nona veivakamarautaki na Kalou. Na vakavinavina vei ira sa liu ka sa tu na mawe ni ligadra ena Wasewase ka sat u na vakanuinui ni da na tomana yani o keda eda donuia na gauna vinaka oqo. Na vakavinavina vua na Kalou levu ena vuku ni veika kece sa vakavotukana me baleta na Wasewase kei na vakavinavina kina Lotu Wesele e Niu Siladi kei na Lotu Wesele e Viti, Wasewase Ko Viti Kei Rotuma e Niu Siladi kei nai vakavoso mai Wellington ena vuku ni veiqaravi levu.

Kalougata tu na Wasewase Ko Viti Kei Rotuma ka cagi donu tu nai lakolako!





TOMANATUGA FA'AMATAUPU SILIILI O LE FOA'I

Faavaeina nei mafaufauga i le pepa sa saunia e fa mo le Sinoti a Faifeau na faia i Wesley Wellington 2012



Rev. Iakopo Faafuata

MUAGAGANA FA'ASAMOA:

O le tagata ma lona TUPU'AGA, o le tagata fo'i ma lona FA'ASINOMAGA.

O le 'au'au o lagona o lenei tomanatuga. *"Ia malamalama ma fa'atua e le tagata lona TUPU'AGA ma lona FA'ASINOMAGA, e fafau ai lona ola foa'i."*

Ioane 17:11, 21, 22, 23 "... Le Tamā pa'ia e, 'ia e tasi iā i lātou i lou suafa o ē na e foa'i mai ia te a'u, ina ia TASI i lātou, fa'apei o i tā'ua.... ina ia TASI i lātou uma, fa'apei o oe le Tamā o i totonu iā te a'u, o a'u fo'i o i totonu iā te oe, ina ia TASI i lātou o i tā'ua; O le manuia fo'i ua e foa'i mai ia te a'u, ua ou foa'ina atu iā te i lātou, ina ia TASI i lātou fa'apei o i tā'ua ua TASI. O a'u o i totonu iā te i lātou, o oe fo'i o i totonu iā te a'u, ina ia fa'a'atoaoina i lātou ia TASI."

O le tatalo a Iesu i lona Tamā ina ia tasi i tātou o ona so'o i le lalolagi. **O le fesili:** O iai ni mea e lē o tasi ai i tātou o so'o o Iesu o 'au'auna i le Atua e ala i le Sinoti Samoa Ekalesia Metotisi Niu Sila?

Ou te talitonu, tātou te **lē o tasi i 'auala o lo'o fa'atinoina ai le FOA'I** i totonu o 'aulotu a le Sinoti.

Māfua i se a? Oute lagona, e māfua ona o le 'ese'ese o ē tātou lagona i 'auala ma matā'upu silisili o le foa'i.

O le ā launa e fai pe afai ua mana'omia e le aulotu se tupe mo le atina'eina o le Galuega?

Fai sāliligā tupe, peita'i ua tele fo'i isi vaega o lo'o fa'atinoina ai le tautua tuāvae a le ekalesia.

O le foa'i, e pei fo'i o isi galuega fa'aleoleo-māmoē, e ui ina lē faigofie, peita'i, e mamana ma mālosi i le mamana o le māfaufau o le tagata,

- e fafau ai le va'ai a le tagata iā te ia lava,
- o lana va'ai i le ekalesia,
- o lana va'ai i lona lalolagi/si'osi'omaga o la ai,
- 'ae maise lana va'ai i le Atua.

Afai o le fa'amamafa o le foa'i o lo'o ta'oto i le mana'o i tupe, e māfua ai ona fai faigā-aulotu, e lē pine ae totaga a'e i lagona o tagata se manatu, o le lotu ua o se fa'alapotopotoga e lē muta ona mana'o; o se fa'alapotopotoga mana'o lasi.

Afai e fa'aosofia le foa'i a tagata lolotu i se lagona sesē, po o se matā'upu silisili sesē, e o'o ina lātou a'oa'oina, o le Atua o se Atua mana'o lasi, e lē mafai

ona lātou fa'amalieina lona finagalo i sa lātou foa'i.

E lē tatau ona tutupu ni lagona leaga o tagata i le Atua. E tatau ona a'oa'oina tagata ia lātou iloa ma malamalama lelei, o le Atua o le PUNA o MEALELEI 'uma ua lātou maua, tainane o le PUNA o le ALOFA lē FA'ATUA'OIA, fa'apea le SOIFUA ma le OLA, MALSOI ma le MANUIA ua lātou 'oa'oa ai nei i falesu ma sa'a ai i ma'a o malie.

O le foa'i, e tatau ona a'afia i le galuega lautele fa'aleoleo māmoē a le Ekalesia.

E tāua tele lo tatou fesili fa'apea:

- O le ā se mea o tātou taumafai e 'ausia i le va'ai lautele i lā tātou galuega?
- O ā ni foliga o le Atua e tatau i tagata o le Sinoti, ona lātou fa'atūaina i o lātou mafaufau?
- O ā ni mea e tatau i tagata ona lātou iloa e uiga iā i lātou fa'apea lo lātou va-tapuia/vāfealoa'i ma le Atua?
- O le ā le itū'āiga va'ai e tatau i tagata ona va'ai ai i lō lātou lalolagi ma fua iai lo lātou ola?

O nei fesili 'uma, afai e fa'apu'upu'u, ona fa'apea lea: **O fea o tātou taumafai e ta'ita'i iai le Sinoti/Matagaluega i le fa'aleagaga? TU'UTU'U i le LOLOTO pe fa'aōpēpea ai pea i le taitafe?**

O le upu moni, o i tātou lava, e mamana le viona a le Sinoti i loto ma agaga o tātou tagata.

VISIONA A LE SINOTI:

Ia 'avea le Sinoti Samoa o se 'ĀIGA:

- E soifua ma ola i le ALFOA FA'AFUINA o le Atua e pei ona fa'aalia iā Iesu Keriso
- E tutupu i le fa'atuatua
- E loloto le ola fa'aleagaga
- E fefa'asoa'i i le alofa o le Atua
- E filifiligā e fa'asoa atu le alofa lavea'i o le Talalelei a Iesu Keriso.

O le ā se galuega fa'aleoleo māmoē a le Sinoti, e faia mo le ola tapua'i o ona tagata, ina ia loloto lo lātou iloa o lo lātou Tupu'aga ma lō lātou Fa'asinomaga?

E lelei pe 'ā va'ai muamua i se mea o tātou taumafai e 'ausia fa'atasi, o ni ta'ita'i fa'aleoleo māmoē ma fa'aleagaga o le Sinoti Samoa, ona fafau ai lea o le foa'i, e lē gata o se vāega o le ata lautele o la tātou misiona, 'ae o se vāega fo'i o lō tātou ola tapua'i, fa'apea tiute ma faiva, o vae fo'i ma lima o lo tātou ola tautua tuāvae mo le Atua ma tagata.

Ona lē 'avea lea o le foa'i o se galuega tūto'atasi e 'ese mai i o tātou tiute, ae o se vāega o tiute lautele a i tātou o ta'ita'i fa'aleagaga fa'apea fo'i tagata o le Sinoti.

Oute manatu o le 'ā fesoasoani lenā e mamana le viona i totonu o 'aulotu ma mafai ai e tagata ona va'ai iā i lātou ma ā lātou ālagā'oa i se 'auala fou, le auala faale-Talalelei.

Ua le 'o pō se lilo i le silafia ma lo tātou iloa, e lē tasi se 'auala e fai ai le foa'i tainane o le vao filifili o matā'upu silisili o lalagoina ia 'auala.

Faata'ita'iga o le Foa'i i le sefulua'i, o le stewardship, loto malie/fiafia, lafolafoga, saogātupe, maila sa'oloto etc. O le fa'afitauli o nei matā'upu silisili, 'ona ua 'avea le foa'i ma 'i'oi mata, fai ma kenese, fai ma 'alefa o nei tomanatuga fa'amata'upu silisili.

O le FOA'I o se TOFA e sa'ili, a'o le

MATAUPU SILISILI e fa'aogāina e fai ma 'ANAVATAU mo lea foa'i.

I le agaga fa'aleoleo māmoē, e sili atu ona lelei pe a māfaufau fa'ale-matā'upu silisili i le galuega fa'aleoleo māmoē 'atoa, ma 'ia talia ai i totonu o lenā galuega fa'aleoleo māmoē, le sini o le foa'i, o se tasi o ālagā'oa e tafe mai totonu o lenā galuega, e fai ma ivitū o le Talalelei.

I lenei tomanatuga fa'alematā'upu silisili i le foa'i, e fa'atūaina ai le TUPU'AGA ma le FA'ASINOMAGA o le TAGATA.

Teuterenome 26:1-15

O lenei leseni, e faigofie lava ona iloa e fa'atatau i le foa'i. O le fa'atonuga i le faiga e tatau ona fai ai le foa'i.

Tatou vaai i le tupu'aga ma le fa'asinomaga o lo'o talanoaina ai le foa'i i lenei leseni:

O le tulaga muamua, o le tagata o faia le FOA'I i ulua'ifua o le lau'ele'ele, ua manino lelei i lona TUPU'AGA o le Atua. O le Atua na fa'asa'olotoina ona tagata mai le pologa, ma lavea'iina i latou ma fa'amanuia i latou i le lau'ele'ele o tafe ai le suāsusu ma le meli.

O lona lua, o lona ILOA LELEI o lona TAGATA. Ua lē 'aua'oa i lona talitonuga, o ia o le tagata ua fa'amanuiaina e le Atua, e lē gata i lona sa'olotaga a'o le lau'ele'ele ua fau ma solo'i ai le tamao'āiga o le Atua, ua galuea'ina e ona lima ma ola fiafia ai.

Tolu, o lona iloa o lona lalolagi ma lona si'osi'omaga o lo'o soifua ma ola ai, ua tumu i meaalofo ma manuia o le Atua.

O le malamalama lelei o lenei Isaraleu i lona tupu'aga, ua mamana ai lana va'ai fa'alemafaufau ma lona ola fa'aleagaga, ua āfua ai ona tafe i totonu o lona loto, ma 'avea ai ma ana āmio māsani, le agaga fa'afetai i le Atua. O le loloto o lona iloa o lona tupu'aga, ua ia lagona ai le tāua o lona tagata, le tāua o le Atua, le tāua o lona fa'asinomaga po o le lalolagi ma le si'osi'omaga o lo'o soifua ma ola ai.

E le gata i lea, a'o āga fa'atapu'iga o lo'o fa'atinoina i totonu o lenei leseni, ua atili fa'aleleia ai ia foliga matagofie.

Mareko 6:30-44

I le leseni lenei, ua iloa ai le malamalama lelei o le 'auso'o i lo lātou fa'asinomaga. E lē gata o lā lātou matāfaioi e ao ona fai, ae fa'apea i le si'osi'omaga o lo'o fa'atinoina ai lā lātou misiona.

O ai na fafagina le 5,000 o tagata? O le 'auso'o.

Ina ua manana'o le 'auso'o e 'auina atu tagata e sālili ni ā lātou mea'ai, ae na fetalai atu iā Iesu, e ē i lātou e ave ni mea'ai ma tagata. Ua tu'ina atu e Iesu lana misiona i ona so'o. O le fa'atonuga e fafaga tagata, o se vāega fa'aopopo a le 'auso'o i le fa'atinoina o le misiona a Iesu.

A'o se fa'amanatu mo i tātou fo'i, o i tātou o so'o ua fa'atonuina e galuea'ina le misiona fa'aaua a Iesu i le lalolagi. Ua fai i tātou ma ta'ita'i i Matāgluega ma 'aulotu, e lē na o mea tātou te maua, a'o mea fo'i tātou ofoina atu. O i tātou o so'o ua fa'atonuina e fafaga tagata i mea lātou te mana'omia; fafaga i taumafa i le tino, mafaufau ae maise lava i le agaga.

O le loloto o lo tātou malamalama iā i tātou lava, tainane o lā tātou e fai i le lalolagi (tupu'aga & fa'asinomaga) e ao ona mamana i le MISIONA a KERISO. Afai e lē mafai e lea (Misiona a Keriso) ona mamana le fa'aogāina o tātou taimi, tāleni ma tupe/tamao'āiga, ona tātou fesili lea, po o le ā le tele o lo tātou iloa fa'ale-mafaufau o mamana e lō tātou FA'ATUATUA FA'AKERISIANO.

O le isi itu e mamana lo tātou iloa fa'aKerisiano, o le tago lea o Iesu i 'areto ma i'a, ma tepa a'e i le lagi ma FA'AFETAI. E leai se mea ofofofia i lenei tulaga, pe 'a na lē iai i le si'osi'omaga o le mativa ma le fia taumamafa. E ui lava ina leai ni taumafa na iā Iesu ma ona so'o, a'o le fa'asinomaga na fa'atinoina ai le misiona i lea taimi, na si'osi'omia e le fia'ai, ae na lagona lava e Iesu le agaga FA'AFETAI, auā ua malamalama lelei Iesu i lona TUPU'AGA o le ATUA lea.

O le agaga o lo o ātagia mai lenei leseni, e tumau lava le fa'amaoni o le Atua e ui lava ina ogemea, mafatia ma tigaina. E tatau lava ona fa'afetaia le Atua, tusa lava po o le ā le itu'āiga tulaga o iai i tātou, ma ia tātou talitonuina le Atua, e alofa mai iā i tātou i taimi faigatā fa'apea.

O le tagata o lo o tafilisaunoa i le manuia o le Atua. Ae o le tele o taimi, latou te lē 'o amana'ia le Atua e āna nei manuia. E lē o lagona le loloto o le agaga fa'afetai i le Atua, i nei manuia ua lātou maua. O lona uiga, o lo o iai le lagona, o manuia na sālili i lo latou mālosi, o fua o galuega a ē latou lima. Ua tāua i lā lātou va'ai tupe ma tamao'āiga ua lātou maua nai lo le Atua na maua mai ai le mālosi.

O lona uiga, e lē 'o loloto lo lātou fa'atūaina o le Atua lō lātou Tupu'aga. E lē 'o loloto fo'i lo lātou fa'atūaina o lō lātou Fa'asinomaga. E lē 'o amana'ia le tamao'āiga o le Atua o lo'o ola manuia ai i le si'osi'omaga o iai. Peita'i faato'ā iloa le maumea ina ua ogemea, Fa'ata'ita'iga o le 'ea a le Atua o lo o tātou mānavaina. Fa'ato'ā iloa le tāua ma le aogā o le 'ea o mānavaina, ina ua tau lē mafai ona mānava. A'o le tele o taimi, e lē āno i le tāua o le 'ea a le Atua o lo o ola manuia ai.

A malamalama le tagata ma fa'atūa lona TUPU'AGA ma lona FA'ASINOMAGA, o le upu moni, e lē ūtuvā ona momoli i le Atua le taulaga fa'afetai, i taimi o le tele o mea, ma taimi o le ogemea. A malamalama foi le tagata ma fa'atūa lona TUPU'AGA ma lona FA'ASINOMAGA, e lē na o taimi e maumea ai e foa'i ai, ae fa'apea fo'i ona fa'aaua lona ola foa'i i taimi e ogemea ai.

O lō tātou malamalama lelei ma lō tātou fa'atūaina o lō tātou TUPU'AGA o le ATUA lea, tainane lō tātou FA'ASINOMAGA/SI'OSI'OMAGA o lo o soifua ma tātou ola ai, e ā le ATUA lea, ona lē teva lea, pe muta le soifua ositaulaga i le ATUA lō tātou TUPU'AGA. O TAULAGA e osi i le LOTO ATOA, AGAGA ATOA, MANATU ATOA, ma le MALOSI ATOA. O le ALAFUA lea ua uma ona fa'ata'oto e KERISO e fa'avae ai lo tatou ola alofa foa'i i le Atua atoa ma tagata.

KO E FAKALOTOFALÉ‘IA

Kaveinga: Ke tau mo‘ui ‘i he to‘onga mo e ‘ulungaanga faka-kalisitiane – Kolose 2: 6-7

‘Oku tau fakafeta‘i kotoa pē ki he ‘Otua Mafimafi ‘i he‘ene tauhi kuo fai ma‘a tautolu, pea pehē ki he fakataulama kuo fai ma‘a e fononga ‘a e Siasi ‘o tau toe tu‘uta mo‘ui ai ‘i he mahina hono ono ‘o e ta‘ú. ‘Oku mahu‘inga kiate kitautolu ke tau tokanga ki he kaveinga ‘o e māhina fo‘ou ni, ke ne fakamaama ‘a e fononga te tau fai ‘i he māhina ni.

‘Oku tokanga ‘a e kaveingā; ka ‘i ai ha me‘a ‘oku mo‘ui pea ‘oku pau ia ke tupu mo mānava mo ngaue. Ka ‘i ai ha me‘a ‘e ‘ikai tupu mo mānava, ko e me‘a mate ia. Ka tō ‘a e tenga‘i ‘akau ki he kelekele ko ‘ene mo‘ui kuo pau ke tupu ko e fu‘u ‘akau pea pau ke mānava. ‘Oku tokanga ‘a Paula he‘ene tohi ki he Siasi ‘o Kolose 2: 6-7. “*Ko e me‘a ‘i ho‘omou ma‘u ‘a Sisu Kalaisi ko e ‘Eiki, pea mou fou ‘iate IA pe; ko e kakai kuo aka ‘iate ia, pea langa hake ‘iate ia, pea ‘oku faka‘a‘au ke kaukaua ‘i he lotu, ‘i hono anga na‘e akonekina ai kimoutolu ‘o mou tupulekina ai, pea ō mo ia ‘a e fa‘a fakafeta‘i*”. Ko e lave‘i ‘eni ‘e Paula ‘a e fakakaukau fo‘ou ke tokanga ki ai ‘a e kāinga lotu ‘o Kolose, ‘a ia ko e mo‘ui ‘ia Kalaisi ‘o ‘ikai ko e mo‘ui fakalao ke haohao. Kia Paula ko e mo‘ui ‘ia Sīsū, ‘oku ‘asi ai ‘a e ngaahi faka‘ilonga ko ‘eni ‘e nima:

1) KUO PAU KE TAU MUIMUI PĒ FOU ‘IA SĪSŪ

Ko e tangata muimui, kuo pau ke ne siofi ‘a e tokotaha ‘oku muimui ai, ke pau ‘a e me‘a ‘oku ‘alu ki ai, pea ‘e ‘alu ai, ‘a e me‘a ‘oku sai‘ia ai, ‘e ako ke sai‘ia ai, ko e me‘a ‘oku fehi‘a ai, kuo pau ke fehi‘a ai. ‘Oku pehē pē ‘a e tangata pe fefine ‘e muimui ‘ia Sīsū. Ko e me‘a ko ē ‘oku fai ‘e Sīsū ko e me‘a ia ‘e fai ‘e he tama muimui. Pea ko ‘eni ‘a e kongā he mo‘ui ‘a Sīsū na‘e tokanga ki ai ‘a Paula ‘i Kolose. Ko e mēmipa kotoa pē ‘i he siasi ke fononga fakataha mo Sīsū. (‘I he ‘OFA, TUI, TAUHI ‘O ENGAHI MA‘UNGA KĒLESI) – Ko e muimui ‘ia Sīsū ‘oku ‘ikai fai ‘i he ‘aho ni pea mālōlō ‘a pongipongi. Kuo pau ke fai ‘i he ‘aho kotoa pē. Mo‘oni ‘a e himi 508:6

*Ka ‘alu atu hoku ‘Eiki ki ha me‘a,
Hake he mo‘unga na, pe hifo ha tele‘a;
Te te muimui, ‘o ‘ikai teu fehu‘ia,
Te ne taki tonu ki he monu‘ia;
Muimui! Te te muimui
Faingofua, faingata‘a, te te ‘ahi‘ahi.
Hala tau he mate pe mo‘ui
Ka ‘i ai ‘a Sisu te te ‘alu ai.*

Ko e ma‘u ‘o Sīsū, pea ko e natula pē ia ‘o e muimui, pē ko e mate pe mo‘ui ka ‘i ai ‘a Sīsū ko e me‘a te tau muimui kotoa ai.

2) KUO PAU KE TAU AKA ‘IA SĪSŪ

Ko e mo‘ui ‘a e fu‘u ‘akau kuo pau ke ‘i ai hono aka, pea ko e fatongia leva ‘o e akā ko ‘ene pukepuke ‘a e fu‘u ‘akau ke tu‘uma‘u,

pea ko hono ua leva ko ‘ene ‘omi ‘a e me‘akai ‘a e fu‘u ‘akau. ‘Oku tala ‘a e mo‘ui lelei ha fu‘u ‘akau mei he‘ene ma‘u ha aka lelei. Saame 1: 3 *Te ne hange ia ha ‘akau kuo tō ki he ngaahi manga‘i vai, ‘a ia ‘oku ne fua ‘i hono to‘ukai, ko hono lau foki ‘oku ‘ikai mae, pea neongo pe ko e hā ‘oku ne fai ‘oku ne monui‘ia pē.* Ko e aka ‘a e mo‘ui ‘ia Kalaisi Sīsū, ‘oku mo‘ui lelei ‘a e toko taha ko ia. Ka talanoa ‘oku talanoa he founa ‘a Sīsū, ka feohi ‘oku manako ke feohi he founa ‘a Sīsū. ‘Oku pole‘i kitautolu ke aka ‘etau mo‘ui ‘ia Sīsū, kae toka ‘a e melino mo e nonga ‘i he Siasi mo e fāmili.

3) KUO PAU KE TAU LANGA ‘IA SĪSŪ

Ko e fatongia langā, ko e me‘a mahu‘inga taha ke pau ‘a e makatu‘unga. Ka tonu ‘a e makatu‘unga ‘e hoko ‘a e fale ‘o kaukaua mo mālohi pea ka vaivai ‘a e makatu‘unga ‘e hoko ‘a e fale ko e fale vaivai. Ko e talanoa fakatātā ia ‘a Sīsū ki he tangata na‘e langa fale ‘i he funga maka, pea tō mai ‘a e matangi mo e peau, pea ‘ikai ke ngaue ‘a e fale: pea mo e tangata na‘e langa fale ‘i he ‘one‘one, pea tō mai ‘a e matangi mo e peau ‘o haveki ‘a e fale. Kia Paula, na‘a ne tokanga ki he langa ‘o e mo‘ui ke ‘oua ‘e langa ha makatu‘unga kehe, he ‘e kaungā vaivai, kā ‘oka langa ‘ia Sīsū, pea ‘e hoko ‘a e mo‘ui ko ia ‘o kaukaua pea mālohi, pea pehē ki he siasi, ‘e mālohi. Ko e māhina ko ‘eni ‘oku lahi hono ngaahi pole, ki he kau malangā, ke toe fakaake ‘a e malanga‘i ‘o e folofola ke mo‘ui mo mālohi, ko e pau ke fai kotoa ‘etau langa ‘ia Sīsū. Ki he ngaahi fāmili, ‘oku fiema‘u ke mālohi fakalaumālie ‘a e tamai mo e fa‘é, pea pehē ki he fānau, ke toe fakaava ‘a e lotu fāmili ‘i ‘api pea lau mo e folofola ke fānongo ‘a e fānau ki ai, pea tau ako ke mo‘ui fakafolofola. ‘Oku mou ‘ilo kāinga, ko e tāpuaki pea ‘asi ‘a e mo‘ui fo‘ou ‘i ‘api, he fe‘ofa‘ofa ni ‘a e tamai mo e fa‘é, pea pehē ki he fānau tenau lata ‘i ‘api. Ko e mo‘ui ‘ia Kalaisi, te tau ma‘u ha fāmili fiefia.

4) ‘OKU FAKA‘A‘AU KE

KAUAKUA ‘I HE LOTU

Ko e mo‘ui ‘ia Kalaisi, ko hono faka‘ilongā, ko e ‘alu pē ‘a e ‘ahō mo e faka‘a‘au ke mālohi ‘a hono fai ‘a e lotu. Ko e talanoa ‘a e tupu ‘a e ‘uluaki Siasi ko e lotu na‘e tokoni ki he mafola vave ‘a e lotu, ‘o ‘ikai ‘i Selusalema pē, kā ki Siutea mo e tapa kotoa ‘o Palesitane, pea kāpu ai mo māmani. Ko e talanoa, na‘a nau fa‘a fakataha ‘o lotu pea mo vahevahe ‘a e folofola. Fakafiefia he fa‘a vahevahe mo e kaungā faifekau ‘oku fai ‘a e lotu hūfia ‘i honau Fai‘anga Lotu pea ‘oku nau fakatokanga‘i ‘a e ngaahi mo‘ui kuo liukava ‘e he lotu ‘o tuku ‘a e fakafepaki kae ako ke talangofua. ‘Oku te poupuu atu ke ‘oua na‘a tuku ‘a e ngaahi ma‘u‘anga ivi ‘o e Siasi, ko e lotu, pea pehē ki he hono fai ‘a e lotu ‘aukai ‘o fai fakataha hono vete ki he ngaahi ‘api Siasi. Manatu‘i ‘a e tali ‘a Sīsū ki he kau ako he ‘ikai kenau lava ‘o fakamo‘ui ‘a e foha ‘o e tangata

na‘e puke he fa‘ahi kehē, pea ko e tali ‘a Sīsū, *ko e fa‘ahinga me‘a ni ‘oku lava pē ‘e he lotu mo e ‘aukai.* ‘Oku te fakataunge ke tau tokanga ki he lotu ke tupu pea kaukaua. Himi 629 1&5;

Lotu kainga ‘oua ‘e fiu,

Ko e ‘Eiki ‘e tali hu.

‘Oku ofi ‘a ‘Atonai,

Ho‘omou kole ke fakaai;

Lotu kāinga ‘o ta‘etuku,

Tui ai pe ki he ‘Otua.

Pauke mole he me‘a kotoa

Kae tu‘u ma‘u pe ‘a e folofola.

5) TE TAU FAKAFETA‘I

MA‘U PE KI HE ‘OTUA

Ko e fakafeta‘i ko e ngaahi kātonga maheni ia ‘a e kau ‘Isileli, ko e faka‘ilonga‘i hā ngāue kuo lava, hangē ko e katoanga ‘o e Pāsova, ko hono huufi ‘o e Temipale, ko e ikuna ‘i ha tau. Ko e ngaahi me‘a ni na‘e fai pē ia ko e fakamālō kia Sihova he ngāue kuo lava pea nau ikuna‘i.

Kia Paula, ‘i he tohi ko ‘eni, ko ‘ene sio ia ki he kakai pē siasi ‘oku mo‘ui ‘ia Sīsū, ‘oku nau muimui ‘ia Sīsū; ‘oku nau aka ‘ia Sisu; ‘oku nau faka‘a‘au ke kaukaua ‘i he lotu; ‘oku nau fai fakafeta‘i ma‘u ai pe ki he ‘Otua. Ko hono ‘uhinga ia ‘oku tau fa‘a ofo ai pongipongi ‘o fai ‘etau lotu fakafeta‘i he tauhi ‘a e ‘Otua ma‘atautolu ‘o tau lava‘i ‘a e pō kuo tolona. Ko e fai ‘o e fakafeta‘i ko e hounga‘ia ‘i ha ‘ofa kuo fai mai. ‘Oku tau fiefia he ‘etau ‘ausia ‘a e vaeua ‘anga ‘o e ta‘u ni ko e ‘ofa ‘a e ‘Otua, ‘oku tau fakafeta‘i he tauhi kuo fai mei langi. Ko hotau polé- Tau mo‘ui ‘ia Kalaisi pea ‘oua ‘e toe foki ka tau tupu ai pea tau langa ‘iate IA.

Kau fai atu ‘a e vahevahe ‘a e fa‘e fita ko ‘eni ko Veisia Veia, ko e hoa ‘o e faifekau ko Siale Napa‘a na‘ana ngāue fakamisinale ki Papua Niukini he ta‘u 1914-1916. Na‘e talanoa ‘a Veisia Veia ki he teu ‘alu ‘a Siale ‘i he‘ene anga maheni pea ‘i he pō kimu‘a pea ne ‘alu, hili ‘enau lotu fāmili, na‘e lea ange ‘a Veisia ki hono hoa, *ko e ‘amanaki e ke ke ‘alu ‘apongipongi ‘o fai ‘a ho‘o ‘a‘ahi kihe kolo mama‘o, pea toki hili ha ngaahi ‘aho lahi pea ke toki foki mai; kuo ‘osi e me‘akai, pea ‘oku ‘ikai ha me‘akai ki he ‘apongipongi, ko fē ha‘amau me‘akai lolotonga ho‘o mama‘o?* Na‘e pehē ange ‘a e faifekau “*‘Oku tau ‘i heni ko e Kosipeli ‘o Sīsū Kalaisi pea ‘e tauhi kitautolu ‘e he Kōsipeli*”. Na‘e pehē ‘e Veisia, hili pē ‘enau lotu kae ‘alu ‘a Siale he pongipongi hokó, ne muimui ange ‘a e kau tangata Papua mo e me‘akai, ko e tangai laise, suka, mahoa‘a, pulu, mā mo e me‘a kehekehe ko honau tauhi.

Kainga ko e anga e ‘o e mo‘ui ‘ia Sīsū, ko e falala kakato ki hoto ‘Eiki, mo‘oni Saame 23:1 Ko hoku tauhi ‘a Sihova ‘e ‘ikai teu masiva.

‘Oku ou ‘ofa atu mo e lotu mei he Vāhenga Gisborne. **Faifekau Simote Taunga.**

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

Vahefonua Tonga Family Week, Such Joy! Uike Fāmilī 'a e Vahefonua Tonga, Fakafeta'i ki he 'Eiki!

vKuo lava lelei 'a e ngaahi polokalama 'o e Uike Fāmilī 'a e Vahefonua Tonga 'O Aotearoa, 'o fakatatau pē ki he fokotu'utu' 'a e Tohi Polokalama Falengameesi. Fakafeta'i pea toe fakafeta'i, ki he 'Eiki ki he 'ene tufa talēniti ta'e filifili mānako, pea nekeneka ai 'a Hou'eiki, Faifekau Sea 'o e Vahefonua, kau Faifekau, kau Sētua'ā mo e kau Taki Lotū, ha'a tauhi fonua, pea ta kaungā hākailangitau ai mo kitaua 'a e me'avale mo e kainanga 'o e fonua, 'ete ongo'i hangē ha'ate kailū-fā-he-tu'unga-ū, 'i he'ete 'inasi he uike Kelesi'ia pehē fau ka na'e ta'e 'amanekina. Ko e tumutumu 'o e ngaahi me'a fakafiefiā, ko e hāsino mai 'a e mohu talēniti 'a e ngaahi Siasi 'i he ngaahi mala'e kehekehe 'o e fa'u hivā (*lea mo e silapa musika*), punakē mo e faka-haka faivā, tau'olungā mo e momosi haka mā'ulu'ulu, kae 'amu atu 'a e ngaahi le'o maisoa mo e minoa 'o e ngaahi hivā 'anitema mo e usu.

'Oku 'i ai 'a e tu'amelie lelei ki he Vahefonua Tonga ki he kaha'u. Pea ka 'oka 'i ai pē ha tāla'a mo e hoha'a, ko e pehē 'e he fine'eiki mei Vava'u, 'oku hangehangē 'oku holoitonga pē hotau ngaahi 'api Siasi he ngaahi taimi faiva mo e katoanga he Uike Fāmilī, kae pasangasanga he toenga 'o e ta'u.

'I he'eku ngaahi faka'eke'eke, na'e mahino na'e 'i ai 'a e ngaahi founga kehekehe 'a e ngaahi Siasi 'i 'Aokalani mo Manukau, pea mahino na'e pehē pē ki he ngaahi Siasi 'i 'Utā, tu'a 'Aokalani.

Na'e ma'u 'e Siopau 'a e tala mei he sēkelitali 'o e Siasi Vaine Mo'onia, Tau'atāina Tupou, na'e vahevahe honau siasi 'o kinautolu ki he kulupu 'e tolu (*ki'i talangata'a ia ki he fiema'u 'a e Falengameesi ka 'oku mahino pē 'a e tūkunga ia honau Siasi, 'oua tetau toe lea ki ai*) pea toki fakahoko ai 'enau sivi hivā 'anitema, hivā usu, hivā himi mo e tau'olunga (*mou sio ange, kuo tuku e mā'ulu'ulu ia kae fai pē 'enau me'a ia 'anautolu*). Ko Moia Mei He 'Eiki, 'Elesilī: ko e fakamatala mei ai mei he Tauhi Pa'anga 'a e Vahefonua (*he 'oku fakakaungatāmaki ai kae 'ikai 'asi ki he Uike Fāmilī*), ne 'asi mai 'a e manavahē ki he Sētuaata Lahi 'o e Vahefonua pea nau muimui ai kinautolu ki he fiema'u 'a e Falengameesi, 'o vahevahe tautau toko ua faka-Kalasi 'Aho, pea nau toki fai ai 'enau ngaahi teuteu mo hono fakahoko 'o 'enau Uike Fāmilī. Kae toki toe sasala mai, mei he fakamatalā, ne 'i ai pē mo e fietonu, he ne nau fakaafe'i 'e kinautolu 'a e Faifekau Sea 'o e Vahefonua ke me'a ange 'o Sea 'i he'enua katoanga 'o e 'aho Tokonaki pea toe 'i ai mo e fu'u tafelolo toho mo e tufa puha lanumata.

Ko e anga ē 'o e ngaahi fakahoko fatongia 'o e Uike Fāmilī pea 'oku 'ikai ha toe fu'u fie faka'eke'eke kehe, ngata pē he ongo siasi ko enā, na'a toe hā mai ha me'a kehe. Ko e toe me'a mālie foki ko e ngaue 'aki 'e he ngaahi siasi 'a e kau faifekau mo honau ngaahi hoā ke nau fai sivi 'i he ngaahi fe'auhi. 'Asi mai ai 'a e lelei 'a e lotu mo e faka'uto'uta 'a e kau Faifekau, he ne mahanga-'uluaki kotoa 'a e ngaahi Kulupu mo e ngaahi Kalasi 'Aho he ngaahi fe'auhi kotoa.

PAASI 'A E LAO FO'OU FAKA'UHINGA 'O E NOFO MALI

Kuo mahino mai eni kuo fakapaasi 'e he Fale Alea 'o e fonua ni 'a e lao fo'ou ke kamata ngaue'aki kamata mei he 'aho 1 'Aokosi 2013: ko e faka'uhinga fo'ou fakalao 'a e "mali" – 'a ia 'e ngofua faka-lao ke mali 'a e tangata mo e tangata pea mali 'a e fefine mo e fefine. Ko ia 'i he faka'osinga 'o e uike kuo 'osi, na'e ma'u mai 'a e tohi faka-tauhi sivi mei he Palesiteni mo e Tokoni Palesiteni 'o e Siasi Metotisi – 'oku fakataumu'a ki he mēmipa kotoa 'o e Siasi. Pea ko e kakano eni 'o e tohi:

1. 'Oku ngofua ke fakahoko 'i he Siasi Metotisi 'o Nu'u Sila ha mali 'a e tangata mo e tangata pea pehē ki he mali 'a e fefine mo e fefine.

2. 'Oku 'atā ki ha faifekau Metotisi ke ne fakahoko 'a e mali ko eni 'o kapau 'oku loto lelei ke ne fai. Pea ka 'ikai ke loto ia ki ai, 'oku 'atā ki he ongo me'a malī ke na kole ha faifekau kehe ke ne fakahoko 'ena mali.

3. 'Oku 'atā ki ha potu Siasi ke fakahoko ai ha mali pehe ni 'i honau falelotu/siasi. Ka 'o kapau leva 'oku 'ikai loto 'a e kau mēmipa 'o e potu Siasi ke fakahoko 'a e mali pehe ni 'i honau falelotu/siasi, pea kuopau leva ke toe kumi 'e he ongo me'a malī ha falelotu/siasi kehe ke fakahoko ai 'ena mali.

'Oku lolotonga fai 'a e ngāue 'a e Vahefonua Tonga mo e kau faifekau 'oku nau ngāue 'i he Vahefonua Tonga ki he me'a ko eni pea ko 'ene maau pē 'e fanongonongo atu mo 'ave ki he Fakataha Vahefonua Siulai 2013. Toki Hoko Atu.

Siopau

Ko e ngaahi 'ata ena mei he Uike Fāmilī kemou me'a ki ai:



Back row : Falesiu Vea (Setuata), Siu Kaufanga (Fai Hiva), Toa 'Aholelei, Laumanu Lutui, Vaikona Finau, Vaikona Finau Jnr, Ana Tekiata Havea, Alisi Schaumkel, Finau Vakalahi, Manatu Tupou, Falahola Fa'au, Temipasi Situ'a. Front row: Malu Vea (Tokoni Setuata), Olivia Finau, Lavinia Taufu, Faifekau Siasosi 'Ofa Moala (Fai Sivi 1), Naule 'o Moala (Fai Sivi 2), 'Aisea Tupou (Ulumotu'a), Pua Vi, Maliana 'Apolosi.



Kulupu Lotolelei (Vaine Mo'onia)



Ko e fakamalohisino ena 'a e Siasi Mo'unga Heamoni he "Go Faka-Kolea". Kole atu kenau fe'auhi hivā usu, fe'auhi Go kinautolu ia.

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