

# TOUCHSTONE

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



Jacinda, Tim and Louisa short oversee the release of little blue penguins rescued from the Rena's oil spill.

## 'Penguin people' step up to protect God's creation

By Hilaire Campbell

*When Tim Short and his family attend a service at the Wesley Methodist Church in Tauranga, they don't usually wear protective clothing. But on January 15th they appeared in gumboots and overalls because, as dedicated wildlife conservationists, they were giving a presentation on their part in the clean-up from the container ship Rena.*

"Getting the facts first hand was a shock," says lay preacher Kathy Hey, who like many others had witnessed only the release of healthy birds from the beach.

Kathy says Tim's speech on behalf of the penguins was a potent reminder that biblical understanding of place isn't just about people but about animals as well.

Despite the tragedy of

the event, she says the congregation of mostly older people enjoyed the lighter moments of an interview between her husband, retired minister Rev Roger Hey, and Tim's daughters, Rebecca, Jacinda, and Louisa. "This is a very special family, and the congregations both here and at St Stephens gave them a round of applause."

The Shorts attend Wesley Church. They live at Mount Tutu Wildlife Sanctuary near Tauranga. While the rest of the family has been involved in the clean-up, Tim's wife Debbie has run the sanctuary single handed.

"Debbie and I met on a tramping trip," Tim says, "so all our interests are deeply rooted in nature. When we heard of the grounding on the 5th of October, we couldn't help being involved."

As a former mountain safety instructor and Search and Rescue volunteer, Tim is prepared for disaster but his first reaction

to the Rena was one of horror. It was compounded by the hundreds of dead birds coated in oil - mainly little blue penguins, petrels, and shearwaters - that he collected that first weekend with Department of Conservation staff. The birds were gathered along the coastline between Maketu and Waihi Beach.

"On each day's walk, we saw few live birds. Only a minority of all the birds we found have died from natural causes."

In late October the situation worsened, and the search extended to Cape Runaway and the Coromandel.

Staff from Massey University and Wellington and Auckland Zoos helped with the wildlife. Before many of their staff left in November, they trained a core group of local wildlife experts, including Tim, to manage ongoing work with the penguins.

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## Synod steps forward while the ground keeps moving

*Planning for the future is not easy when the ground underneath your feet keeps moving, says strategic planning coordinator for the Central South Island Synod Jill Hawkey.*

Jill's task is to work with the Synod to develop a long term strategic plan in light of the recent earthquakes in Canterbury.

The situation for parishes changes from week to week. On February 10th, the Canterbury Earthquake Recovery Authority (CERA) announced that 213 residential orange zone properties are now zoned red, which means that they will be subject to government offers of purchase and the residents will have to move.

Many of these properties surround Wainoni Methodist Church and include the parsonage. The church building itself is being used for services and many community meetings but much of the community around it is disappearing.

Christchurch North Methodist parish has also faced significant challenges in the last few months as an engineer's report indicated that most of the complex was 'earthquake prone'. The congregation had been meeting in the church hall but a generous offer from the local Catholic Church provided them with a new venue for Sunday worship.

A significant aftershock on December 23rd damaged the hall further and the whole complex is now 'red-stickered' and cannot be used. This not only has a major impact for the parish but also for the 50 groups who used the complex on a regular basis.

But there have also been many positive movements in the last few months. Opawa Community Church has been able to leave the Bowling Club that had been their place of worship and are now meeting at the local primary school, which better serves their needs.

Crossways Community Church is now sharing premises with St Albans Uniting with one congregation meeting in the church, the other in the hall and both congregations sharing morning tea together.

"Each church faces its own challenges but we are developing a new strategic direction that is not just for those with broken buildings but for the whole Synod," Jill says.

During November and December all parishes in the Synod participated in one of four Sunday afternoon sessions where they had an opportunity to hear the latest information on building and insurance matters, and then to vision the church 50 years from now.

They were asked what they would like the Church's presence in the city to be? What values should it be known for? What would it be doing?

Jill is now meeting with individual parish councils to discuss their 'profile' and to explore possible options for the future. Special gatherings are also taking place with young people from 11-17 years as well as those in the 18-40 age group.

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POLICE CHAPLAINCY - PAGE 2

# Police chaplaincy - a visible presence within the force



Andrea Williamson



Rev Lynne Wall

By Cory Miller

*Rev Lynne Wall says before she became a police chaplain, it was not a ministry she had ever considered but she did have a growing unease about what society expected of its police and the dangers they faced on a daily basis.*

She wondered who was caring for frontline officers. What support was available to them?

Lynne is one of two Methodist chaplains providing spiritual support to the police force in Auckland. The other is Andrea Williamson.

Despite the many challenges involved in supporting police to deal with trauma and stress, both Lynne and Andrea say at its essence chaplaincy is simply about being a visible presence.

Police see life's difficulties, Lynne says. They see murders, child abuse and road deaths. Chaplains can step in to offer support when this becomes a burden.

"People are not often skilled at dealing with grief. As chaplains and ministers, we can offer them advice around how to deal with the different stages of grief."

Andrea says her personal experiences with the police force have always been positive and she is glad to be able to return the favour. "I'm glad to be their back-up," she says.

It's a challenging task - especially when Lynne and Andrea only work three hours a week. Nevertheless, Lynne says her work

is focussed and she can usually visit two of her four stations each week.

"It is important for the police to know who the chaplains are before an emergency, so when they need support they know who to turn to."

Things were not easy when Lynne first stepped into her role as chaplain in September 2010.

She had been approached for the job, partly because as a Methodist she added to the denominational spread, but also because as a woman she had the ability to relate to the growing numbers of women in the force.

Lynne says when first approached about the job she thought, prayed and talked to others about her decision. Once she decided, she dove right in.

It was tough at first. "I thought it was a waste of time," she says. "They were all too busy. It took a lot of cold calling."

But after several months and two rides out with police on the frontline, she began to feel she was making progress.

"I was struck by the professional way in which young officers coped with the sometimes rude, drunken or drugged offenders," she says. "I was challenged by the rigorous demands and diversity of police work as I clambered over the six foot fence of a gated community where a restriction order had been broken."

However, Lynne says it still took a good year before she felt she had

established rapport with the police in her district. The challenge had been worth it.

"I was happy if I had one good conversation a week," Lynne says, "One where we were not just talking about the weather."

Andrea has only been a police chaplain since December. Her story is taking a similar route to Lynne's.

She acknowledges there will be many hurdles but, as she takes on the police districts of Papakura, Waiuku, Tuakau and Pukekohe, Andrea believes her prior job as a hospice chaplain in Whangarei will keep her in good stead.

"There are things that are in common with hospice chaplaincy," she says. "At its essence chaplaincy is about being there to support people at difficult times in their lives. To be able to stand alongside them as they do their jobs is a privilege."

Lynne says it is important to get alongside people as they are, regardless of religious affiliation.

Humour plays an important role and she says she gives as good as she gets.

It is this ability to be open and accepting that Lynne and Andrea say has enabled them to become a part of the ceremonial life within the force.

Lynne was even asked by a policewoman to preside at her wedding.

"It's one of the privileges of being visible," she says.

## Public Questions provokes passion for communities during Lent

By Rev Betsan Martin  
Public Questions Coordinator

*Jesus told his disciples 'if any of you would come after me you must deny yourself and take up your cross and follow me' (Matt 16:24).*

*The sacrifice acceptable to God is a broken spirit, a contrite heart, O God you will not despise (Psalm 51:17).*

Lent is the anticipation of Easter, and the sacrificial aspect of passion which comes from a generous heart, love and commitment.

The Psalms and the Gospels are guiding stars from different eras and both are concerned with the common life of God's people. Lent prepares us to sacrifice self-

interest in order to strengthen common life through generosity of heart. A mandate of Public Questions is to give life to communities of generous hearts.

Being involved in Public Questions means supporting people to bring their contributions to our communities. It means being stewards in our own communities and being mindful of other communities and their concerns.

Last month the Public Questions Network convening group met and focussed on the passion of love and commitment in Sinoti Samoa and Vahefonua Tonga. Family violence workshops open the door to 'a contrite heart' and a chance to follow the way of love and commitment in families.

This is courageous work that exposes pain for women, men and children. It offers new ways for families to turn away from violence. Pressures of unemployment, low income and poor housing are linked with family violence. How can we help families meet these needs?

Vahafonua Tonga is charting educational pathways for the Tongan community. These start with a growing network of preschools and schools. The Lautotaha Mentoring programme supports educational success and involves families with young people's journey through primary and secondary school.

But Vahafonua Tonga is reaching wider to address issues of housing, employment, food security and health.

The growing concern for people in vulnerable circumstances - abuse, suicide and poverty - increasingly confronts us as examples of pain in some parts of our community that impact on the wellbeing of all.

These burdens weigh heavily on Maori and Pacific people and are signs of national spiritual malady. Remedies must include those with more than enough denying themselves in order to share. This may happen in church communities; it includes the way

spending is prioritized nationally and how taxes are paid and distributed.

The inequality in Aotearoa NZ mirrors the chasm of inequities world-wide - within wealthy countries and between developing and developed countries.

More than ever we are aware that we share a common destiny. The world is a bigger version of Paul's idea of the body of Christ - the suffering in one part is felt in another. Too much carbon dioxide put into the atmosphere in Europe or the United States means acidification in the Pacific Ocean. Too much water taken for agriculture and dairying means our rivers lose their vitality and the life cycles of wildlife are disrupted.

A new Oxfam paper 'A Safe and Just Space for Humanity' asks the question 'Would eradicating poverty put planetary boundaries under stress? The answer is 'No'. Providing for basic needs could be achieved for every person alive today with strikingly few additional resources.

The Oxfam paper shows that the over-use of nature's resources by the wealthiest 10 percent of the world's population is taking the planet to a tipping point.

The Oxfam paper is on the Public Questions section of the Methodist Church of NZ website.



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# Sinoti Samoa workshops tackle family violence

By Cory Miller



Tofa Winterstein is reporting back to the full workshop on behalf of the men's group.

**The only way 'Pete' knew how to control his family was with his fist. He believed it was 'his way of life', his culture of discipline.**

But after attending a series of workshops run by the Komiti Social Issues (KSI), of the Methodist Church of NZ's Sinoti Samoa, he went home a changed man. He literally sobbed as he realised the damage he was doing.

Sinoti Samoa launched these workshops last year to challenge the notion of using a fist to rule.

KSI convenor Mataiva Robertson says the workshops target the problem of family violence by educating and supporting those at risk. "Family violence is a problem that needs to be tackled," she says.

Fellow KSI member Opeta Amani is a social worker with Child Youth and Family. Opeta says family violence is a significant but often hidden problem within the



A group of young people take part in a family violence workshop.

Samoan community. "It's a real issue that is not talked about by Samoan families."

He says the issue is often swept under the carpet, with many incidents going unreported because it is seen as normal.

"Both verbal and physical abuse is seen as an acceptable form of discipline."

Opeta says through the workshops he is trying to show the families that Samoan culture is not one of violence, but about protecting women and children.

"These workshops are raising awareness," he says.

Mataiva adds that awareness is the key to making a difference. "Whether it is at church, at home, or you hear it over the fence," she says, "the worst thing to do is stay silent."

When she herself was faced with the grim statistics and the media coverage of family violence in her own backyard, Mataiva felt called to action.

So in 2010, she joined forces with other professionals from a range of disciplines within Sinoti Samoa to form KSI. "We have a range of skills to add to the table," she says.

Using these skills, the first set of workshops was launched last year in parishes across six districts around the North Island - Auckland, Manukau, Hastings, New Plymouth, Wellington and Gisborne.

These workshops include a series of discussions about what family violence is.

This year KSI will run more workshops, beginning in Gisborne in April. The second set of workshops will continue to build on issues raised in the earlier workshops by 'unpacking things further' and delving deeper into the issues behind family violence.

Mataiva says tackling family violence through education is not but KSI is bringing

its workshops to the families, rather than waiting for them to go looking for help.

And it appears to be working. "Men are opening up," Mataiva says.

Out of the discussions and post-workshop evaluations issues related to family violence are surfacing.

"The three main things that came through were depression, anger management and sexual abuse."

Other issues that families also felt had an impact on family violence were poverty, culture or way of life, communication barriers, and struggles for power.

Opeta says 95 per cent of the responses in regards to the workshops have been positive but there is still the staunch five percent who argue, 'its how we were raised'.

He argues back, "Yes that may be the case, but now you have the privilege of knowledge and you have new methods to raise your children. It is not okay to discipline with physical force."

Mataiva says the message has hit home with many.

'Pete', the man of the fist is just one of the success stories. Though he still needs support for anger management from one of the support agencies KSI works with, he is now communicating with his family.

"The violence in his home has stopped," Mataiva says. "It is baby steps but it is progress. We are proud that as a group we are working to eradicate violence. Change starts at home."

## MCNZ disinvests from Rio Tinto

**The Methodist Trust Association (MTA) and its Investment Advisory Board has announced that it has sold its shares in the multinational mining corporation Rio Tinto.**

Disinvesting from Rio Tinto was a long-standing demand of Methodist Mission and Ecumenical and others within the Methodist Church of NZ who want the MTA to pursue a more socially responsible investment policy.

MTA executive officer Greg Wright says, after months of investigation, the Investment Advisory Board decided at its December 7th meeting that it was no longer appropriate for Church funds to be invested in Rio Tinto.

In a letter to Mission and Ecumenical secretary Rev John Roberts, Greg acknowledged receipt of information John had sent regarding Rio Tinto's Grasberg mining operation in West Papua.

The letter stated MTA and PACT 2086 Trust have sold their holdings in Rio Tinto in large because of concerns about the Grasberg mine. MTA has advised other investment bodies within the Church to do likewise.

John says the Grasberg mine is a joint operation by Rio Tinto and US copper and gold mining company Freeport McMoRan.

"There are two concerns about the Grasberg Mine. One is the environmental damage it is doing to the waterways and land of West Papua. The second concern is for the human rights of the West Papuan people.

"West Papua is under Indonesian

rule and it uses the military to keep the mine running despite protests against it by local people."

John believes a turning point for the MTA on the matter was the fact that the Norwegian government's superannuation fund, a major investor in Rio Tinto, disinvested its holdings because of the Grasberg mine.

Former Methodist Church of NZ president Rev Brian Turner was another opponent of the Church's investment in Rio Tinto. He says the decision is welcome but long overdue.

"It took five years of advocacy and pressure to achieve this and it makes me wonder at the ability of the MTA and Investment Advisory Board to make decisions on ethical as well as financial grounds," Brian says.

"I question how well the presbyters on the MTA are representing Gospel priorities. Apart from the general secretary, I presume this is the main reason they are on the MTA."

Brian believes the MTA should pay more than lip service to the Responsible Investment Association of Australasia (RIAA), which the Methodist Church of NZ joined in 2007.

"MTA needs to become fully accredited and monitored by RIAA. To say this is too expensive is no excuse when we as a church are losing big dollars in unethical investments such as Pike River Coal and Rakon NZ Ltd. More serious than the financial loss is the loss of our moral and ethical credibility," Brian says.

## Leave a Lasting Legacy

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

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## Wesley and animal rights

To the editor,

I was hugely appreciative of Bill Elderton's article on justice for animals in the December issue of Touchstone. John Wesley would have concurred with what Bill wrote.

Something the Methodist church worldwide has ignored is the pro-animal rights stance of our founder. He was one of the earliest voices speaking against cruelty to animals.

One of his sermons addressed the issue of whether animals received eternal life. He believed they do largely because of the suffering

they experience at the hands of humans.

Unknown to most contemporary Methodists, Wesley was also a vegetarian. More for health rather than ethical reasons but nonetheless he held a counter-cultural position that we could all take more seriously and at least intentionally study and reflect upon.

In a world rapidly losing its diversity of animal life because of human greed and oppression, Wesley's approach has much to commend it.

Mark Gibson, Christchurch

## Hints of another life

To the editor,

The spirit world is hard to understand. I had one encounter when I woke up in a cold sweat and when I looked toward my bedroom door I saw an apparition coming toward me.

I screamed so loud that my late, partially deaf husband who slept in another room came to my bedroom. As soon as he came in, the apparition disappeared.

I was so disturbed that I told our minister,

and he told me that he believed me.

Last year my granddaughter suffered a lot of cancer pain, and it showed on her face. One morning I saw her lying in her bed with a smile on her face. Her skin was back to its natural colour, she was at peace.

She had crossed over to another life, where there is no pain. Seeing that look on her smiling face made me realise there is another life.

Noeline Johnson, Dargaville

## Octagon protesters

To the editor,

The Octagon protesters referred to in this column in February's Touchstone were not sunning themselves. They were part of a global protest against corporate greed and inequality. English-speaking nations feature as having the worst record in this regard.

As a percentage of all taxable income in all English-speaking nations, those who are one percent of the total population with the highest incomes between 1980 and 2008 increased their share of total taxable income by six percent to 12.5 percent.

This six percent rise was three-times that of the one percent of the total population enjoying the highest taxable incomes in non-English speaking nations. They had a 1.9 percent increase to 8.2 percent share of all taxable income between 1980 and 2008.

If it is permissible to criticise protesters without addressing what they represent, then we may as well dismiss Moses, the prophets, Martin Luther King, and a man riding on the back of an ass on Palm Sunday.

Laurie Michie, North Shore

## Cynicism no place to occupy

To the editor,

Keith Harman's cynicism regarding the Occupy movement is doubtless shared by other readers.

Cynicism is an easy retort to hurl at those stepping outside the safe and the popular to remind the rest of us of an uncomfortable or inconvenient truth - in this case that the capitalist model is failing for the vast majority of people who live under its roof.

Keith points to the slow demise of the occupations in our main cities, and he chooses, without any evidence, to offer the most mundane and discreditable suppositions for the pulling up of tent pegs and the dismantling of banners.

Why could he not have credited the occupiers with better reasons to pack up and

go home than that their protest had run its course, and many of the people concerned, having occupied public spaces at great personal cost, needed to return to making a living?

Worldwide, the Occupy movement has made a huge impact. All the evidence points to it, and who is to say what form, and where, the same indignation against executive greed will break out again, and where? All I would say it was a pleasure to meet the Dunedin occupiers, and apart from the inevitable (minor) damage to grass in the Octagon, they did much to commend themselves and their cause to the citizenry of this town. My remark to one of their church critics was that they were worth more than a thousand sermons.

Ken Russell, Dunedin

## Pick up the pace

To the editor,

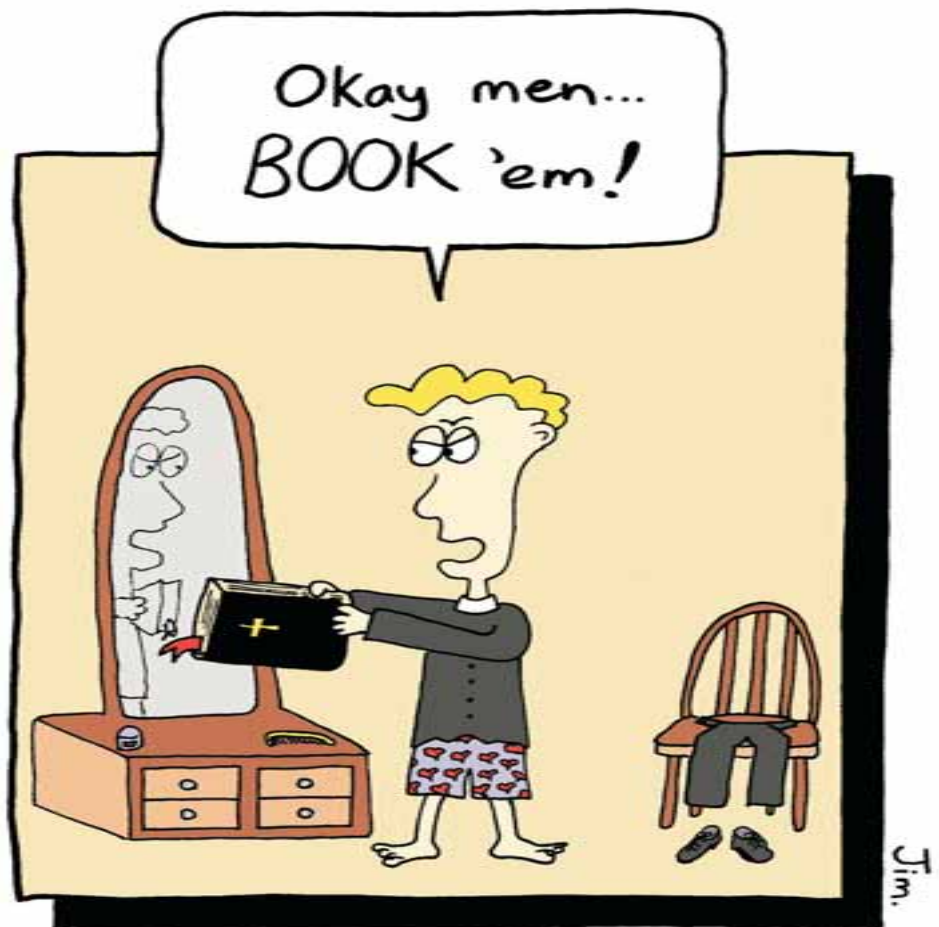
Keith Harman (Feb Touchstone) asks whether I complained about the Church's investment in Pike River Coal prior to the explosion that killed 29 miners and contractors. The answer is yes I did and on a number of occasions as the Investment Advisory Board can confirm.

When addressing the Methodist Conference in Nov 2007, Jeanette Fitzsimons (then Greens co-leader) challenged the church to invest in research to provide alternative forms of energy to polluting coal.

Electric arc furnacing is an alternative process for turning scrap metal into iron but I am unaware at this point of an alternative to coal for smelting new steel. If the church and others sensitive to environmental damage do not invest in these challenges who will?

In the February Touchstone Andrew Donaldson notes that we as church are "slow to engage or interfere with the market place to advance God's realm". Neither Jesus or John Wesley displayed such reticence and neither should we.

Brian Turner, Christchurch



Nigel loved being a police chaplain.



## FROM THE BACKYARD

### Passion for a good story

Gillian Watkin

*I looked at the perfectly formed passion fruit. It was the first I had ever grown. I had tried many times over the years but finally here was a healthy vine covered with beautiful fruit, turning from mauve to purple.*

The passion fruit is a native of South America and is the floral emblem of Paraguay. It was named by early missionaries who saw in the flower the story of the passion: stigmas shaped like the nails of the cross, purple the colour of the robe given to Jesus, the white petals reminded them of the crown of thorns and the tendrils of whips. It was the whole crucifixion story shown in a beautiful flower.

The vine sent me back to my childhood. Passion fruit arrived by post in a little box sent to Wellington by my Granddad in Auckland. The magic thing about the fruit he sent was that each of them had the name of a family member carved on its skin.

Granddad would wait till the green fruit were full size then scratch the name of a family member on each fruit. As the fruit ripened the scratch scar healed over and looked like gold to a small child. The wonder was that if it had your name on it no one else would eat it.

I thought I better get my vine established before I started the tradition again, and that thought has motivated my care of the growing plant.

The importance of establishing traditions and family stories for children cannot be underestimated.

At the heart of spiritual life and faith is the connection with tradition, story and ritual. The Spanish missionaries, far away in a strange land, found a comfort in this strange plant when they connected it to their most important story of faith.

A mark of strong family life is the telling of stories, where stories are told to children (often funny) of relatives and family times. Most importantly are the stories parents tell of the child's early years, and children love it when their grandparents tell them about the times when Mummy and Daddy were little.

Telling stories is remembering, building memories in the brain and in life. Pain and suffering is so often accompanied by a loss or a blocking of painful memory. I often wonder at the amount of information stored in our brains, the old songs, the good smells, the tastes and the places which have shaped our life and spirit are all tucked in and come out in unexpected ways.

We have a faith built on the telling and remembering of stories. Who first shared the story of Jesus' birth, or more tellingly of Mary and Joseph's frantic search for Jesus who they found in the temple?

Imagine the passing on of such personal stories in the years before the written gospel.

Following in the footsteps of the early Christians we discover that listening to and telling our own stories can foster a passion for life as sweet as any fruit.



*As I travel around the Connexion, I am discovering something of what it is that shapes people's lives.*

Above all else the world economic crisis is having a massive effect on the way we live, yet we don't talk about it very much. Perhaps that's because we struggle to understand what it's all about.

I've found really helpful information in a section of the newspaper that I've often ignored, the business pages. So with the NZ Herald in one hand, and the Bible in the other, I look for insights that can help me understand what's been happening.

One article reported on the opening of the 2012 World Economic Forum held in Davos, Switzerland. The Davos Forum is where the world's leading politicians, economists and business people gather.

The article was headed 'We have sinned', says founder of the Davos Forum. That's a theological statement as sin is about wrongdoing and is one of our biblical and theological words.

The speaker was Karl Schwab, a promoter of the free market, who now deplores the excesses and exclusiveness of the capitalist economic system. He said the 2012 forum

## Sin, evil and money

*A reflection by  
President John Roberts*

would place particular emphasis on ethics and resetting the moral compass of the world's business and political community.

The Herald also offers the view of George Soros, who holds the world record for making the most money in a single day's financial trading. Speaking about the Davos Forum, Soros says the world is facing a period of 'evil', another theological term.

He believes the West is struggling to cope with the consequences of evil in the financial world. He said the managers behind the world financial meltdown were not just wrong but evil. Now he wants to deliver us from unregulated financial markets.

So what did the Davos forum deliver? Although it talked about the situation no action plan emerged. One commentator suggested they might have talked about the wealthy paying more taxes, rather than simply being urged to make donations to worthy causes.

Closer to home NZ Herald journalist Simon Collins has written a series of articles featuring inequality in Auckland. He says Auckland has changed from an equal city to an unequal one in less than a generation, with the income gap between rich and poor widening dramatically over the past 25 years.

Collins draws on the work of political scientist Rob Salmond, who says that tax rates

on the incomes of the rich in NZ are now the lowest in the developed world. Rich New Zealanders escape paying any tax on capital gains that would be taxed in most other countries. An increase in GST barely affects the rich, falling most heavily on the poor.

The structural shift in the tax and welfare system has been a major driver of the widening gap between rich and poor in Auckland.

Financial commentator Brian Gaynor says excessive executive pay and income inequality are major issues at the heart of growing criticism of capitalism. Gaynor says we have moved from owner capitalism to manager capitalism over the past few decades.

Managers rather than owners are now controlling major enterprises and these managers are granting themselves huge pay increases. These then flow on into the public sector, witness the recent wage increases for the CEOs of Christchurch City Council and Kapiti District Council.

Gaynor says it is extremely important that New Zealand shareholders, both individuals and institutions, exercise their full rights and wrestle control back from managers who have put themselves ahead of other stakeholders. Shareholders have a powerful role to play in reducing income inequality.

The Methodist Trust Association, with its

investments in shareholding companies, could play a role here. It would be good to see them engage with what Gaynor is saying.

What does the Bible have to say? There is a strong First Testament prophetic tradition that rails against riches and wealth. The prophets saw the rich-poor gap of their time and constantly sided with the poor. They saw God as a God of justice who embraced equality for all.

Jesus said 'woe to you are rich' and 'blessed are you who are poor'. He embraced justice uplifted the poor and put down the rich who abused their wealth.

So what about those statements regarding sin and evil? The theological response is a call for repentance. In biblical language repentance is about being sorry, changing one's mind and turning back. This was too much to ask for those at the Davos Forum.

Let's read our newspapers more closely and look out for what our business and economics writers are saying. At the same time we must bring our biblical understandings to what we read in the newspaper. They often complement each other as well as challenge each other.

## LESSONS FROM THE ROYAL COMMISSION OF INQUIRY

**By John Hargraves,  
managing director, South Island  
Organ Company**

*Six of the staff of South Island Organ Company attended the Royal Commission hearing on the collapse of the Durham Street Methodist Church, including Joshua Anderson, Moritz Fassbender and Ross Weir who survived the collapse of the Church. They were joined by family members of the three men who died in the Church.*

We wanted to learn all we could about the cause of the 22 February event and why the building had failed so catastrophically. We wanted to learn how we could work safer in future because much of our work is in similar buildings. Since that day we have removed another 16 organs from damaged buildings in Christchurch and have quite a few more yet to do, so it is vital that we pay full attention to the findings of the Commission of Enquiry.

At the hearing we learned from the engineers about the limitations of propping. Propping does not stop a wall from falling in a further shake. In fact, it increases the risk of collapse by inhibiting the resilience of the structure.

Propping does make a wall safer by controlling the fall zone, and by keeping it upright long enough to do repairs and strengthening. We noted the same factors in the performance of pipe organs in earthquakes. Freestanding instruments generally have performed much better than ones wholly or in part fixed to walls.

The scaffold platform erected to remove the Durham St organ remained standing because Neil Stocker insisted it was made freestanding rather than tied to the roof trusses. I believe this saved Joshua's life though he was buried in rubble up to his head.

A lot of time was spent at the hearing grilling Gary Haverland, the Structex engineer who had

reduced the amount of propping proposed by the first engineer. I was satisfied that the collapse of the building was not due to the lack of propping.

I came to realise that the formulae engineers use to calculate the risk of a building's collapse made it highly unlikely that the building would collapse while small groups of workers were inside for short periods. My analogy is that the chance of collapse while we were working in the Durham Street Church was less than that of winning first division Lotto.

Coupled with his regular inspections of the building and its performance prior to the February quake, the engineer considered it highly unlikely that it would collapse from the pattern and level of quakes experienced up to that point. He said the gallery that went around the auditorium at mezzanine level gave Durham Street a bracing advantage over other such churches.

At the hearing we heard at great length what the engineers calculated and thought but almost nothing about why the church did actually collapse completely in a matter of seconds. I found this increasingly frustrating.

From my own research I had learned from geotechnical experts that the factor in this earthquake that caused the collapse of so many unreinforced buildings was the extraordinary violence of the vertical acceleration that accompanied the shaking. This force was sufficient to overcome the mass of the building and throw it in the air to the point that the lime mortar lost adhesion, the stones separated, and the building exploded.

In spite of the time spent on technical issues rather than what might have happened if there had been more strengthening or different techniques and decisions had been adopted, all members of our group who attended the hearing

found it furthered their understanding.

It is very human to seek a scapegoat when tragedy strikes and many sitting ducks were lined up as targets that day - local and national Church bodies, City Council heritage and planning officials, the Resource Management Act, Historic Places Trust, project managers, engineers, and the South Island Organ Company.

I came to the conclusion that everything had been done professionally according to the rules and understanding of the time of the quake. The mindset was to save a loved church and a historic organ. The disaster that happened that day was an earthquake of unprecedented ferocity and proximity that caught out not only the Church at Durham Street but the whole city of Christchurch and its experts.

We as a company are actively involved with the protection and restoration of heritage. With hindsight we are now more acutely aware of the risks and that saving human lives is more important than saving buildings and organs.

We are also more aware that earthquakes happen quickly and without warning even in parts of our country where they are unexpected. I sometimes shudder now when I am working on organs in Auckland and Melbourne or even in my home town of Timaru to see the lack of awareness of (or unwillingness to pay for) the strengthening and maintenance of old buildings.

It is with great sadness for the loss of our men Neil Stocker, Scott Lucy and volunteer Paul Dunlop, and for the loss of so many fine organs representing years of our company's work that we work on with determination to play our part in the salvage and rebuilding of Christchurch's pipe organ heritage. We owe it to them, to ourselves, and to Christchurch.

## Youth ministry fictions and facts

**By Abhi Solomon,  
Auckland Methodist Synod  
youth work enabler**

*Of what do we speak when we speak of youth ministry? What kinds of images come to mind when we think of youth ministry?*

It is important, I think, to ask what kind of stories we are telling ourselves about ourselves, because it is these stories that return like a boomerang and shape the reality in which we function. So I begin with our reality, in order to identify some fictions behind it.

At the forefront of our minds, the obvious images of youth ministry are such activities as singing, dancing, camping, etc. It is hard to deny that youth ministry today has become an entity of entertainment where opportunities are provided to skilfully display talent in order to entertain the crowd.

Virtually all youth oriented events are focused on entertaining the crowd. Youth services are less like a worship service more like a concert. It seems as though youth ministry is locked in the 'item' mentality. When the opportunity is given, we bring forth our youth items, entertain the crowd, get applauded and then disappear.

So how could youth ministry become more holistic?

Youth ministry is more than just entertainment. Yes, singing and dancing and being creative are important but that is not the whole picture. Youth ministry is also about justice, education, empowerment, spirituality, tolerance, diversity and partnership.

Youth ministry happens within the matrix of the wider community, interacting with the everyday social, spiritual and political issues. It is not an isolated ministry, disconnected with the local, regional and Connexional context where a group of young people just do their own thing.

Rather, youth ministry is interdependent. The Church needs it, and youth need the Church.

Youth ministry depends on the vision, energy and resources of people within the Church community. Therefore it affects and it is affected by the various social changes that are part of congregational life.

The item mentality is a fiction that is shaping the realities of youth ministry. I suggest that we move beyond the item mentality and start to think how our young people can actively participate in our leaders meetings, parish councils and the other activities of everyday congregational life.

If the opportunity is given, together with the appropriate support and training, our young people can intelligently contribute to the life of our Church. Such changes have the potential to deepen both the life of the church and youth ministry itself.

I invite us all to critically engage with this matter on all three levels - locally, regionally and nationally. But before we move forward we need to take a step back from the current challenges. This will enable us to decide exactly where we want to go and what we need to do in order to get there.



## Te Tai Tokerau 2012

Memorable! Trinity College was once again in Te Tai Tokerau during February 2012. The TR3011 course from Waitangi to Mangungu is key to all kinds of learning experiences.

Private theological students, candidates for ministry, new Connexional appointees, Te Taha Maori students, clergy from overseas seeking an appointment in Aotearoa New Zealand, Te Taha Maori and Trinity College staff, come together for a week, based at Aroha Island, close to Kerikeri.

Each year we learn aspects of ancient Maori culture and its inherent spirituality, and the coming of Christianity with the missionaries.

How did each inform the other? How did the interaction of cultures mutually modify expectations and traditions?

These are the questions that participants grapple with, and in the struggle, deep and profound questions of personal identity emerge. Who am I? Is any answer possible that does not involve family, friends, language, culture, tradition, and also a new vision?

Who am I is inextricably bound into who we are. These are questions that have been asked since antiquity, and in every generation. In Biblical times a person became a person by growing into and living out of the values of kith and kin and community. As we read in the Scriptures, Jesus is introduced not as an individual but as Jesus, son of Joseph. Whakapapa established identity.

In this regard, the celebration of the signing of the Covenant (Treaty of Waitangi) at Mangungu was of particular note. Descendants of John Hobbs were present as a corrected memorial plaque was blessed with karakia. And, just as Jesus was known by his genealogy and place (Bethlehem and Nazareth) the TR3011 participants come to appreciate the particular importance of the place of Hokianga to Maori and the Methodists alike.

From the epic voyages of Kupe to the establishment of the Methodist mission station at Mangungu, the harbour of Hokianga remains a place of great natural beauty, a habitat of grace, where the Spirit is aflame.

## Trinity College Update

- Currently 175 individual participants have enrolled in 402 papers. The only vacancies left are in Workshops and Intensives.
- The Saturday Workshops and Intensives programme began in early February. You can get involved with some creative thinking and learning about the church - a great way to learn.
- The first of our ecumenical partnership courses begins with AI101 Art and Icons: Christian history and worship. It is taught by Rev Jacky Sewell, A 10-week course, Thursday evenings 7.00-9.00 April 26<sup>th</sup>-June 28<sup>th</sup> Cost: \$150. Limit 10 participants.

### Auckland Intensives and Workshops

Fees: \$75 for credit towards LiMS or \$50 per Parish for up to 3 people - no credit towards LiMS. Times 0900-1600. Contact Wellspring-at-Waiake, 09 521 2073.

Code	Name	Date
IN215	Introducing Mark's Gospel	03/03/2012
SD103	The Spirituality of a Worship Leader and Preacher	03/03/2012
WS106	So you want to be a deacon, evangelist, lay leader, prophet, pastor, preacher, presbyter, steward: Christian vocations	24/03/2012
IN205	Creativity, imagination and ministry	21/04/2012
WS102	The skills of creative listening	26/05/2012
SD105	Celtic spirituality	02/06/2012
SD105	Celtic spirituality	04/08/2012
SD105	Celtic spirituality	01/09/2012
IN201	Preaching the essentials	16/06/2012
SD104	Creation Spirituality	30/06/2012
IN104	Gender Issues in ministry	25/08/2012
SD102	Spirituality Past and Present	13/10/2012
PD101	Self Management in Ministry - finances	20/10/2012
IN217	Introducing John's Gospel	01/12/2012

### Waikato Saturday Intensives and Workshops

Fees: \$75 for credit towards LiMS or \$50 per Parish for up to 3 people - no credit towards LiMS. Times 0900-1600. Contact Wellspring-at-Waiake, 09 521 2073.

Code	Name	Date
WS104	Pastoral Practice in dealing with Suicides	19/05/2012
IN216	Introducing Genesis	23/06/2012
WS106	So you want to be a deacon, evangelist, lay leader, prophet, pastor, preacher, presbyter, steward: Christian vocations	08/09/2012

### Connexional workshops

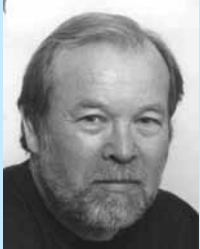
Fees: \$50 per Parish for up to 3 people - no credit towards LiMS. Time of workshop 0900-1600. Contact Wellspring-at-Waiake, 09 521 2073.

Code	Name	Date
WS102	The skills of creative listening Invercargill	27/04/2012
WS108	Just for Parish Stewards, Secretaries and Treasurers Invercargill	28/04/2012
SD103	The Spirituality of a Worship Leader and Preacher Blenheim	04/05/2012
WS108	Just for Parish Stewards, Secretaries and Treasurers Blenheim	05/05/2012
WS108	Just for Parish Stewards, Secretaries and Treasurers Palmerston North	09/06/2012

## CONNECTIONS

By Jim Stuart

# The Power of Place



*When New Zealanders ask me, sort of out of the blue, where I come from, I usually answer New York City. Actually I am a citizen of the United States but I choose to answer with the place of my birth because it is such a unique place and the cornerstone of my personal geography.*

The importance of place in our lives has always fascinated me. Place shapes our perspectives, it forms and informs us, inspires us and, on occasion, disturbs and even uproots us.

In many ways my 17 years in Christchurch have been good and challenging but February 22, 2011 changed everything. On that day I was sitting in the barber's chair when the ground shook and the building collapsed around me.

Everyone in Christchurch has their own earthquake story and that 6.3 quake has changed the city forever. If you come to Christchurch now, you won't recognise it. More than 800 buildings demolished with more still to come, churches like Durham Street and the cathedrals beyond repair. For the rest of my life I will associate Christchurch with that tragic event.

Places are inexhaustible in meaning. Some are warm and welcoming, others slip from our memory as soon as we depart. Some are familiar, we pass through them every day barely noticing them in their ordinariness. Others leave an indelible imprint reminding us of a meaningful moment or evoking deep emotions and memories.

For me the corner of Armagh and Barbados Streets is one of those places, even though now the barber's shop has gone leaving only an empty lot. Nothing is there but my memory of that event. I

try to avoid driving that way as it has such power over me. Every time I see it, the memories of that day flood back and it is 12:51pm again.

During the week that encompassed the anniversary of the big quake, the people of Christchurch gathered in many places - in public and in private - to remember the day that changed the city. They remembered the 185 people who died, the many who were injured and traumatised, all those who risked their lives helping others, and those who lost homes and livelihoods. Many are struggling with the consequences of that day when the ground shook and profoundly reshaped our lives.

There is another side, however, to what I now call my barbershop experience. In the first weeks and months I was bewildered by what happened in that place but now I am asking what that place might teach me.

I remember the courage of my barber and the two men from the car repair shop

across the street who came to my rescue and risked their own lives to pull me out of the rubble. I am grateful to a member of the Methodist office team who graciously accompanied me on part of my walk home because my car was buried under a heap of bricks. I felt like I was living Dickens' saying that 'it was the best of times, it was the worst of times'.

The words of the Psalmist (18:36) "You gave me a wide place for my steps under me, and my feet did not slip", remind us that God's care surrounds us even in the most difficult moments of our lives. God is with us in the tough places - and these places become part of our personal geography - landmarks along the road of life and places where providence meets us and changes our lives. Or, as Jacob once discovered, "Surely the Lord was in this place - and I did not know it" (Genesis 28:16).

## Paths to a 21st century God

## HONEST TO GOD

By Ian Harris

*Everyone who has a concept of God has come to it out of their own life experience. That is why no two people's concepts are identical, though there will be many similarities arising from common cultural and religious traditions.*



In an earlier column I suggested that when people internalise a view of God so that it becomes a powerful influence in their lives, they have in effect created who or what will be God for them. Some object that this view reduces God to a figment of the imagination.

Others say it makes the idea of God so subjective that they cannot see how it can serve any useful purpose. Some will dismiss anything that does not have the authority of the Bible or a church to reassure them. Others will reject anything that does.

The point here is not whether any idea of God is as good as any other - that is clearly not so - but that people are increasingly claiming the autonomy to make up their own minds. That has to be a good thing, since the socially assumed

or imposed religion of past generations has made it almost impossible for some people to see what a positive force faith can be.

What has not withered away is a sense of the spiritual, however vaguely defined. The question for secular people is how to get in touch with that

sense and cultivate it to enlarge and enhance their experience of life. How, in short, do they create God for themselves?

For those whose roots are in the Christian West, there are four powerful aids to creating God in a way that will be worthy of the name.

The first, perhaps surprisingly, is secular culture itself. Religious experience must be real and rooted in the world at hand. For those who take the secular culture seriously, that dispenses at a stroke with speculation about the supernatural, heaven, the devil, the after-life and so much else of the mental furniture that was part of Christianity in the past (and for many, still is). For all practical purposes, this world is all there is, and it is through life in this world that we shall experience

all that we shall ever know of God.

A second element in creating God is other people. Alongside the Western emphasis on the importance of the individual is the equally important fact that identity and character are formed through a kaleidoscope of relationships that mould people in a variety of ways. Again and again, it is in the electric spaces between man and man, man and woman, woman and woman that the essential spark of 'Godness' is to be found.

Those aids are in the present. The third lies in our past, for in every aspect of life the present can be understood only in terms of the cultural heritage from which it grows. This is especially true in matters of religion; and since in Western countries the formative influence has been the Judaeo-Christian tradition, it is both natural and fruitful to quarry there.

But the quarrying must now be done in an appropriately secular way. The Bible is to be valued not as the indelible words of God, but as the record of 2000 years of people's experiences as they wrestled with God, in accordance with the way they understood God in their day.

Their responses are many and varied,

and sometimes contradictory. What is consistent in both the Old and New Testaments, however, is the way people struggled to think through their life and times in the light of the God to whom they had given their allegiance, and made subjective, and so created for themselves.

In this way their God became for them the ultimate reality, the steady centre, decisive for the way they thought, lived and viewed the world. For Christians this reaches a climax in the life and teachings of Jesus, his crucifixion, and the conviction of his early followers that it was not the end but a new beginning.

That process of engagement is the fourth essential ingredient in creating God for this third millennium. The way to honest faith is the same in a secular age as it has been in every other age: to engage with one's faith tradition while refusing to be bound by past formulas, and to engage with the day-to-day events of the world while refusing to be submerged by them.

It can be scary. But the upside makes the risk worth taking.

## Habits, traditions and rituals

By Peter MacKenzie, UCANZ executive officer

*Last week I asked my four-year old granddaughter 'Where is your sister's, mother's, mother's husband?' She pointed straight at me.*

For the last month or so she has been exploring her place in the family and has loved the mother/sister/brother/father games. To distinguish between them, her two grandmothers are known as 'Nana Poppa' and 'Nana Granddad', and her great grandmothers are identified by their towns (but she hasn't really figured out where her great, great grandmother fits into the picture).

Getting all the names right is pretty clever but what has really amazed me is how my granddaughter can manage to live in three houses and adapt to each one as required.

Even at four years old she knows how to adjust to the different cultures

and ways of living that each household has. She knows the rules in our house - and she knows what she can get away with. She knows not to play in my veggie garden but still manages to pull immature plants out of my daughter's garden.

I wonder when we lose that ability to simply accept different practices and cultures without judging them?

As I reflect on Cooperative Ventures it is clear that we live in a variety of church expressions. There are different traditions in our various houses and we often have to adapt as we go along.

We often feel that there are right ways of doing things (our way) and wrong ways (theirs). What is often lost in those observations are the reasons behind the practice, the traditions they have come from, and the intent that follows from them.

Travelling around the country and visiting many churches I am very aware of the diversity of our worship. One of the most traditional aspects that most churches have is the offering. It is not a very spiritual rite, but it has become a very religious one. Each church, irrespective of their denominational traditions, seems to formulate a way of collecting and blessing the offering. It is very easy to wonder if there is any spiritual meaning behind the practices - or is it just a ritual.

Yet it is the setting of a local tradition that also creates a local sense of identity. There is no Methodist or Presbyterian or Anglican way of collecting the offering. The Congregational Union or Christian Churches have no special practices. Each local church develops its own sense of what to do and often that

becomes their tradition. The question to ask - do we understand why we do it?

The same question could be asked for any number of traditional things that we do in the church. Why do we do them? It is more than likely that the answer will not reflect a denominational heritage but rather a local habit that has become a tradition and then became a ritual.

Cooperative Ventures, when they first begin, are challenged to merge these traditions as they build their local identity but over time they become just as traditional and ritualistic.

My challenge would not be to toss out all of the rituals of the local church but to seriously ask why we do them, and then ask if they still meet the purpose for which they began.

## Civic awards honour Methodist Mission's earthquake response

The Methodist Mission will receive four civic awards during commemorations marking the first anniversary of the February 22nd Christchurch earthquake.

One award is from the Christchurch City Council and recognises the Methodist Mission's service to the community after the September 4th, 2010 and February 22nd, 2011 quakes.

Every year the Christchurch City Council bestows civic awards that recognise significant voluntary service that benefits the city and its people. This year's awards are called the Christchurch Earthquake Awards and recognise acts of kindness, service and heroism during or after the earthquakes.

Central government will also honour the Methodist Mission's service after the earthquake with three awards - for leadership, innovation and collaboration. These awards are from the Ministry of Social Development's Greater Christchurch Community Response Forum and highlight

outstanding contributions made following the February 2011 earthquake.

Methodist Mission executive director Mary Richardson says on 22 February, quietly and all but unnoticed by the media, the Methodist Mission became one of the first organisations to get up and running, ready to respond to the needs of those affected by the disaster.

"While others were hurrying to their homes after the big quakes, our aged care workers were running to our Wesley hospitals and rest homes to make sure our older residents were okay.

"They worked 24/7 through aftershocks, at times without power, water or sewage system. Some brought in their own barbecues to cook meals and boil water."

Mary Richardson says it is fantastic to see the Council and central government recognise the largely unsung heroes of the earthquake, those in the aged care sector.

After the devastating February quake,

other Methodist Mission staff immediately started working with the Ministry for Social Development and other agencies to identify the parts of the city where support was most needed.

They then deployed multidisciplinary teams to those areas. These included rapid response teams to provide support for grieving families and respond to 0800 calls.

The earthquakes badly damaged the Methodist Mission's own social service facilities and offices. Its food bank, goods store and group rooms were destroyed. Its main office building was badly damaged and is not yet accessible.

"In the aftermath of the quakes, our social services became a mobile service. We moved to where the need was rather than focus on re-establishing a new centre. The dedication of our staff meant that within those first few weeks we were able to coordinate thousands of referrals for help," Mary Richardson says.

She acknowledges the extraordinary generosity of businesses, parishes, communities groups, trusts and individuals from around New Zealand and throughout the world who provided support after the earthquakes. Their donations meant the Methodist Mission could immediately redeploy all its free resources to earthquake relief.

"We also want to acknowledge the people we serve - our older residents, the children in our early childhood centre, the children, young people, families and individuals we work with. They all deserve an award.

"They have been amazing over the last year. They have been strong and patient and they have done the best they can in difficult circumstances," Mary Richardson says.

For more information contact Mary Richardson at [MaryR@mmsi.org.nz](mailto:MaryR@mmsi.org.nz) or 027 353 4692.

## Family effort saves penguins from Rena spill

*From Page 1*

In recognition of their ability Maritime NZ called them the 'penguin people.'

This core group in turn trained more local volunteers. Tim's daughters became regular wildlife responders and cleaning rocks was often a family affair.

Using only metal scrapers and wire brushes (no solvents allowed), Rebecca says the work is slow and smelly, but saves lives.

Jacinda says "To be involved in the night operations, to hold a little blue penguin in your hands, and to be able to help it, was an absolute honour." Tim learned to monitor and microchip penguins but is wary of close encounters.

"Some are quite feisty so it pays to wear gloves," he said. "I've got at least one badge of honour."

Birds are intercepted by boat or kayak at night when they come ashore at Mount Maunganui, or during trips to the outlying Matakana, Motiti, and Rabbit Islands as

well as the unfortunately named Leisure Island.

"Penguins are worst affected by the oil because while they are breeding they have to traipse through the oil to get to their nesting burrows," says Tim. "But the big surprise was that more than half of all birds that died did so because they ingested plastic of some form from the ocean."

As well as the wildlife focus, Tim says the cosmetic work of cleaning toxic oil beaches is vital, especially around Tauranga, where tourists and locals gather. Louisa, his youngest daughter, won't forget being in her 'space' suit because it was like a sauna.

The wildlife recovery centre in Mt Maunganui has now performed 2,500 postmortems and handled 450 live birds, twice the figure estimated 15 years ago for disaster planning. With an influx of extra staff from Massey University, the centre became a virtual tent city.

Tim says there's an upside to the disaster.

"There have been hundreds of rehabilitated penguins released from our 'collection', and the biggest shore bird study in the Southern Hemisphere is underway. New pollution findings mean we can better prepare for the future."

"What prepared me for this work was having the passion. Without that you can't achieve anything," he says. "We're all interconnected, and have a responsibility as God's people to protect wildlife. Seeing the birds come in half dead and go out in full health was an illustration of that."

Tim says it was rewarding to share his experience with the Tauranga congregations and give them an insight into the family's work.

He is especially proud of his daughters. They value their work and feel privileged to visit peaceful places, untouched by people.



Louisa Short befriends a little blue penguin.



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## Welcome to the Shorts' rainforest sanctuary

*Mount Tutu Eco-Sanctuary is a protected Queen Elizabeth II National Trust paradise, hidden in the Bay of Plenty. It is a native podocarp rainforest with trees more than 500 years old.*

Tim and Debbie Short and their three daughters Rebecca, Jacinda and Louisa, are the hosts at this unique Eco-Lodge and Nature Retreat where they have lived for 23 years.

All guests at the lodge receive a hearty breakfast and guided evening tour to a natural forest 'fairyland' for an up close experience with thousands of glow worms.

Tim says the separate accommodations are cosy. They have ensuite facilities and were built using recycled materials.

The Shorts enjoy sharing their retreat with guests of all ages. Most are people from overseas visiting New Zealand on holiday, and Tim says he would like to see more Kiwis - people that is.

Guests at the sanctuary are immersed in its natural ecology and learn about the bush and bird conservation programmes.

Guests awaken to native bird song and at night listen to the haunting call of the morepork (ruru). By day they can watch the soaring of harrier hawk and the preying bush falcon. Other birds on view include tui, piwakawaka (fantail), bellbird, kereru (woodpigeon), wax eye, grey warbler, kaka, shining cuckoo, pukeko and paradise duck.

The sanctuary has bush walks, a large garden, meandering pathways, wetland areas and many secluded seats and vistas. You can hand feed the inquisitive flock of heritage Mount Tutu sheep that are piebald with majestic horns. Debbie who is a 10 year breast cancer survivor feels blessed to be able to live where they do and to share with others the 'therapy of nature'.

Rebecca, Jacinda and Louisa sing in harmony and have performed in public for many years as The Short Sisters.

For more information visit [www.mount-tutu.co.nz](http://www.mount-tutu.co.nz).



# Activist priest holds City Council to account

By Hilaire Campbell  
*Rev Mike Coleman is an Anglican priest with a twist. He looks like a priest and talks like a priest but he dances and officiates at balls.*

He's not frivolous though. On February 1st he climbed a podium and berated the Christchurch City Council for its unchristian ways. He says its greed, lack of transparency, and failure to exercise due care after the earthquakes have caused misery for many.

Mike is a born and bred Cantabrian. He grew up in a happy Catholic family with a part Irish father on the eastern side of Christchurch. He was just an altar boy when he got the call to become a priest. Mike says that from an early age he cared about others. "Growing up as an active Catholic in a poorer area has given me a strong heart for marginalised people."

He says it comes from his prayer life and the mystery and power of the Eucharist. "It all flows from the love of God. Everything I do in love and care comes from that. That is my spirituality."

Mike married in 1987 and he and his wife backpacked around South America for two years. He saw so much extreme poverty that he felt the call to work with the urban poor.

When Mike returned to NZ he trained as a minister, and has a Bachelor of Theology as well as a Bachelor of Commerce and Certificate of Psychiatric Care. When he became a secondary teacher he taught at St Bede's (Gerry Brownlee was the woodwork teacher).

Since the 1990s he has established and supported many trusts, special events and other programmes to empower disadvantaged people. They include the Ambrosia Trust in Aranui, and the Delta Community Support Trust in Richmond. In the inner city he says isolation was a big problem. "You can't just pray. You have to do something."

Mike says he likes starting from scratch, in harder areas.

"I planted a counselling service at Richmond Primary School, and loved working with the mums and dads. They have real heart."

As chaplain to the Richmond Working Men's Club, he officiated

at weddings and balls for the disabled.

Mike paints with a broad brush. Since June he's been a part time counsellor at Middleton Grange and Aidenfield Christian School. He's a ministry enabler attached to St Mary's Anglican Church in Addington. "But my parish isn't defined. I go everywhere."

Mike says his activism did not arise from a single eureka moment. He became involved in the February rally after the Government's announcements on the earthquake red zones in June.

"Many people around me were badly affected. I know people who are paying rates on houses they haven't lived in for 18 months."

"There's land outside the city but the Council is stopping the rebuild by stopping the sale of land. It's like the Great Depression."

And, he says the rateable value system is grossly unfair.

"People believed Earthquake Recovery Minister Gerry Brownlee when he said they'd get a good deal, but it was blatant lies. He's no Father Christmas."

Mike became prominent in October as the spokesperson and chairman for WeCan (Wider Earthquake Community Action Network). This group embraces everyone who is battling the government, the Council or insurance companies on earthquake issues.

"Speaking up about injustice is my mission but I'm not operating out of a church community. I'm speaking for myself."

In November Mike was prominent in the march by 400 in the offices of the Canterbury Earthquake Recovery Authority (CERA). He read out a letter to the nation that he nailed on their door.

Cantabrians Unite came out of the protest on 1st February and wants fresh mid-term elections. But Mike is unlikely to stay involved because local politics and business isn't his scene.

"I question the greed and the pay rise for the CEO but it's really about the lack of wise leadership," he says. "It is all about power and money and ego and not standing back. They're blind to other people's struggles. Tony Marryatt reckons the hard work he's doing is worth half a million, but what about the Council workers on the road?"



On the anniversary of the tragedy, family members and church leaders gathered to pay tribute to the three men who lost their lives at Durham Street.

## Royal Commission probes collapse of Durham Street Church

By Paul Titus

*The effectiveness of propping unreinforced masonry walls to withstand earthquakes, and worker safety versus heritage values were among the issues raised when the royal commission of inquiry considered the collapse of Durham Street Methodist Church.*

The Canterbury Earthquakes Royal Commission is to report on the causes of building failure and recommend better approaches for dealing with buildings in New Zealand central business districts.

The purpose of the inquiry was not to apportion blame but to understand how and why people died in the earthquakes.

Nevertheless, the engineer appointed by the royal commission to assess the steps taken in response to the quakes concluded that the Methodist Church and its consultants acted in a responsible manner when dealing with health and safety issues.

The 1864 Durham Street church was an unreinforced stone building that had a top level heritage rating from the Historic Places Trust. It was damaged in the September 4th, 2010 quake and collapsed in the February 22nd aftershock while a team was dismantling its historic pipe organ.

Three men, Neil Stocker, Paul Dunlop and Scott Lucy died as a result.

On January 31st the royal commission considered the issues surrounding this event. It interviewed engineers and project managers who had assessed the church and made decisions about it after the first quake, as well as Methodist Church property and insurance executive officer Greg Wright and the head of the South Island Organ Company, John Hargraves.

Prior to the earthquakes the Durham Street Church was considered earthquake prone because it was only 10 percent of the current building code. In his testimony, Greg explained that in 2008 the Methodist Church commissioned an engineering report on how it could be strengthened.

In May 2010 the Church made a submission to the City Council concerning how the strengthening work could be done without damaging the appearance of the church and how this would affect the cost of the work.

"The Church understood that it had obligations... to see that its property met code requirement but it was highlighting the issues surrounding such work on listed property to maintain the appearance of the property when there were more economical arrangements that could be put in place which would achieve the strengthening requirements but would be to the detriment of the appearance of the property," Greg told the inquiry.

A response from the Council was still pending when the September 4th quake struck.

Following that quake the Methodist Church appointed the project management company Arrow International to plan and coordinate all work on its damaged buildings.

After September 4th Durham Street Church

was 'red stickered', meaning public access was prohibited. Temporary propping was put in place on some walls.

Arrow International property manager Timothy Fahy told the royal commission the decision to remove the organ was made for several reasons. Taking it out would make it possible to inspect and repair the west wall of the church. The organ was highly valued by the Church and removing it would protect it from further harm.

The royal commission spent some time examining the nature of the propping put in place to protect the men salvaging the organ.

An early engineering report called for extensive propping of the walls inside the church when the organ was removed. However, a later report by a different engineer said less propping was required, and this was the option taken.

Structural engineer Peter Smith carried out an independent report on the collapse of Durham Street for the royal commission. He told the inquiry that the lesser amount of propping was adequate.

Peter was asked if the building would have collapsed even if more propping had been in place? He replied: "Yes I believe that the propping that was proposed, even though it was more conservative, would not have been effective in protecting the building. Or the lives of those inside the building."

Peter said it was the anomaly of the severity of the February 22nd aftershock that was the cause of the collapse. He said Arrow and its engineers were dealing with health and safety issues in light of the aftershocks that had occurred until that point.

Going forward, it is important that engineers understand the nature of aftershocks and have comprehensive understanding of how damaged building are constructed before allowing people into them, he told the enquiry.

Dismantling the organ began on February 14th. An engineering report completed on February 10th and finalised on February 17th stated that on-going aftershocks were further weakening the Durham Street church and raised doubts whether it could be repaired.

John Hargraves says had he known this he might not have removed the organ but by the 17th work was well underway and when the earthquake struck it was two days from completion. He told the inquiry his company had removed pipe organs from two other red stickered churches before starting work on the Durham Street Church organ.

"With what we know now we would not have gone into that building and done that work. But at that time we didn't have that sort of knowledge of what an earthquake like that could achieve in a few seconds. That was quite incomprehensible at the time," John told the inquiry.

The full transcript of the inquiry is available on the website of the Canterbury Earthquakes Royal Commission website.



Rev Mike Coleman addresses the protest against the performance of Christchurch's mayor, council and chief executive.

# LIFE IN THE

To mark the anniversary of the devastating February 22nd aftershock, Touchstone asked parishioners of the Wainoni Methodist and Crossways Churches whose homes are in the red zone to share their experiences. Here are their stories:



Janice Moss

## JANICE MOSS

*Janice Moss has terrific memories of her Gayhurst Road home in Dallington, and is happy to still be living close to her friends at the Wainoni Methodist Parish.*

Janice's Gayhurst Road home of 59 years was placed in the residential red zone in June last year but she has found a new home in nearby Cresswell Avenue.

"It was our little paradise. We had plenty to do out the back. I have some terrific memories. We built children's playhouses and we had glasshouses. It was a terrific place to raise four daughters."

The September 4, 2010, 7.1 magnitude earthquake created liquefaction around the house and it sunk. Janice, who is 82, was told the bricks could be removed and put back after the land and house had been raised. However, the land dropped even more in the February and June 6.3 magnitude earthquakes, so repairing the land became uneconomical.

"Really I think I was in the red zone right from the word go," she says.

After staying with her daughter and returning to Gayhurst Road during the day, Janice says she was pleased to be able to purchase a house nearby after being paid out.

Janice has been associated with the Wainoni Methodist Parish since 1931. Her great-grandfather donated a section in Kerrs Road for the first Sunday school for the Linwood parish, which was opened in 1937. She has been attending worship at the Wainoni Church since it opened in 1963.

"The reason I wanted to buy close by is to be near the church and to continue my involvement with the Wainoni Avonside Community Services programmes run by Betty Chapman.

"Betty has kept in touch all the way through and it's just been wonderful. It's certainly helped me get through."

To get to church, Janice drives down Gayhurst Road, past her old property. The house has gone now, but the garden and fruit trees are still thriving.

"I went back one day, and one of the chaps who were demolishing the house asked if there was anything I wanted. I asked if there were any raspberries.

"I had a lovely big lemon tree and a black boy peach tree, so if they turn out to be good I hope people will get the benefit of them."



Anne Kay

## ANNE KAY

*Anne Kay is leader of the Wainoni Methodist Church leaders meeting and only learned last month that her flat is now included in the red zone.*

Her Retreat Road home was not badly damaged in the earthquakes. She lost a brick façade on one exterior wall and the interior walls came away from the firewall that separates her flat from the neighbouring one.

The houses between her and the Avon River are much worse off, however. They have been red zoned for months. Ironically the houses just across Retreat Road from Anne's will remain in the green zone and can be inhabited.

The decision to place her property in the red zone has not fazed Anne but she does grieve for the loss of her home for the last 16 years. Her approach to the situation is to maintain a positive outlook.

"I do have to grieve for it but I do not have a negative attitude about it. From a Christian perspective God has always looked after me and he will continue to look after me. I won't be left to live out in the street.

"Some people are very negative. I think that is because we live in a society where we want to be able to do what we want, when we want. If we can't do that we feel unsettled and that is the reason some people are not coping as well as we could.

"I am not a protest person. A lot of people think Jesus was a radical but I don't. I think about all the people who are worse off than me and try to be satisfied."

Currently Anne is looking for a place to rent. She has a reverse mortgage on her flat. While some equity is left, it is not enough to buy another home.

She says rental properties are rare in Christchurch these days but she can stay in her home for at least a year and, if necessary, stay with family after that.

Anne's social life is wrapped around the Wainoni Church and the Wainoni Avonside Community Services Trust that operates from the Church.

"I am a big frog in a little pond there. Everyone knows me. I am not sure what I will do if the Church closes. I have Pentecostal leanings but I don't know that I would be happy in a Pentecostal church."

## ROSS VESEY

*Being caught in the red zone has posed some serious dilemmas for Ross Vesey.*

Ross says he was fortunate to create a very nice lifestyle at the Avonside Drive home where he and his wife have lived since 1979 and where they raised three children. It will be virtually impossible to recreate it elsewhere.

"When we built the house we wanted lots of space, and we found this section which is nearly 2500 square metres. It is like living in a park. We have a very large house that I did a lot of the work on myself. I am a petrol head and it includes a 150sqm garage.

"We have a rental house on a neighbouring property that was to be our retirement income. We did get a good pay-out from the insurance company for it but our own home was not badly damaged."

"That means the best offer we can get for it is the government package based on the government valuation. That amount would be just 60 percent of what it would cost to purchase a similar sized property. "In the new subdivisions sections are 700sqm maximum. We would have to move out of town to get something like we had. That means I would have to depend on a vehicle to get to work and I think that is a waste of fuel and selfish way to live."

Ross says the whole experience has been gut wrenching and he has coped by burying himself in work - both his employment as an engineer and his hobby of restoring old cars.

He and wife Sue have spent 30 years in the Wainoni Methodist Congregation. Ross says a lot of people have already moved too far away to be able to continue attending services there.

"We are an aging congregation. Even if we are able to carry on in the red zone, it will be difficult. We would be isolated and on unsound ground."

He says the earthquake has raised lots of questions for the Church about the role and relevance of its buildings.

"While some people say the buildings don't matter because the Church is the people, old things are symbolic. Our church buildings give us a sense of connection and a sense of hope. They are anchors that let us know where we fit in on this great journey.

"While we take hope from our faith, still our buildings provide a sense of security. When we lose them we feel a bit vulnerable. It is like losing a parent."



Ross Vesey

## SHIRLEY MCMORRAN

*Shirley McMorran takes comfort from her faith, as she prepares to move out of her red-zoned Burwood home.*

Seventy-five year old Shirley worships with the Crossways congregation, which combines the Shirley Methodist and Columba Presbyterian parishes. Her home was placed in the residential red zone in June, and she and husband Bill are preparing to move to Burnside on March 2nd.

"On February 22nd both of my kids worked in buildings which collapsed, but they got out before they collapsed.

"When I came home on February 22nd everything was on the floor and all my cupboards had opened. But I take comfort from a passage from the Bible: 'Lay not up for yourself treasures on earth, but concentrate on treasures in heaven.'

"Material things don't matter, it is people that are important," Shirley says.

Shirley and Bill are both disabled and have spent \$46,000 in the last two years to upgrade their home. The government's offer is for the 2007 valuation, and it does not include any subsequent upgrades.

Close to one in five members of the Crossways congregation are in the red zone, which Shirley says could change the dynamics of the parish, as most will have to move away.

"A lot of people in our church are so stressed being in the red zone, because they know they can't get the same quality of housing with the money they are getting. You can see it in their faces that they're really stressed.

"Most of us are keen to move to somewhere where the ground is a bit firmer. But I worry about all the people in the church who don't have somebody to help them or don't have adequate help."

Shirley says despite moving away, she plans to remain part of the Crossways congregation for as long as she is able.

Crossway minister Rev Joohong Kim is confident the congregation will survive and says the people remain in good spirits. It has not been an easy time for Crossways, as the congregation has moved five times since February last year.

"We now have an arrangement with the St Albans parish. We worship in the hall while they worship in the church and then we have a combined morning tea together afterwards," Joohong says.

## BETH HICKMAN

*Beth Hickman misses her friends in the Wainoni Methodist Parish but has no plans to move back to Christchurch.*

Beth is in her mid-80s. She moved to Wellington in September 2011 after her Dallington Terrace home of 39 years was placed in the residential red zone.

"It was quite badly effected in the September 4th earthquake so we knew then we would have to move out at some stage.

"They had all different schemes they talked about how they were going to fix up the land, but the February 22nd and June 13th earthquakes made that uneconomical.

"I had time to get used to the idea of moving out. Once they had decided what they were doing with the red zone, I knew at my age I couldn't wait or deal with a rebuild."

So in September last year, Beth decided to pack up and move to Wellington. She stayed with her brother for a month while she looked at houses, flats and complexes. She eventually settled into a unit in a retirement village at Paraparaumu, well away from the continuing aftershocks in Christchurch.

"It was the lack of services and my age that were the real issues. They kept telling me my house wouldn't fall down but the land was the biggest problem. I had silt three times, so that was quite enough.

"Even though you thought the driveway was cleared, a little bit of rain and it would turn to mud again.

"Even if I moved to another part of Christchurch, you would still get the shaking and they still had falling crockery."

Beth lived at Dallington Terrace for 39 years and was a member of the Linwood Methodist Parish until it closed in 1981. She then joined the Wainoni Methodist Parish.

"We moved our evening fellowship over so there was some sort of continuity. The thing I miss the most is the congregation. I enjoyed the services at Wainoni and its a bit hard finding the equivalent up here."

While Beth misses the Wainoni Methodists, she has found her own little slice of paradise and a new spiritual home with a local Anglican parish, about 12 minute's walk from her villa.

"It is wonderful walking to church on Sunday mornings especially when I came up in the spring with the tuis singing away. It's beautiful."

# RED

## Testing times for Kaiapoi Church

By David Hill

*The last 18 months have been stressful, but Kaiapoi Co-operating Parish minister Peter Jackson says the people are in good spirits.*

Nearly one in five parish families have been placed in the residential red zone. Some have already moved away from the town, while others are still assessing their limited options.

"It is especially hard on the older folk, but I think they are more or less resigned to it now," Peter says.

"A lot of the folk have moved already, some have moved to Woodend and Rangiora which means they are still connected with the parish as part of the Waimakariri Shared Ministry. And most of them are choosing to retain their membership of the parish.

"There is a scarcity of properties in Kaiapoi. I rent and I will have to move out while the house is either repaired or demolished. But there's nowhere to rent, and prices have increased quite dramatically."

People are hesitant to buy new sections. "They know what has happened but they don't know what the future holds. What they have received doesn't allow them to buy the same as what they had, so many are waiting."

However, Peter says the earthquakes have provided opportunities for exploring new styles of worship and he hopes it could lead to greater co-operation between denominations.

"The church is still being repaired,

so we worshipped with the Anglicans for two weeks, until we could use the hall.

"The financial situation for the coming year is going to be quite a challenge, and the implications for the buildings could be quite horrific.

"As a co-operating parish it is our mission to work together. It is still too early to tell, but we are having discussions with the Anglicans to see if there are ways of working closer together."

Peter also believes the Waimakariri Shared Ministry model is an option Christchurch congregations could consider as they seek to rebuild.

"We're being watched quite closely to see what we do and how it works. We're exploring something that may be more common in the future.

"It opens up a lot more opportunities. We work on getting parishes to see that they have two full time ministers rather than one part time minister."

Kaiapoi Anglican vicar Geoff Haworth also hopes the earthquake experience will lead to different denominations working more closely together.

"It is going to be a real test of relationships between congregations and their communities and between the different denominations. I can certainly see the practicalities if they could combine, but the history of combined parishes in New Zealand has been of mixed success."

# ZONE

## Red zone gobbles up Wainoni Church

*When the government expanded Christchurch's 'red zone' a big question mark was raised over the future of the Wainoni Methodist Church.*

Situated on Avonside Drive, the Wainoni Church is now in the area where the government and insurance company will buy out all residential homes.

The red zone is defined as areas where there has been significant and widespread damage, it is not feasible to rebuild immediately, the ability to do repairs is uncertain and those repairs would take from three to five years.

All residential property owners in the red zone are subject to a government buyout or they can come to alternative pay-out arrangements with their insurer.

While no one will be able to live in the red zone - which largely maps onto the eastern end of the Avon River - the future of non-residential buildings such as Wainoni Methodist is uncertain.

Methodist property and insurance chief executive Greg Wright says as far as the church is concerned the status of the Wainoni church remains unchanged.

"It was not badly damaged in the earthquakes and it can continue to be used. We are waiting for the Canterbury

Earthquake Recovery Authority to tell us what the future of non-residential buildings in the red zone are.

"The difficulty we face is that our insurance will pay to fix any damage to our buildings. If the church cannot be used because the city will no longer provide road access, power and sewerage to it, then the insurance will not pay for the loss of the building."

Greg understands that people in the red zone have until April 2013 to accept the government's buyout offer, so he assumes services will continue to be provided until then.

Rev John Meredith is the minister at Wainoni Methodist. He says business carries on as usual at the church for now.

"The congregation continues to worship as normal. We have received a letter from CERA that they will advise us further," John says.

"We are close to some other commercial buildings including a play centre and a veterinary clinic. There has been some discussion that we will meet to see what can be done.

"Basically we are now no different that so many other people in Christchurch. We are taking one day at a time."

## Quirky hymn by-product of Durham Street's musings

*The congregation of Christchurch's Durham Street Methodist Church has set out on a path to explore its future, and one consequence of their efforts is a humorous new hymn that celebrates Christian diversity.*

With its church complex destroyed in the February 2011 earthquakes, the Durham Street congregation now has its own worship service at St Stephens Methodist Church in the suburb of Russley.

To chart out its future the Durham Street congregation has divided itself into several focus groups to explore different aspects of their life. The responsibilities of these groups are outreach, worship, pastoral care, and socials.

The heads of each of these groups meet together as an oversight committee to share the ideas.

One initiative of the worship committee was to present a skit that highlighted the different worship styles of various denominations.

Heading up the worship committee is retired presbyter and former MCNZ president Rev Margaret Burnett. Margaret penned some new words to a favourite old hymn.

- |                                                                                                                        |                                                                                                                            |
|------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 1 All things bright and beautiful<br>All churches great and small<br>Worship, sane or whacky<br>God listens to us all. | 3 The drama of the Catholics<br>The Sally Army's drums<br>The whisper in the convent<br>God loves whatever comes.          |
| 2 The silence of the Quakers<br>The sober Methodists<br>The noisy chorus singers<br>God values everyone.               | 4 God knows our different worship<br>And does not mind at all<br>God loves the rainbow splendour<br>And glories in it all. |

By Rev Margaret Burnett  
(Tune 70 (ii) WOV)

The future of Wainoni Methodist Church is uncertain now that it is officially in the red zone.



# Back to school not so cool for Fiji flood families



For some Fijian families coping with the aftermath of the recent floods is a difficult burden to bear.

**Fijian school pupils in the flooded informal settlements face another burden as they replace school gear lost in the recent floods.**

For marginal communities the fact the floods hit just as the school year started was another difficulty for those who have in some cases lost everything.

Christian World Service and Caritas

are trying to raise \$5000 to help out their Fiji partner ECREA (Ecumenical Centre for Research, Education and Advocacy).

ECREA is working to uphold the rights and improve the livelihoods for people living in Fiji's informal settlements. ECREA has worked out in consultation with the people living in the flooded areas their needs in combination with the

People's Community Network.

They have identified over 750 families from the Bila, Korciri and Navaki communities around Nadi, along with another 400 families in Navutu, Nasoata, and Nasinu around Lautoka.

These communities have been identified as having a strong need for both basic supplies and also counselling and psycho-social support, an especially important need as informal settlements can often miss out on Government help.

CWS will help fund the counselling and the food packs which include basics like bath and washing soap.

Pacific Conference of Churches' climate and disaster risk officer Rev Ikani Tolu says, "Whatever you can contribute will go a long way for brothers and sisters in Western Viti Levu, as well as in Vanua Levu, the majority of whom have lost their belongings in the floods.

"School has just begun and it's unfortunate that this disaster has come at this critical time.

"However I take heart in the fact that human beings are resilient and aided by timely gestures and outreach, we can rebuild to help restore hope and dignity to

those most in need."

CWS international programmes worker Trish Murray has visited some of the informal settlements and seen for herself the conditions in marginalised settlements where people often live on poor quality land by the consent of landowners.

Trish says the urban settlements are quite marginal while the rural ones can be often lacking fresh water, transport or other basic amenities.

Established settlements may sometimes have negotiated access to use some otherwise unwanted land.

"Day to day they survive because they have worked out their survival mechanisms. However, if they lose their home and things like pots and pans, there is nothing to fall back on," she says.

In the prior floods one town she knew had taken refuge in a school building but ironically a major problem had been lack of access to safe, fresh water.

A hospital that had been built on low lying land had also been flooded making access to help and medicines difficult.

To donate to the CWS Fiji Appeal send donations to PO Box 22652, Christchurch 8140 or online at [www.cws.org.nz/donate](http://www.cws.org.nz/donate).

## Resilience and kindness shine during year of crises

By Pauline McKay, CWS national director  
*The losses from the February earthquake will resonate for decades. At CWS we share in this process collectively and individually. A year on we need to look at what we have learnt.*

Along with many people in crisis here,

and overseas, we have learnt at depth that buildings and things are not the ultimate purpose of life.

Our own experience since the quake cycle began has seen us shunted from office to home to a 'virtual office' online, to a hybrid of virtual and real offices and finally to our new base at Halkett Street.

Our grasp of the potential of modern technology, application of it and skill in adaption has strengthened.

As an ecumenical organisation we have also had the huge gift of witnessing how in crisis the congregations across Canterbury and Christchurch became key central players in disaster relief.

We saw this happen even when the physical buildings they had been based in for generations lay in ruins.

Churches became vital hubs in their communities in a way that we have never seen before in most of our lifetimes.

CWS found that we are far more adaptable and innovative than we thought we were.

While our overseas work carried on, we were able to become deeply involved in project managing disaster relief efforts from international aid and development groups with a New Zealand presence.

In doing this we were able to see the "number 8 wire" Kiwi spirit in action blazing a world first for co-operation.

The kindness that regularly propels New Zealanders to the top of the world's generosity scales was repaid by many of the groups who had been on the receiving end of it for years.

It was a unique experience to help anchor emergency relief efforts in a first world setting through the Non-Government Organisation Relief Forum (NDRF).

From a dispenser of help and support we learnt how to receive the same gifts with grace and gratitude, from the temporary base we got at Christchurch North Methodist Church through to gifts of furniture for our sparsely fitted out new base.

When Government policy shifts left us financially distressed we learnt first-hand that



Pauline McKay

our supporters are exceptional, coming to our aid at a level that is far above normal support levels.

Our volunteers just kept coming whenever they could find a physical office to turn up to and help.

We learnt that the milk of human kindness does not dry up in a time of crisis.

Our post September earthquake appeal for Pakistan flood victims got one of the

strongest responses ever.

And as we rode out the financial earthquake of major, abrupt changes to Government funding that slashed our income drastically we have begun to learn to cope.

That fundraising which we can control is performing better than or as well as before the start of the quake cycle.

We are witnessing budget projections being exceeded by 20 percent or in the case of our special appeal bringing in three times the budgeted sum.

CWS is stronger than before, a result in which we have all played a part.

Fiji's recent floods have hit hard in the informal settlements supported by CWS. The needs are basic and pressing for people who often have very little to start with. CWS and Caritas have joined together to raise funds to help these Fijian's on the margins of their society.

You can help by donating to:  
Phone 0800 74 73 72  
PO Box 22652, Christchurch 8140  
[cws@cws.org.nz](mailto:cws@cws.org.nz) [www.cws.org.nz](http://www.cws.org.nz)

## Global woman's faith group calls for justice in 1000 languages...

*A global women's faith group is calling for justice for all as the subject of the 2012 World Day of Prayer.*

As faith-based events go they don't get much bigger.

The global ecumenical organisation is made up of Christian women from 170 countries speaking a total of 1000 languages.

In many countries the World Day of Prayer is still sadly one of the too few days of the year when women's voices are publicly heard.

Founded in Canada and America in the 19th century the World Day of Prayer combines prayer, advocacy and action to bear on issues affecting women and children. The first New

Zealand service was in 1931 in Christchurch.

Quake ravaged Christchurch is also home to all of the national organising committee for the New Zealand World Day of Prayer. Like many Cantabrians they have just "got on with it" in meeting their responsibilities to the day.

Globally while the languages and cultures are widely varied the basic message is the same. This year Malaysian Christian women have created the theme 'Let justice prevail'.

They bring direct experience of living and working in a complex multicultural, multi-faith nation where justice and perceptions of injustice are

complex subjects. Despite this Malaysia is widely viewed as a successful example of many faiths and cultures living and working together.

It is their views on justice issues that have shaped the ecumenical World Day of Prayer services that will take place around the world on the traditional first Friday of March. This year the date is March 2.

The March 1 service this year will be celebrated first in the world in Tonga and New Zealand. There will be about 250 services organised by local interdenominational groups in New Zealand.

For further information contact:  
Or visit: [www.worlddayofprayer.co.nz](http://www.worlddayofprayer.co.nz).

## Reflections - The Wesleyhaven Way

*This book is short and unchallenging but this does not mean that it is inconsequential, either in terms of its subject matter or of the theology implicit to the unfolding story of Wesleyhaven.*

I read this book as chair of the board of Methodist City Action - Hamilton Methodist Social Services and as a former registered nurse. My first nursing post was in what was then called psycho-geriatrics; the care of older people with dementia. As I think back over that period I recall - though of course it is not the full story - many moments of care, peace, compassion and community.

As a presbyter I often visit nursing homes and retirement villages. Many times when you call in at reception there are piles of glossy brochures selling the upmarket facilities and the lifestyle on offer. At first glance you might think this book is in that genre; it is not.

The vision which led to Wesleyhaven dates back to the 1940s when the Rev WH (Bill) Greenslade imagined a place



where "Let it be felt that the risen and living Christ is always in its midst. With that aim we take a first step in a new enterprise - a Christian Social service for Wellington Central Methodism."

The village was established with the labour and the fundraising of Methodists from the area that now constitutes the Lower North Island Synod and the Nelson and Marlborough regions. Reading the account of the effort and endeavour that church communities put into this project you gain a strong sense of the Christian community making a particular form of redemption present.

Redemption is a recurring motif in this book. Many of the clients have lived hard lives and have owned very little. For some residents their time at Wesleyhaven is the most fulfilling and peaceful stage of their lives.

This is eloquently told in the account of a man called Denis, a man who struggled much of his life with bipolar disorder

and spent long periods of his life in the Porirua Mental Hospital. His last three years spent at Wesleyhaven were a time of peace, friendship and acceptance. In the words of his own son; "the last three years of his life were the best years for Dad." The accounts of staff also described working there as a tremendously positive experience.

Wesleyhaven was an early pioneer of practical interfaith cooperation with the Deckston Home founded in 1965. Deckston Home was an integral part of the village and provided a caring and kosher home for older people in the Jewish community. It closed in 2001 not because of any breakdown in relations but because the dwindling size of the local Jewish community no longer justified a facility of this size.

This is a fine book. As well as the text there are photographs and poems which have a reflective quality, worth a moment or two of your time. My closing thought is that many Christian Social Service agencies have withdrawn from the care of the elderly. Wesleyhaven provides an eloquent argument in favour of a continuing engagement.

Review copy supplied by Wesley Community Action.

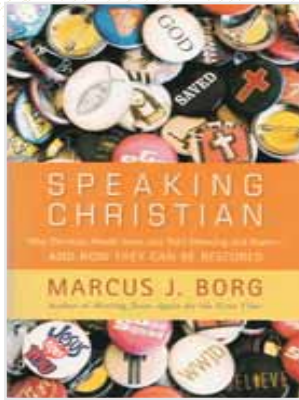
*Edited by Peter Mitchell  
2011, Wesleycare, 76 pages  
Reviewer: David Poultney*

## Speaking Christian - Why Christian words have lost their meaning and power and how they can be restored

*When I was a student in theological college, after leading worship for a group of young people, I was asked to explain the meaning of a term I had used. I was unable to do so in a way that satisfied my questioner. A book such as Speaking Christian would have helped.*

Borg begins by claiming that Christian language has become a stumbling block in our time, being misunderstood or distorted by both Christians and non-Christians. Part of the problem is that words conveying religious concepts often have biblical and traditional meanings that are different from their contemporary meaning.

This book aims not to replace these words but to set free Christian language from captivity to literalism and from what he calls "a heaven-and-hell framework." A heaven-and-hell framework is basically that badness deserves to be punished, even to the extent of eternal torment in hell but, if we believe in Jesus who died for our sins, we can be



forgiven and go to heaven.

He accepts that while being Christian is about more than words, we cannot avoid being shaped by the language we speak, hear, sing, read and pray.

Borg makes clear his view that, to affirm the Bible as the word of God does not mean that the biblical text must be accepted as inerrant and infallible. He sees it as important to enquire into the circumstances that lie behind specific biblical texts, recognising that the Bible emerged from a culture different from our own.

He asks what words meant for "their then" and what they might mean for "our now." He sees biblical language as having more-than-factual meaning. The question to ask is not 'Did it happen just like this?' but 'What is the purpose behind this?'

Speaking Christian works covers 22 words and concepts including mercy, righteousness, sin and the interpretation of John 3:16. Borg shows how ideas of communal liberation and

wholeness lie behind the term 'salvation', and discusses how the word 'God' and ideas of God's character need to be rescued from distortion.

Concepts of God as indifferent, punitive and threatening produce different forms of Christianity than those that emphasise the gracious, loving and compassionate.

Borg discusses the pre- and post-Easter Jesus and the meaning of his death and resurrection. He distinguishes between belief and faith and the relationship between repentance and forgiveness.

There is little doubt that the way Christian words are used reflects whether one is thinking of the next world and what must be done and believed to get there, or one is thinking of God's passion for the transformation of this world by compassion, justice and peace. The latter reflected in Jesus' passion for the kingdom of God.

Borg writes clearly, and his encouragement of readers to re-examine how the words they use impact on thought and action is a challenge and inspiration.

*By Marcus Borg  
2011, HarperOne, 248 pages  
Reviewer: John Meredith*

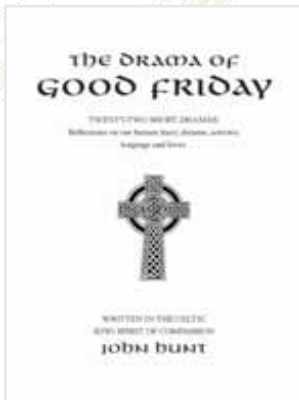
## The Drama of Good Friday

*The Christian Church has always recognised the power of drama, offering passion plays, moralities and mystery plays. All had the power to bring dry words to life, enabling congregations to see Bible characters as living humans with emotions they could respond to.*

The collection of the 22 plays in Rev John Hunt's The Drama of Good Friday, are part of this rich tradition.

John's plays focus on the people who met Jesus - the witnesses to his life, death and resurrection - and present their all-too-human thoughts, fears and joys. Joy is an important word, because each of these plays displays a different aspect of the rejoicing at Christ's message. I see these 22 plays as facets of a jewel, each offering us a different insight into Easter.

These mini-dramas bring our hearts and heads together. Simply performed, without scenery or costume, they strike to the core of Christian belief. They bridge the gap of years and enable us to see Jesus' contemporaries as real people rather than stained glass windows. Through their eyes we see Jesus.



On a personal level, for the last 25 years I have been a member of John Hunt's St Giles congregation in Christchurch, where these plays were first performed.

The plays became a highlight of the Easter commemoration for the people of St Giles, each one eagerly anticipated. The simplicity of the scripts fit well with the reflective mood of the services and helped us concentrate on the central message of Easter.

John's genius for drawing out the talents of his congregation meant that each drama was performed by church members, not

professional actors.

I have always been impressed by the way John encourages every member of his congregation to take part in some aspect of the service. This might be anything from scripture reading to an impromptu role-play. (Theoretically we were all volunteers but John is a hard man to say 'no' to.)

One result of his semi-conscription policy is a whole generation of St Giles young people, who have become

confident public speakers. Another result has been the tradition of the Good Friday play, where some of us learned to be actors and - more importantly - all of us in the congregation learned to be an appreciative and positive audience.

I have a keen memory of my own first solo performance, and the sheer terror of standing in front of a silent Easter congregation. Then John's words gave me the confidence to become a disinterested spectator at Jesus' execution, standing in front of the cross. I bit into an apple, chewed reflectively and declared, "I like a good execution..."

Dozens of other congregation members have similar memories of becoming Mary, Mark or Martha, Pontius Pilate or Joseph of Arimathea. It is heartening to realise that this book will enable other congregations to bring to life their own versions of John's Easter dramas.

The Drama of Good Friday offers flexible patterns for Easter worship that can be used by Christians anywhere. The walls of St Giles may have succumbed to the earthquakes but these plays show that the Christian message is imperishable. They demonstrate the eternal power of the living word.

*By John Hunt  
2012, Caxton Press, 108 pages  
Reviewer: Trevor Agnew*

<p><b>The Drama of Good Friday</b> 22 mini-dramas, by John Hunt, that bring our hearts and heads together. Simply performed, they strike to the core of Christian belief. A focal point for your Good Friday worship. <b>\$20.00*</b></p>	<p><b>Proclamation and Celebration</b> Preaching on Christmas, Easter &amp; Other Festivals Susan Hedahl helps preachers create sermons that find joyous resonance in congregational life. <b>\$36.00*</b></p>	<p><b>The Easter Story</b> Joy Cowley retells the wonderful story of Easter for primary age children. <b>\$19.99*</b></p>	<p><b>Experiencing God's Love</b> Five transforming small group studies to deepen our understanding and first-hand experience of living a life of faith. <b>\$21.00*</b></p>	<p>Order now from <b>Epworth BOOKS</b> www.epworthbooks.org.nz sales@epworthbooks.org.nz PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012. Toll free: 0800 755 355 Ph: 04 476 3330 *Plus p&amp;p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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ON SCREEN

A film review by Steve Taylor



Time is of the essence. This movie begins with time as the orphaned boy Hugo is tending the many clocks of a Paris railway station. Abandoned by his drunken uncle and forced to age through trauma and tragedy, Hugo lives with two precious things. One is a broken automaton, the other a notebook in which Hugo's clockmaker father has described his dreams for the automaton's repair.

Hugo is aided by Isabelle, also orphaned, who lives with her godparents. Her godfather, Papa Georges, works at Hugo's station. Together they will unravel the past, discuss the present and change

the future. Isabelle introduces Hugo to books, while he, despite her misgivings, introduces her to movies. ("This might be an adventure, and I've never had one before, outside of books," she says at the prospect.)

Ironically the movie Hugo is based on a book, 'The Invention of Hugo Cabret' by Brian Selznick. The book is beautiful, the story told mainly through black and white pictures. Similarly the movie adaptation favours sounds and images, with any dialogue sparing.

The cinematography is stunning. Highlights are the lights of Paris that blend into a machine-like beauty, the steam that illuminates the twists and turns of the train station, the candles that shine on Hugo's clocks and cogs and the snow that gently falls as Hugo follows Papa Georges home one evening, desperately seeking the precious notebook.

The result is, as film should be, a celebration of the potential of images to generate mystery and create imagination, all without losing a strong story line.

The acting is strong and consistently believable. Hugo (Asa Butterfield), Isabelle (Chloe Grace Moretz) and the station inspector (Sacha Baron Cohen) are highlights. The work of Cohen is a pleasing surprise, given he is better known for his comic impersonations in the form of Ali G and Borat.

Much of the movie draws on historical references. Papa Georges is Georges Melies, a figure famous in French history as an innovative film maker. The train crash scene is a reference to 1895, when

a faulty brake resulted in a train crashing out of Hugo's station and into the street.

A central theme is 'time'. Hugo tends time in the form of the clocks at the railway station. Hugo's father, when alive, fixed time, while Papa Georges lives to hide from his past-time. Formerly a film-maker, his shattered dreams have left him a man in need of redemption. As his wife tells him: "Georges, you've tried to forget the past for so long. Maybe it's time you tried to remember."

This film might be told through a child's eyes, but the philosophy and theology questions it raises are adult in depth. Are humans simply cogs in the machine of time? Can a past be redeemed? Can humans, like Hugo, fix what is broken, both people and things?

Thus the film becomes a two way mirror. In 'Hugo', amid the ticking of time, with the machine-like quality that is modern life, through the brokenness of human dreams, we see ourselves. We are human, needing to hear an invitation: Come and dream with me.

Steve lives with his daughter, Kayli, in Adelaide, Australia. Both miss New Zealand. Both enjoy writing and watching and reviewing movies.



CHILDREN IN THE BIBLE

The fairly recent move to make the first Sunday in March New Zealand Children's Day is gaining momentum as a day for families to enjoy doing things together. When thinking of children in the Bible we need to remember that girls tended to marry soon after puberty and boys took on adult responsibilities at an early age. Our concept of teenagers was unknown.

Young children were considered to be of little importance. They get scant mention in the Bible narrative and only a few are named. Even the brave sister of baby Moses isn't named until mentioned as an adult, see Ex 2:3-9 and 15:20. Other unnamed children did things of significance.

You may like to check out these stories: Jdg 11:34-40; 1Sam 15:35-40; 2Kgs 5:1-5; and Acts 23:16-22.

Bible Challenge	The second baby mentioned in the Bible	___ B ___	Gn 4:2
	A slave girl who spoke to a princess	___ I ___	Ex 2:7-8, & Nm 26:59
	A youth who liked cooking	___ B ___	Gn 25:29
	A boy who heard God calling	___ L ___	1Sm:3-4
	Beautiful orphan who became queen	___ E ___	Est: 2:7
	A baby who brought joy and laughter	___ C ___	Gn 21:5-6
	This girl was kissed beside a well	___ H ___	Gn 29:10-11
	Made king of Judah when aged 8	___ I ___	2Chr 34:1
	Boy banished to the desert	___ L ___	Gn 21:9 & 14
	Youngest of 8 handsome brothers	___ D ___	1Sm 16:10-30
	Youngest of 5 justice seeking sisters	___ R ___	Nm 27:1-4
	A child favoured over his brothers	___ E ___	Gn 37:3
	Smallest brother, given largest meal	___ N ___	Gn 43:29 & 34
	When given wine he asked for water	___ A ___	Dn 1:11-12
	This girl ___ for King Herod	___ N ___	Mk 6:23
	Servant girl who recognised Peter's voice	___ D ___	Ac 12:13-14
	A young woman who lived in Nazareth	___ Y ___	Lk 2:26-27
	12 yr old's father was a ___ leader	___ O ___	Mk 5:22
	He fell asleep during a sermon	___ U ___	Ac 20:9
	Called by Paul 'My true son in the faith'	___ T ___	Tm 1:2
A boy shared his lunch of loaves and	___ H ___	Jn 6:8	

Answers: Abel, William, Timothy, fish, Eulynchus, © RMS

Vitae new chapter in workplace chaplaincy

The North Island branches of the Inter-Church Trade and Industry Mission, which provides workplace chaplaincy, have joined forces to operate as a single, united entity under the new banner Vitae.

Vitae board chairman Murray Edridge says the merger between Workplace Support North Island and Wellington-based Seed creates a more effective organisation.

"The work of the Mission is as relevant as ever. Our name, Vitae, has life as its core meaning. Our tagline reflects this: 'when life works better, business works better'.

"It's not enough just to do good things. You have to do good things well. As individual agencies, we were working effectively but it was very localised. Joining forces means we can now combine our resources and experience to offer much greater support to clients across the country."

Vitae's roots are in the construction of the Manapouri Power Project in 1965 when a member of the clergy provided support to power station workers.

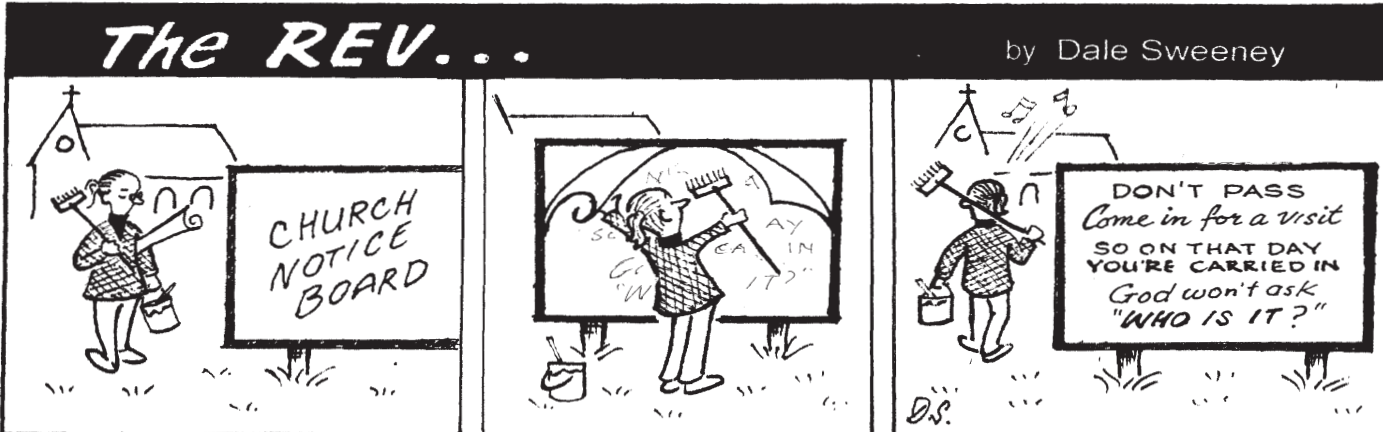
With the consensus of a group of denominations, including the Methodist Church, the mission was established in four regions. Today the Mission today is known as Workplace Support Canterbury/Westland and Workplace Support Southern in the South Island, with the North Island organisations now merged together and known as Vitae.

Vitae's referral figures are up in the current climate of downturn and restructuring.

Cases of anxiety and depression are growing.

In the last 12 months, Vitae has seen an 18 percent increase in the number of people referred to its Careers services, and a six percent increase in the number of critical incidents responses.

During the Christchurch earthquakes out of town and local members of Vitae's Trauma Support Team worked together to support those affected by the earthquakes.





Tafa Tafa 'on location' in South Africa.

# Young People

## Tafa Tafa's sojourn in South Africa

After spending the whole of 2011 living, working and playing rugby in South Africa, Tafa Tafa of the Masterton Samoan Methodist Church has returned ready to take on 2012 with a new found confidence.

In November 2010 Tafa was nearing the end of his final year at Rathkeale College in Masterton when he was advised of a tutorship scholarship that was available to final year students. The successful applicant for scholarship would be placed in a family home and supplied employment in South Africa for 12 months.

After some persuasive discussion with his parents - Letoi and Fono Tafa - Tafa submitted his application and was soon advised that he was the successful applicant. Although nervous about

travelling to a distant country and living with a family he had never met before, Tafa had only a few weeks to pack and prepare for his flight to Capetown.

Upon arrival in Capetown, Tafa was greeted by his host family, parents Hugo and Jenny Botha, with their two children Michelle (23) and Nicholas (18).

"I was blessed to be placed in a loving Christian home, they took care of me and made me feel like I was really part of their family," Tafa explains.

A few days later he was taken to his new place of employment - working as an assistant teacher at Wynberg Boys' High School, the second oldest school in South Africa and one that is well known for high achievement across academic, sporting and cultural fields.

Tafa had played rugby on Rathkeale College 1st XV and represented the Wairarapa Bush Schools team. After Wynberg High learned of his rugby prowess, Tafa was asked him to help coach the school Under 14 rugby team.

He also assisted the Wynberg 1st XV rugby team and accompanied them to all their games, and he managed to play a full season with the False Bay Rugby Club Under 20s team.

During his time in South Africa, Tafa was also fortunate to be able to travel, including trips to Johannesburg, Eastern Cape, Port Elizabeth and East London. Of course no trip to South Africa is complete without going on a Safari and Tafa was lucky enough to see in the flesh the famous 'big five' of South Africa (i.e. lion, leopard, elephant, buffalo and rhinoceros). He also spend time whale watching in the famous coastal town of Hermanus.

Tafa returned to New Zealand on 19th December 2011 just in time to spend Christmas with his own family.

When asked of his thoughts about his trip, Tafa says "I met some great people, made some life-long friends and managed to see some beautiful sights in South Africa, although there were also some very difficult scenes of poverty and hardship that I witnessed which also made me realise how lucky we are here in New Zealand.

"The whole experience was awesome and has given me more confidence. I would definitely recommend this type of experience to other young people".

This year Tafa will commence studies towards a Bachelor of Sports and Exercise at Massey University. All the best Tafa! May God bless you abundantly in 2012, just as He did in 2011.

# Kidz Korner!

## Celebrate Children's Day

On the Sunday you receive this many churches and other groups of people throughout New Zealand will be celebrating Children's Day.

This year the theme for the day is, 'Treasure our children'.

Ian Hassall was the first New Zealand Commissioner for Children, and in 1991 he thought it would be a good idea to have a Children's Day in our country. Nine years later, in 1999, the first Children's Day was held on Sunday, October 29th. Later it was decided that the date would be changed to the first Sunday in March.

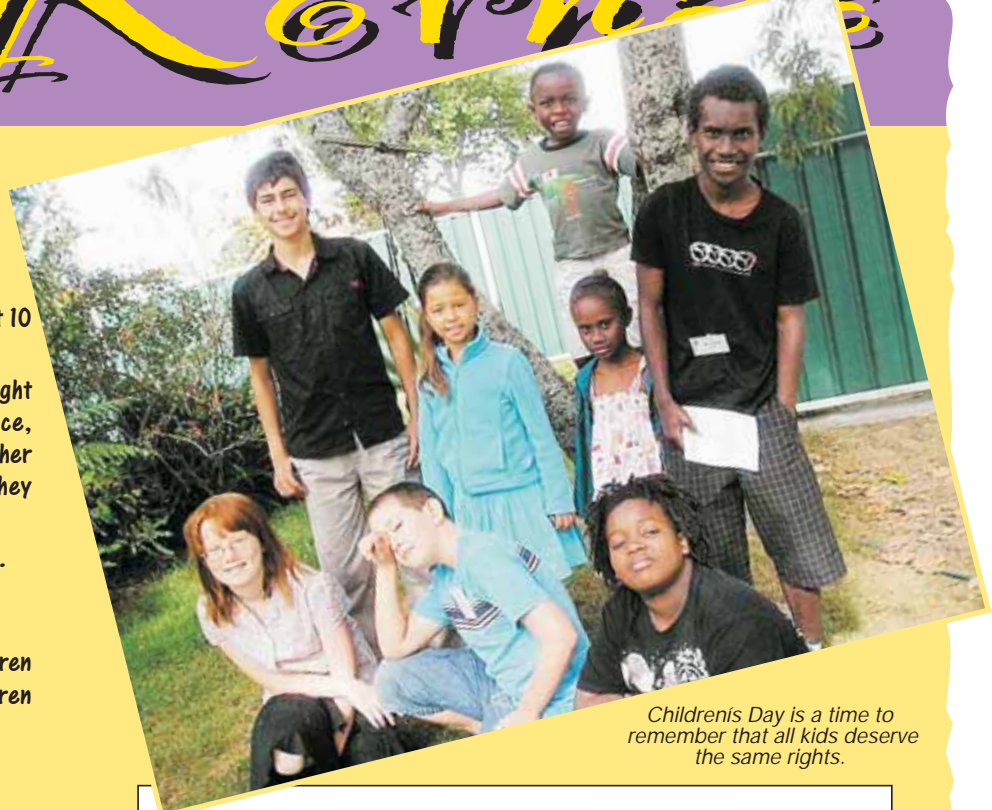
Many years before this, the United Nations adopted a charter, the Declaration of the Rights of the Child. Altogether there were 54 items.

There is a plain language version with just 10 points.

The first item says: All children have the right to what follows, no matter what their race, colour, sex, language, religion, political or other opinion, or where they were born or who they were born to."

There are nine more articles explaining this. You can find them at [www.un.org/cyberschoolbus/humanrights](http://www.un.org/cyberschoolbus/humanrights).

Jesus knew how important and precious children are. Remember what he said: "Let the children come to me. Do not turn them away."



Children's Day is a time to remember that all kids deserve the same rights.

## For the Bookshelf FOR EVERY CHILD

By Caroline Castle

Published by UNICEF

Illustrated by various artists

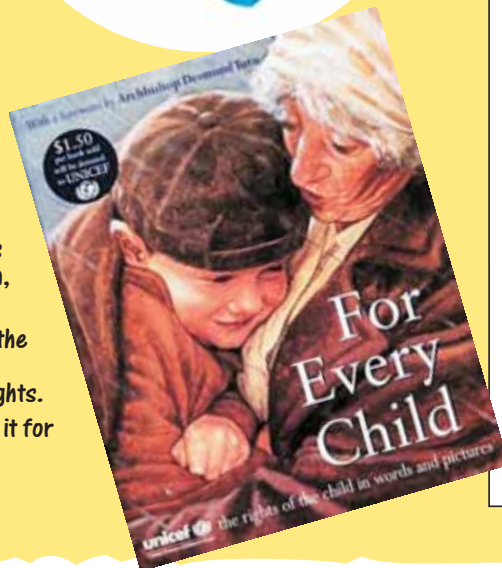
Reviewed by Doreen Lennox

This book begins with the words: "Whoever we are, wherever we live, these rights belong to all children under the sun and the moon and the stars."

This picture book has an introduction by Archbishop Desmond Tutu. He asks that each of us tries to make a difference.

Fourteen of the rights of children are illustrated in the book. The pictures are very different and one I really like is Henriette Sauvant's oil painting illustrating 'Understand that all children are precious'. Some of the artists such as Babette Cole and Shirley Hughes will be familiar to children, others not so.

This book offers a great opportunity for discussion about the lives of children around the world. notes about the artists and more details about children's rights. Share it with very young children. Upper primary can read it for themselves.



## Word Search

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

Find these words in the Wordsearch. The letters remaining will spell out a message for you.

EDUCATION, FAMILY, FOOD, FRIENDS, GROW., LOVE, NAME, PRAY, PROTECT, READ, SHELTER, SPECIAL, TEACH, TOLERANCE, WRITE

## Faithful telling of Pacific women's call to ministry



The ordained Pasifika women who tell their stories in a new book are (from left) Sui T'eo, Sylvia Tongotongo, Piula Alisa Unasa-Su, Alofa Asiata, Alisa Lasi, Kalo Kaisa, and Ali'itasi Salesa.

'No Small Margin of Error' is a new book that details the personal journeys of seven Pacific Island women to ordained ministry within the Methodist Church of New Zealand - Te Haahi Weteriana o Aotearoa.

The book is dedicated to Rev Piula Alisa Unasa-Su, the first Pacific Island woman ordained to the MCANZ.

Editors Rev Ali'itasi Aoina Salesa and Rev Sylvia 'Akau'ola Tongotongo spent the last year bringing together these accounts which will make readers laugh, cry and bear witness to the joys and struggles of these women as they moved toward ministry.

The editors say they are thankful to Te Taha Maori tumuaki Rev Diana Tana for graciously penning the foreword to the book and offer grateful thanks to the

contributors for sharing their stories and allowing them to be recorded. In addition to Piula, the contributors are Rev Sui T'eo, Rev Kalo Kaisa, Rev Alisa Lasi and Rev Alofa Asiata.

The 'margin of error' is a statistical expression that refers to the amount of random sampling error in a survey's results. The smaller the margin of error, the more faith one can have that the poll's reported results are close to the 'true' figures.

Sylvia and Ali'itasi say there is no margin of error small or otherwise here.

"These stories identify the obstacles that could have derailed any one of us on our journeys to ordained ministry.

"None of us could have been aware that such encounters would naturally become parts of our journeys

- as women, as Pacific Island women, as women daring to suppose we too had been called to diaconate and presbyteral ministry. Why would we think otherwise?"

"The 'small margins of error' are those unexpected encounters with various people. If nothing else, they have strengthened our faith in the search for the truth of who we are, in the light of who God is and God's call to serve. In this book, women are 'true figures' - no small margins of error!"

The book was created with the enduring conviction that God is in all things and that all things are of God. "This book is God gifted, gifted to God and serves also to define our purpose," the editors say.

No Small Margin of Error is the first book to be published by Talatalanoa Inc., a newly formed service that offers counselling, restorative justice training, supervision, mentoring and consultancy work.

The philosophy of Talatalanoa is that each person has worth and a story that is worth sharing and worth hearing.

Talatalanoa's mission statement is to enable and nurture healing, wholeness and wellbeing. Copies of the book or any enquiries can be made to talatalanoainc@gmail.com.



The final service for Granity Union Church was held on February 4th.

## End of an era for Granity Church

By Charles Bruning  
Saturday February 4th marked the end of more than 100 years of Methodist and Presbyterian Church services at Granity.

Located north of Westport, Granity was part of the Buller Union Parish, which was formed in 1967.

A final worship service was held at the Granity Community Hall led by superintendent of the Methodist Nelson, Marlborough, West Coast Synod Rev Jill van de Geer and Thelma Efford of Greymouth Uniting Parish. The three remaining members of the congregation will join the congregation at Westport for worship.

Methodist services have been held intermittently in the district since the first settlements of Denniston, Burnett's Face and Waimangaroa.

Buller Union Parish chairperson Jean King says Rev W. Laycock conducted the initial service on the first Sunday of May, 1890.

In October, 1890 Rev J. Dawson and volunteer workers commenced work on the Denniston Church. When completed it accommodated 300 people and housed a Sunday school of 150 students and 10 teachers.

Each Sunday, a service was held

first at Waimangaroa in the morning, then an afternoon service was held at Granity, and an evening service at Denniston. The minister of the day lived at Denniston and walked down hill to Waimangaroa, traveled to Granity by railway jigger, and then returned by the same route back to Denniston for the evening service.

When the Presbyterian Church was first established in Westport in 1880 part of the minister's duty was to cover the outlying districts, and so in August of 1881, Rev PR Munro reported having held services in Denniston, Waimangaroa and Granity.

In 1967 we saw the move to the establishment of the Buller Union Parish comprising the congregations of the Methodist and Presbyterian Churches in Westport, including the country congregations. As a result of declining numbers services ceased to be held at Waimangaroa in the mid 1980s.

Weekly services have continued at Granity, encompassing Ngakawau and Hector, until the death of Mrs. Helen Stack in September of last year. At that time, the decision was regretfully made for services there to be discontinued.

## Heroes of the Faith - the martyrdom of Methodist Maori missionaries

### METHODIST ARCHIVES

By Rev Gary Clover

Six early Maori missionaries were the first recorded Christian martyrs of the Wesleyan Mission in New Zealand but they have not entered the corporate memory of the Church, as has, for example, the killing of Rev John Whiteley in North Taranaki in 1869.

The two Wesleyan 'native teachers' Matiu (Matthew) and Rihimona (Richmond) were killed on 22 January 1837 near Mangataipa on the Mangamuka River beyond the upper Hokianga Harbour.

At about the same time, four Ngati Ruanui missionaries died for their faith in Whanganui. Te Putakarua and Te Awaroa were killed at Te Oneheke pa in Whanganui sometime during 1836-1837, and Te Matoe, and Te Hau Maringi were killed at nearby Te Ahutini pa overlooking the Whanganui River around 1838-1839. For 170 years the story of these four martyred South Taranaki Maori evangelists has remained largely unknown in Whanganui and forgotten by the wider church.

The printer at the Mangungu Mission station, Rev William Woon, and Mission superintendent Rev Nathaniel Turner gave the earliest accounts of the deaths of Matiu and Rihimona. Woon was leading a service close by at Mangataipa when the shooting occurred. He actually heard the musket shots in the distance.

Nathaniel Turner wrote that Matiu, Rihimona, Wiremu Patene, and Hohepa Otene (Joseph Orton), were all native teachers of the mission at Rotopipiwai. Against their elders' advice, but in accordance with Jesus' command to preach the Gospel to all, they set out to visit the village of the 'heathen'



Hohepa Otene (Joseph Orton) in later years when he had reverted to his pre-baptismal name, Riwha Titokowaru.

chief Kaitoke in an attempt to "break through his resistance" and "instruct them in the truths of Christianity". As they approached the village they were met by musket fire.

Matiu died almost instantly. Rihimona died a slow lingering death from his injuries. Patene escaped with three musket holes in the blanket he wore over his shoulders. Otene was out of range at the rear and raced back to Rotopipiwai to raise the alarm.

Kaitoke had previously made threats to kill any Christian missionaries who entered his territory. According to Nathaniel Turner, the animosity originated in a dispute over timber land.

Behind Kaitoke was Papahurihia, a powerful and influential traditional Maori tohunga and troublesome opponent of the Wesleyan Mission.

Subsequently, both Wesleyan and non-



Rev William Woon.

Christian tribes met to debate the consequences of the shootings. During the hui, Kaitoke and his party fired upon the Wesleyan Maori, killing Himeona (Simeon), a Christian chief.

Thereupon the 500 Wesleyans at the gathering attacked and overran Kaitoke's party. They killed 10, captured the others, and wounded Kaitoke with a musket ball to his ankle. He was taken to a Wesleyan village where the English missionaries nursed him back to health. He began to attend their services and at his first attendance at Mangungu, Wiremu Patene gave a "deeply moving prayer of forgiveness for his would-be murderer".

Some years later, Kaitoke apparently professed a Christian faith. Papahurihia, who died in 1875, never did.

We know very little about the other

members of this little party of martyrs. However, Nathaniel Turner regarded Hohepa Otene as "a young man of some real ability". He was baptised and named after Rev Joseph Orton of Sydney who visited Mangungu in 1835.

It is probable that Otene was the son of Te Pakeke Titokowaru the principal chief of Nga Ruahine in South Taranaki. Ngapuhi enslaved Otene and took him to the Hokianga where he became a Christian convert. He attached himself to the Mission settlement at Mangungu to learn of the ways of the Europeans and later attended the Three Kings Native Institution.

The minutes of the Australasian Wesleyan Conference list a J. Orton as one of eight native stipended preachers in the Manukau Circuit from 1857 to 1859.

During the 1860s Hohepa Otene reverted to his pre-baptismal name of Riwha Titokowaru and led a guerrilla war against colonial forces. He spent his later days with the prophets Te Whiti O Rongomai and Tohu Kakahi at Parihaka.

The courage and sacrifice of the missionaries killed at Mangamuka and Whanganui deserves to be remembered in our Church's annual liturgical life, as Anglicans commemorate their two Ngati Ruanui martyrs, Kereopa and Te Manihera.

Unlike the deaths of the Whanganui four we know the exact date of the deaths of Matiu and Rihimona. Could we not therefore declare January 22nd our 'Martyrs Day' when each year we remember the courage and zeal for the Gospel of our own six early Maori missionary martyrs?





## A M A T A L E G A L U E G A

*O le fa'amoemoe ua taunu'u o le laau o le soifua lea. O le afiafi o le aso Sa e Lua o Fepuari na tapuvaetasi ai le itumalo Manukau ma Aukilani, tainane le paia o aiga u? ma e masani i le maota tapua'i i Papakura, mo le sauniga lotu e amata aloaia ai le galuega a le susuga ia Tavita ma le faletua ia Fa'afeai.*

Na molimauina i lea afiafi le lagolagoina o le ali'i faifeau ma lona faletua e o la aiga, o nisi sa malaga mamao mai Samoa ona o le fia auai i le fa'amoemoe o le susuga ia Tavita ma le faletua, ae tainane o lupe fa'alele a lo latou aiga sa fa'atasi mai i lea afiafi.

O le afioga i le ali'i Sea sa ta'ita'i ma fa'apaiina le tofi fou o Papakura, a o le Ta'ita'i Itumalo o Manukau le susuga ia Faiva a Alaelua sa fa'aleoina

se upu e lu'itauina ai le ali'i faifeau ae tainane le aulotu. Sa lagolagosua iai le Tausi Matagaluega o Papakura le susuga ia Peter Williamson.

O le matagofie o lea po, o pesega a aufaipese sa lautogia mo lea sauniga mamalu, o Panmure ma Manurewa fa'atasi ai ma le aufaipese malosi a Papakura. "Ina o mai ia, tau lava o i tatou i se mea tu'ufua, se'i tou mapu ae teisi" Mataio 6:31. O le matua lea na 'ofu ma t'ui ai se inati momoli o le susuga ia Tavita ma le faletua ma Papakura na maleleina e le susuga ia Faiva Alaelua.

Sa maua le avanao o le aufaigaluega ma le Sinoti tainane aigagalua e momoli ni alofa'aga mo le ali'i faifeau ma lona faletua. O le fofoga ole mafutaga a le aufaigaluega, faletua ma ali'i le susuga ia

Faleatua Faleatua na saunoa e fa'aleo fa'amanuiaga mo Tavita ma Fa'afeai ma le fanau ma le mafutaga a le aufaigaluega. Tula'i le Ta'ita'i o Tupulaga a le Sinoti Samoa le tamaita'i ia Edna Te'o e fa'aleoina ma momoli alofaaga ma fa'amanuiaga o le tupulaga a le Sinoti Samoa. Ole tamaita'i faifeau ia Val Nicolls o le konevina lea o faifeau fa'ata'ita'i na saunoa e fai ma sui o le ali'i pule o le kolisi fa'afaifeau ma a'oa'o o le kolisi. Na maua le avanao e saunoa ai le susuga i le ali'i faifeau ia Ale Palelei e fai ma sui o aiga, ia ma le anoanoa'i o alofaga-molipo mai Itumalo ma le mamalu o le aofia sa molimauina lea afiafia.

Pau lava le lagona sa tau momoli e se tasi tama matua o le Sinoti ia Papakura, ia tautuana aua ne'i pei o

le aulotu a Vailoa Aleipata, fa'aali lo tatou fiafia i le latou faifeau i popofou ole mafutaga, le maati ma le saosasaoa o le fa'aleoina ole suafa ole faifeau. Falepau, Falepau, Falepau ae na ona umi-umi lava o le mafutaga fai mai le valaau a le nu'u i le faifeau Falepau, Falepau! ha Malo Fiu.

Ia talosia aua ne'i fa'apea le valaau a Papakura ia Tavita, a ia fa'apea Tavita!

Ia ifo ane man? o le Atua o le Punaoa o le manuia ma le sosia o mea-uma lava i la oulua galuega fou. A faigata le galuega ia manatua le lauga, mapu ane teisi i se mea tu'ufua e tomanatu filelemu ai i le Atua o le ou le galuega.

*Paulo Ieli*



Susuga ia Tavita ma le faletua.



Taimi o le ta'utinoga a Tavita

## Lavea'i na fai i le Vaituloto

Pe tusa o le 80 tausaga talu ai, na asiasi ai se tama talavou mai se aiga iloga ma le maumea i Egelani, i se nuu lai iiti i Sikotilani e tafao ai. Na oo lana tafaoga i se vaituloto ona alu ai lea iai ua ta'ele ai. Ua lata lana 'au'au i le ogatotonu o le vaituloto, ma ua fai foi sina mamao ma le matafaga o le vai, ae te'i ua migi le uaua o lona vae.

Na faataitaio o ia i le fia ola, ma le tiga o lona vae. Na faalogo mai iai se isi tama talavou o loo galue i se faato'aga e tuaoi ma le vaituloto. Ona sau ai lea ua oso i le vai, ma 'a'au i le tama ua migi lona vae, ma fesoasoani iai, ma aumai o ia i le pa'umatu.

Ua te'a ni nai tausaga talu ona feiloai tama talavou nei, ae toe fetau foi i se isi aso. Na fesili le tama lea mai le aiga maumea, i le tama mai le fama, poo le a se mea o faamoemoe e fai i lona olaga. Poo le a se galuega o faatutu iai lona olaga. Na tali mai le fama talavou, o ia e fia a'oga faafomai, ma fia suesue i mea tau vailaau. Na talanoa le tama mai Egelani i ona matua, ma la tuuina mai ai se tupe, aua e mauoloa le aiga, e fesoasoani i suesuega a le tama mai Sikotilani.

Na fa'ai'uina le aoga a le tama Sikotilani, ona amata ai lea o ana suesuega i mea tau vailaau mo togafitiga o ma'ii. Ma oo ai ina ia maua se

vailaau e ta'ua o le penicillin e pepe uma ai siama, poo le vailaau lea e ta'ua e tatou o le tui penisini. O le igoa o le tama lea mai se aiga fai faatoaga i Sikotilani, o Alexander Fleming. O le tama mai Egelani, na faasolosolo foi ina ta'uta'ua o ia, ma maua lona tulaga.

I aso o le Tausi Tele Lonalua a le Lalolagi - 1939-1945, na malaga o ia i Europa, ma fono faatasi ma le peresitene o Amerika o Roosevelt, ma le peresitene o Rusia o Stalin, ma latou taupulepuleina faatasi le pulega o le taua e tetee atu ai i 'au a Siamani ma lona ta'ita'i o Hitila, ma 'au a Iapani.

O le fono lea na gasegase ai le alii lenei mai Egelani i le fiva niuonia. Na tigaina le gasegase o le alii lenei. Ona auina atu ai lea mai Peretania o le tui penisini, poo le penicillin, le vailaau na maua i suesuega a Sir Alexander Fleming, le tama mai le faatoaga i Sikotilani, ua tui ai le tama Egelani, ma oo ai ina malosi. O le faalua ai lea ona faasaoina o le tama mai Egelani e le tama mai Sikotilani.

O le suafa o le tama mai Egelani, o Winston Churchill, po'o Sir Winston Churchill, le palemia logologoa o Peretania i aso ua mavae.

*Paulo Ieli*

## TOMANATUGA FA'AMATAUPUSILISILI

*"O le ma'a na lafoa'ina e tufuga fai fale, ua fai lea ma ma'a tulimanu aupitoaluga" (Mataio 21:42).*

O le ma'a tulimanu, o se ma'a lea sa matua fa'alagolago i ai le malosi o fale o tagata Iutaia. Ia tele fo'i ma lapo'a le ma'a, leaga o le ma'a o lea ua tu'u atoa i ai le malosi ma le mausali o le fale, a'o lea ua fa'atatau e Iesu ia te Ia lava.

Molimau Ioane – **Ua afio mai o Ia i lona lava nu'u, ae le'i talia o Ia e ona lava tagata.** E afio mai Keriso i Lona nu'u, ae te'ena e ona lava tagata ma fa'a-satauro ia te Ia.

Ua tu'ulafoa'ina, ua lafo'ai, ua le amana'iaina, ae foliga mai ua avea ma ma'a malosi, ma ua avea ma ma'a tulimanu aupitoaluga. Le ma'a lea na iloa e Tanielu i le fa'aaliga, fai mai Tanielu – **Na o'u iloa i le fa'aaliga o le Ma'a ua ta'avale mai luga, ua taia ai**

**le Tupua u'amea, ma ua nutilili'i.**

E le fa'atauva'a lea Ma'a. Po'o le a le malolosi o mea o le lalolagi ma le agasala, e faigofie lava ona tineia e lenei Ma'a.

Le Sinoti ma le au fuaitau, o le ma'a lea e fa'amoemoe i ai le malosi o se galuega. E fa'amoemoe i ai le maua ma le mausali o se galuega. E fa'amoemoe i ai le manuia o se galuega, e fa'amoemoe i ai le manuia o o tatou tagata ta'ito'atasi, aemaise o le Sinoti Samoa ma lana malaga fai o lenei tausaga.

Leitia fo'i Tavita ona pese – O Ieova o lo'u papa ia ma lo'u 'olo ma lo'u fa'aola, o lo'u Atua, o le Ma'a ou te fa'atuatua i ai. O lo'u talita ma le nifo o lo'u Olataga, o Ia o lo'u 'Olo Mauluga. **Amene.**

*Rev. Falaniko Mann Taito*



# Ua Luluina ele Mafui'ele Faavae Tino-mai o le Ekalesia Metotisi Niu Sila - Ae faapefea le Sinoti Samoa?

O le Fonotaga a le Ekalesia (*Taiiwi Strategy Meeting*) ia Mati 2011, sa fefa'asoa'i ai ni lagona mafatia o i latou mai le 'a'ai o Kalaiesetete ona o le mafui'e tele sa luluina ma faatafunaina ai o latou laufanua ma 'ele'ele, lo latou taulaga, fale ma isi lava meatotino; aemaisele to'atele o e na maumauai o latou soifua.

Satomanatu loloto ma tatalo le fonotaga mo i latou ua afaina lo latou soifua saogalemu ona o leni malosi faanatura; faapea le tele o falesa, hall ma maota o galuega ua olopalaina. Sa faaalua foi nilagona popole ona o loo faalogoina pea ni luluuga laiti, *aftershocks*, talu mai le ulua'i mafui'e; ma o loo tumau pea le lamatia o le saogalemu o le soifua o tagata.

**Ia tatou manatua foi ia tatou tatalosaga uso ma tuafafine i Kalaiesetete, ona e oo mai lava i le taimi na tapena ai leni tusitusiga, o loo luluina pea lea 'a'ai.**

Talu ai ona o le Ofisa i Kalaiesetete o le ogatotonugalemulea o feso'ota'iga, teuina aimea-sina a le Ekalesia, nofoagao le pulegama le galuea'inao le Ekalesia; o lea na motusia ai feso'ota'igauma ma mafua ai ni afaina ogaoga ole Ekalesia atoa. E tasi le talitonugao lefonotagae faapea, o le oia o laufanua ma 'ele'elefaavae o Kalaiesetete faapea le motusia o feso'ota'iga uma o le Ekalesia, o le oia lava leao le 'faavae tino-mai' po o le *ecclesiology*, o le Ekalesia Metotisi atoa i Niu Sila. [*Ecclesiology: Ole faavae tino-mai, po o le ekalesia tino-mai (visible church) - o foliga va'aia ia o se ekalesia i auala o loo faatinoinaai: e pei ofonotaga, feso'otaiga, pulega, polisi, faaaogaina o tupe, tapua'iga, faatulagaina o le aufaigaluega, falesa, hall, ma auala uma lava o loo galuea'iina ai le misiona a se ekalesia*].

O le talitonuga lea sa faavae a'i le tofasasa'a ma le faautaga loloto a le fonotaga, ma faatuina mai ai ni ta'iala se fa e tapasaina ai fuafuaga o le toe fausiaina o le Misiona a le Ekalesia i Kalaiesetete, faapea foi a'afiaga i isi vaega uma o le Ekalesia:

(1) Fausia muamua o tagata. O le faatauina lea o le toe fausiainamuamua o le saogalemu ma le faatuatua o tagata, ae aua le vavevave i le toe fausiaina o falesa ma hall, ma isi lava mea-totino.

(2) Galulue faatasi. O le toefausiaina o Kalaiesetete, o se galuega lea e fai faatasie le Ekalesia atoa i ona vaega 'ese'ese, ae le na o i latou i Kalaiesetete.

(3) Faaleleia o feso'ota'iga. O le ulua'i sitepu o fuafuaga mo le toe fausiaina, o le faaleleia lea o feso'ota'iga i le Ekalesia atoa.

(4) Ekalesia tino-mai. Ona ua oia le faavae tino-mai o le Ekalesia atoa, ua le talafegai ai ona toe fausia falesa, hall, ma isi meatotino ina ia tutusa lelei ma foliga va'aia sa iai ae lei tupu mai le mafui'e.

O se lu'itau foi lea i le Ekalesia atoa ina ia mata'itu i ni suiga fou talafeagai e

faatino ma galuea'ina ai le Misiona a le Ekalesia Metotisi Niusila, poo le *ecclesiology* e pei ona faamatalaina i luga. O le taimi nei o loo faaauuina pea feutaga'ina mole fuafuainao leni faamoemoe.

Ae avea leni avanoa outefaaso atu ai se tomanatuga faamataupu silisili e faatatau tonu lava lea i le atina'e ma le fausiaina atili o le Sinoti Samoa ma lana Misiona.

*O le faaaogaina o le faa'upuga, aufaigaluega, i leni tusitusiga, o loo ta-aofa'i ai faifeau uma, failauga puletua uma, ma ta'ita'i puletua uma o le Sinoti, Itumalo, Mafutaga Tama'ita'i, Matagaluega ma Aulotu - e pei o failautusi, teutupe, parish stewards, peresitene, ta'ita'i aulotu, ta'ita'i tupulaga, faia'oga o A'oga Aso Sa, faapea i latou uma lava ua ave iai le faatuatuga o le Sinoti, Itumalo, Matagaluega ma Aulotu, latou te ta'ita'iina ni vaega o le Galuega ma le Misiona a le Sinoti Samoa, Ekalesia Metotisi Niu Sila.*

O le tausaga e 1997 na luluina ai le maopoopoga o le Sinoti Samoa (ma le Ekalesia atoa), ma motusia ai le vafealoa'i, vafeso'ota'i, ma le tapua'i faatasi o uso ma tuafafine ia Keriso. Peitai, ua le o se malosi faanatura e pei o se mafui'e na mafua ai le faafitauli; ae 'ona ua le mafaiaie faifeau, ta'ita'i ma failauga, po o le aufaigaluega a le Sinoti Samoa ona soalaupuleinao latou 'ese'esega, talitonuga ma faamoemoega.

E oo mai lava i nei aso, o loo iloga pea nimanu'anu'a ma mavaevaei laufanua ma 'ele'ele o le Sinoti Smoa' talu mai le 1997. O loo motusia pea foi le vafealoa'i, vafeso'ota'i, aemaise le mafutaga faauso moni ma faatuafafine moni ia Keriso ma i latou o e sa tatou mafuta ma tapua'i faatasi.

E oo mai foi i le aso nei, o loo tau'aveina pea e le tusitala se lagona manu'alia ma le faanoanoa ona o le alofa i le Sinoti Samoa ma le Misiona a le Atua, aemaise le mafutaga motusia ma i latou ua o ese atu talu mai lea faafitauli. Outemanatu foi, o loo faapenafoi ni lagona o nisi o le aufaigaluegafaapea le lautele o le faa-Sinoti.

Ae e le'i gata ai le luluina o le Sinoti Samoa i le 1997. Ua pei lava foi i tatou o le 'a'ai o Kalaiesetete, ua le utuva le faalogoina pea o le luluina o 'laufanua ma 'ele'ele o le Sinoti Samoa', faapea foi le afaina ai o nisi o aiga ma aulotu, faapea lemaopoopoga o le Sinoti i leni foi vaitaimi. E ui foi ina o loo faaopoopoina mai pea nisi o tagata i a tatou matagaluega ma aulotu; ae o le mea moni, e ao ona tatou mataala aua e faaauuina pea le malosi o looia luluina le Sinoti Samoa ma le Ekalesia, ma e tumau foi le lamatia pea o le nofo fealofani ma le gasologa manuia o le Misiona a le Atua ma le Sinoti Samoa. O le mafua'aga tonu lea ua faaosofia ai le tusitala e tapena ma faaso

atu leni tomanatuga, ma faatauina ai ta'iala e fa e pei ona ta'ua i luga:

## 1. FAUSIAMUAMUA TAGATA:

O le faamamafaina lea o le fausiamuamua o le faatuatua, le soifua faale-agaga, le saogalemu ma le soifua manuia o tagata. E moni e le taofia galuega a le Sinoti se ia mautu muamua le faatuatua o tagata lolotu. Ae o le faamoemoe, ina ia matua mata'ituina e le aufaigaluega uma o le Sinoti, e alalea ia a latou galuega ma polokalame faatino i tausaga ta'itasi, le 'taua o le faatupula'ia o le faatuatua, le soifua faale-agaga, le soifua manuia ma le saogalemu aiga ta'itasi ma tagata ta'ito'atasi o aulotu ma matagaluega'.

E vi'ia le Atua ae faafetaia le aufaigaluega ona o A'oga Tusi Pa'iaa Aulotu, Failauga, Autalavou, A'oga Aso Sa, Tapua'iga, ma isi lava polokalameuma e pei ona faatinoina i lea falesa ma lea falesa i vaiaso ta'itasi. Peita'i, o le finagalo o Iesu Keriso, e ao ona la'asiae lana aufaigaluega le ulua'i sitepu - o le avea lea o i latou ma papa e atia'e ai lana Ekalesia. O le faatuatua o faifeau, ta'ita'i ma failauga, o le 'papa' lea na fetalai atu ai Iesu ia Peteru, "...outeatia'e foi la'u Ekalesia i luga o leni papa, e le mafaia foi e faitoto'a o seoli ona manumalo i ai." *Mataio 16:18*. O Peteru, o se tasi o ulua'i faife'au, ulua'i failauga, ma ulua'i ta'ita'i o le Ekalesia ma le Talalelei.

O lona faatuatua ma lona soifua faale-agaga sa pei o se papale malo ma le 'anagata, sa faamoemoe iai Iesu mo le atina'e o lana Ekalesia. Oute talitonu foi, o loo faapea lava ona faamoemoe mai Iesu i faifeau, ta'ita'i ma failaugauma o le Sinoti Samoa ina ia avea lo latou faatuatua ma le soifua faale-agaga ia pei o se papa e malo ma mausal\_, mo le faaauuina ma le atina'e atili o lana Talalelei. O le aufaigaluega, o i latou ia o faata'ita'iga po *orolemodels* latou te faata'ita'iina atu i tagata lolotu le faatuatua ma le ola faale-agaga: o i latou o tino va'aia o le upumoni, le amiotonu, le faamaoni ma le alofa.

I lo'u lava manatu, a mua'i maua'a le faatuatua ma susulu atu le soifua faale-agaga o le aufaigaluega uma a le Sinoti Samoa, o le a faapea ona faaosofia ai le faatupula'ia o le faatuatua ma le soifua faale-agaga o tagata o aulotu ma matagaluega. O lona uiga e uma le malosi faa-mafui'e o satani e lulu ai le Sinoti Samoa poo se ekalesia, e le toe maluelue lava.

## 2. GALULUE FAATASI:

O le fausiaina atili ma le atina'e o le Sinoti Samoa ma le Ekalesia, o se galuega faifaatasi lea a ta'ita'i, failauga ma faifeau uma o le Sinoti. E le o se galuega e faapitoa na o faifeau; pe na o le Sea foi ma nisi o le aufaigaluega, ae faatauagavale iainisi ona e le tutusa ma ni o latou finagalo. E le faaititia le moni o le faa'upuga, *'united we stand divided we fall'*.

Ae mata'ina tele foi se au-lakap\_ e loto-'au uma le 'au-ta'a'alo. E loto faatasi

ma galulue faatasi; e leai foi se tasi e ta'alo mo lona lava ta'uleleia, e tasi lo latou faamoemoe tulimata'i, e tasi foi lo latou kapeteni. E faapena foi se manatu, a tutu faatasi, galulue faatasi ma felagolagoma'i uma le aufaigaluega a le Sinoti Samoa, o le a faapena foi ona tutu faatasi aulotu, matagaluega ma itumalo. O le Ekalesia Metotisi e ta'ua o le 'Ekalesia Feso'otai' poo le *Connexional Church*; o lana aufaigaluega foi e ta'ua o le 'Aufaigaluega Feso'ota'i' poo *Connexional Leaders*. O le Faasinomaga, (*Identity*), foi lea o le Sinoti Samoa ma lana aufaigaluega.

O lona uiga e leai se manatu faapito poo se faailoga faifeau pe faailoga matagaluega; e leai foi sesa'olotoga tuto'atasi o se faifeau ma se matagaluegae o 'esemai ai i faavae, polisi ama aiaiga a le Sinoti Samoa ma le Ekalesia Metotisi Niu Sila. E iai le taua o le finauina ma le felu'ia'i o le finagalo o le aufaigaluega i faai'uga ma mataupu o fonotaga; o se faailoga lea o le sasa'a o le fafao e fili ai le tofa faale-Atua aua lana Talalelei.

Peitai, o le fefalaoa'i ma le taofiofi mamau o se faigaluega i lona lava manatu, i manatu faa-itumalo, faa-matagaluega, ma faa-aulotu, o nifoliga ia o se Sinoti ma se Ekalesia ua luluina e le mafui'e, ma ua lamatia foi lona maopoopoga. E tasi lo tatou faamoemoe tulimata'i o le vi'iga lea o le Atua; e tasi lo tatou Ali'i ma le Faaola, e tasi foi lo tatou Ta'iala, o le Tusi Pa'ia lea.

O le faanaunaga o le tusitala, ia avea leni tomanatuga e fai ma faatupu finagalo i le aufaigaluega o le Sinoti Samoa ina ia mataala faatasi ai aua e le o moe le fili. O le mea moni, e mafai foi ona faaaogaina e le tiapolo leni tusitusiga e fai ma ana 'au'upega o le fevaevae'i.

Ua ta'ua i luga le manatu o le tusitala faapea o le mafua'aga na ala ai ona luluina le Sinoti Samoa i le 1997, "ona ua le mafaiaie faifeau, ta'ita'i ma failauga o le Sinoti ona soalaupuleinao latou 'ese'esega, talitonuga ma faamoemoega." Ou tematua ioe foi ma amene, o le aufaigaluega foi lea o loo tulimata'iapea e le tiapolo i leni foi vaitaimi.

**O le tatalo a le tusitala ia te outou o'u uso ma tuafafine-a-'au'auna ia Keriso, ia tatou mataala faatasi, tutu faatasi ma galulue faatasi e faafealofani ni o tatou 'ese'esega, talitonuga ma faamoemoega; ia matua faamausil\_ina foi le papa o loo atia'e ai le Sinoti Samoa ma le Ekalesia a Iesu Keriso, "...e le mafaia foi e faitoto'a o seoli ona manumalo iai".** Ma le toe manatu: E le o se taimi talafeagai ea leni e toe faaleleia ai le vafealoa'i ma le vafeso'ota'i ma o tatou uso ma tuafanina ia sa tatou galulue faatasi? (*Mo le isi Lomiga: Faaleleia o Feso'ota'iga & Ekalesia Tino-mai*).

I le Suafa o Keriso o Le ona le Ekalesia ma le Sinoti Samoa, Soifua, - *Asofiafia Tauamiti Samoa Saleupolu*

## TAHA 'I HE'ETAU KEHEKEHE

**Fakatapu: Ki he 'afio 'a e 'Otua 'oku 'a'ana 'a e ngaue 'oku tau fakahoko. Pea 'oku ou kole ke aofaki 'a e fakatapu kae fai ha fakahoha'a he kaveinga mo e folofola kuo fokotu'u. Tokoni he Kaveinga ko e: Taha 'i he'etau Kehekehe**

**Folofola: 1 Kolinito 12**

Pea ko eni, 'oku tufa kehekehe (diareseis) 'a e ngaahi kelesi (charismaton), ka 'oku taha ai pe 'a e Laumalie (pneuma); pea 'oku tufa kehekehe (diareseis) 'a e ngaahi lakanga (diakonion), ka 'oku taha ai pe 'a e 'Eiki (kurios), pea 'oku tufa kehekehe (diareseis) 'a e ngaahi ngaue (energematon), ka 'oku taha ai pe 'a e 'Otua (theos) (vv.4-7).

He hange tofua pe 'oku taha 'a e sino, kae lahi 'a hono ngaahi kupu; pea ko e ngaahi kupu kehekehe 'o e sino, neongo 'oku lahi, ka ko e sino pe 'e taha; 'oku pehe foki 'a Kalaisi . . . Ka mou kakapa ki he ngaahi kelesi 'oku ma'olunga (vv.12, 31)

**'Oku ou fie kamata 'aki 'eku fakahoha'a ha fakakaukau 'e ua:**

1. 'Oku faka'au ke vaofi mo vave ange 'etau fetu'utaki he ngaue 'a e tekinolosia.

2. 'Oku tupu ke lahi ange 'a e mo'ui faka-taautaha mo e fekolou'aki.

'Oku tala 'e he fakalaka 'o e tekinolosia 'a e lelei ange 'a e fekumi he mala'e 'o e ako. Ka 'oku hulu'i 'e he movetevete 'a e 'alu ke vaivai ange 'a e ngaahi pou tuliki fakasiosiale mo fakalotu 'oku taau ke ne fataki 'etau mo'ui mo 'etau feohi. 'I hono fakalea 'e taha, 'oku 'ikai ke palanisi 'a e fakalaka 'i he mala'e 'o e ako pea mo e tu'unga 'o 'etau mo'ui faka-'ulungaanga mo faka-laumalie. 'Oku fesitu'a'aki 'a e 'ilo 'oku tau ma'u mo e to'onga 'oku tau mo'ui'aki.

Ko e tukunga tatau ne 'i ai e ki'i kakai ko eni he Siasi 'i Kolinito, 'a ia ne fai ki ai 'e Paula 'ene 'uluaki 'ipiseli. Ne fakalaka e 'ilo koe'uhi ko e akenga ako 'o Kalisi mo Loma ne ako ai e kakai. Ne ma'olunga mo e 'ilo faka-teolosia he ne fetuiki e ngaahi tui mo e ngaahi tokateline. Ka na'e 'ikai lava 'e he ngaahi me'a ko ia ke fakama'opo'opo 'a e Siasi. Ne sasala mai e ngaahi talanoa pea a'utaki mai mo e tohi mei he kainga, 'o fekau'aki mo e ngaahi palopalema kuo hoko he Siasi (1.7):

**'Uluaki:** kuo hoko e fakafa'afa'ahi mo e fetu'usi (1.10-17)—ko e ni'ihina nau piki kia Paula, pea 'Apolosi e kongia, pea poupu e kongia kia Kifasi, pea ni'ihina ko Kalaisi. Fai ai 'e Paula e fehu'i malie: "Kuo vahevahe koa 'a Kalaisi?" — ko e fehu'i ne tonu ki

Kolinito, pea 'oku ou tui 'oku mahu'inga ke tau fakakaukau ki ai mo kitautolu foki.

**Ua:** kuo fakautuutu 'o e fe'auaki he lotu'i Siasi (5.1-13):

• "Ta 'oku kataki pe 'a e fe'auaki 'iate kimoutolu, kae'uma'a ko e fe'auaki 'oku taha 'ana, na'a mo e hiteni 'e 'ikai te nau kataki ha me'a pehe, 'a ia ko e mali 'e ha tangata mo ha fefine 'oku nonofo mo 'ene tamai" (v.1) — kia Paula, na'a mo e kau lotu hiteni, 'oku 'ikai ke nau fai 'ekinautolu e kovi kuo fakahoko 'e kau muimui 'o Kalaisi 'i Kolinito.

• "'Oku 'ikai sia'a 'a e me'a 'oku mou polepole ai" (v.6a).

**Tolu:** kuo sio lalo e ni'ihina kia kinautolu 'oku si'i 'enau 'ilo 'o kau ki he akenga mo'ui faka-Kalisitiane (8.1-11.1). Ko e tali 'a Paula,

• 3.18, "Ke 'oua na'a kaaka'a'i ha taha 'e ia. Ka ai ha taha 'oku ne 'afungi ko e poto ia 'iate kimoutolu fakaemaama ko eni, ke ne hoko mu'a ko e vale ka ne toki



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poto. He ko e poto 'o e maama ko eni ko e koto vale ia 'i he vakai 'a e 'Otua."

• 8.1, "Koe 'ilo ko e me'a fakafuofuolahi ia, ka ko e 'ofa ko e me'a langa hake. Ka mahalo 'e ha toko taha kuo ne 'osi 'ilo ki ha me'a, ta 'oku te'eki ke a'u 'ene 'ilo ki hono anga totonu: ka 'oka 'ofa 'e ha taha ki he 'Otua, ko e tokotaha ia kuo 'iloa 'e he 'Otua." — ko 'etau lotu 'oku 'ikai lau 'ilo mo tu'unga, ka 'oku lau 'ofa 'Otua!

**Fa:** ko hono fakasikaka'i mo ta'etokanga'i 'o e kau tukuhauasia (1.17-34; cf. 12.20-26)

• 1.17-34: "kuo fili 'e he 'Otua 'a e ngaahi me'a 'o mamani 'oku vale ke fakamaa'i 'a e kau poto; pea kuo fili 'e he 'Otua 'a e ngaahi me'a 'o mamani 'oku vaivai ke fakamaa'i 'a e ngaahi me'a 'oku malohi" (v.27). — ko e fakakaukau: (i) 'e lau feefee au 'oku ou poto ka 'o ka 'oku 'ikai ke u lava ke tokoni ki he taha 'oku ne fiema'u 'a e mahino; (ii) 'e lau feefee au ko e malohi 'o ka 'oku 'ikai ke u lava ke tokoni ki he vaivai.

• 12:20-26: "ko e ngaahi kupu 'o e sino 'oku matamata vaivai, 'oku lahi hake noa pe honau 'aonga: pea ko e ngaahi kupu 'o e sino 'oku tau lau 'oku feifei' avale, 'oku lahi hake 'a e teunga 'oku tau 'ai ki ai: pea ko hotau ngaahi feitu'u 'oku palaku, 'oku 'i ai hano matamatalelei'anga 'oku hulu atu...koe'uhi ke 'oua na'a ai ha mavahevahe 'i he sino"—'oku fekau'aki 'a e ngaahi kupu kae lava ke fakahoko honau ngaahi fatongia; ka 'ikai ke nau fekau'aki, pea 'oku maumau kotoa e sino.

Tu'unga he ngaahi faingata'a ko eni kuo hoko, 'oku tuki-mo-nonofo e tokanga 'a e 'apostolo 'ia 1 Kolinito ke fakama'opo'opo e kainga fekolou'aki ko eni - he ko hono taau ia 'o kakai 'oku muimui kia Kalaisi.

Ko e vahe 12:1-11 'oku hu'u ai e tokanga 'a Paula ki he ki'i fa'ahinga na'a nau "lea kehekehe" tokua, pea nau taukave 'oku nau ma'olunga hake kinautolu mo fakalaumalie ange he toenga 'o e Siasi. 'Oku'i ai e ki'i kakai pehe he Siasi kotoa pe.

Ko e me'a 'oku feinga 'a Paula ke fakamahino: 'oku lahi hake 'a e kelesi 'a e 'Otua he "lea kehekehe," pea 'oku 'ikai ke ma'olunga ange ha kelesi 'e taha 'i he toenga, he 'oku 'ikai tanaki tu'unga e kelesi 'a e 'Otua. 'Oku tufa kehekehe 'a 'ene kelesi ka 'oku taha ai pe 'a e taumu'a - "ke 'aonga" (Molitonu), pe ko hono liliu 'e taha, "ke paotoloaki 'a e lelei fakalukufua" (Gk. *sumpheron, common good*) 'a e Siasi.

Ko e lea kuo liliu ko e "kelesi" (charismaton) 'oku 'uhinga ko e "me'a'ofa

kuo foaki tu'unga'a" 'e he 'Otua. 'Oku 'ikai tu'unga 'i ha ngaue kuo fakahoko 'e he tangata he 'oku 'ikai fe'unga ia.

Ka 'oku te ma'u 'a e mafai ke "lea kehekehe" ko e me'a'ofa pe kuo foaki ke paotoloaki 'aki 'a e lelei fakalukufua 'a e Siasi. 'Oku 'ikai ko ha me'angaue ia ke tu'unga ai ha sio lalo ki he kaunga-mo'ui pe ke fai ai ha fefusiaki.

Ka kuo te ma'u e mafai ke lea'aki 'a e poto, ke faito'o, ke ngaue mana, pe ke malanga palofisai, ko e ngaahi me'a'ofa ia kuo foaki 'e he 'Otua ki hono kakai ke pukepuke'aki 'a e ma'opo'opo mo e ma'uma'uluta 'o 'enau feohi.

Ko e me'a 'oku malie heni ko e mahino 'oku 'ikai ha taha 'e masiva 'i ha kelesi. 'Oku 'oange 'a e kelesi ki he tangata takitaha 'o fakatatau ki he finangalo 'o e 'Otua. 'I he'ene pehe, 'oku 'i ai 'a e fatongia 'o e toko taha kotoa pe he Siasi ke fakahoko. Ko hotau ngafa ke ngaue'aki 'a e kelesi 'oku tau ma'u ke tanumaki 'aki 'etau lelei.

'Oku natula pehe mo e ngaahi "lakanga" 'oku tau ma'u. 'Oku kehekehe, ka 'oku taha ai pe 'a e 'Eiki. Ko e lea 'oku liliu ko e "lakanga" (diakonia) ko ia 'oku ohi mei ai 'etau lea "tikoni/tikonesi" - 'oku sio ki ha fatongia makehe 'oku fakahoko 'e ha taha 'i he ngaue 'a e 'Otua. 'Oku lea 'a Loma 12:7-8 ki he ni'ihina 'o e ngaahi lakanga: tauhi, faiako, enginaki, foaki, mo e fai manava'ofa. Ko honau kotoa ko e ngaahi mafai fakalaumalie, pea ko hono tu'utu'uni ke tau "fai ke hoa mo 'etau tui" (Loma 12.6e).

'Oku pehe foki mo e "ngaahi ngaue" (energematon). 'Oku kehekehe ka 'oku taha ai pe 'a e 'Otua. Ko e lea kuo liliu ko e "ngaue" ko ia 'oku fatu mei ai e lea faka-Pilitania ko e "energy" - 'oku sio ia ki he fu'u ivi 'oku foaki 'e he 'Otua ki hono kakai ke fua 'aki honau ngaahi fatongia. Pea 'oku takitaha mo'ona e fatongia mo e ivi kuo foaki. Ko e ivi ia 'oku fai 'aki e ngaue 'a e 'Otua 'i he kakai kotoa pe. Ko hono taau 'o e kakai kuo fakavia 'e he 'Otua 'enau ngaue ke nau fangaue'aki ma'a e lelei fakalukufua 'o e takanga 'a e 'Otua.

Mei he na'ina'i malie ko eni kuo fai 'e he 'apostolo 'oku ne hunuaki mai e fakakaukau: 'oku tau kehekehe ka 'oku mahu'inga ke tau faaitaha. Ko e ha hono 'uhinga? Koe'uhi he 'oku taha pe 'a e matavai 'oku tafe mei ai 'a e ngaahi kelesi, ngaahi lakanga, mo e ngaahi ngaue: ko e 'Otua.

Ko e lea kuo fai 'e Paula 'oku ne falute e ngaahi huafa 'o e Tolu Tapu: Laumalie (pneuma), 'Eiki (kurios), mo e 'Otua (theos). Koe'uhi 'oku Taha pe 'a e Tolu ni, neongo 'enau kehekehe, 'oku taau ke pehe mo e Siasi foki. 'Ikai ko e motolo haohaoa ia ki he ngaue 'a e Siasi? Ko e Taha 'a e 'Otua 'i he Tolu Tapu.

Ko e mo'oni ia ne hu'u ki ai e lotu fakataula'eiki ne fai 'e he 'Eiki kimu'a 'i hono kalusefai (Sione 17:11): "'E Tamai, ke ke tauhi 'a kinautolu ni 'i ho huafa, 'a e huafa ne ke tuku kiate au, koe'uhi ke nau taha, 'o hange ko kitaua."

Hange ko e taha 'a e Tamai mo e 'Alo, ke pehe foki 'a e taha 'a e kau muimui 'o Kalaisi.

'Oku tau kau ki he Siasi ko e kakai kehekehe kitautolu. Ka 'oku 'ikai ko ha tu'unga ia ke tau femotuaki ai mo feta'aki,

he 'oku 'ikai pehe 'a e 'uhinga ia 'o e Siasi. 'Oku 'ikai ke u lava 'o fai e ngaue kotoa pe, pe te u 'ilo ki he me'a kotoa pe, koe'uhi 'oku 'ikai te u ma'u 'a e kelesi kotoa pe. Ka 'i he'eku fangaue'aki mo hoku tokoua (faifekau pe Malanga), 'oku ne fakakakato 'a e ngaue 'oku 'ikai te u lava, pea hinoi'i au 'i he me'a 'oku 'ikai te u 'ilo.

'Oku mahu'inga foki ke tau nonofo fakataha he 'oku 'ikai 'a'aku tokotaha 'a e Siasi. Pe 'oku feefee 'a e tui hoku kaunga lotu, ko e tokoua ia 'i he 'Eiki; ko ia mo au 'a e Siasi. Ko e taha, 'oku 'ikai ko ha me'a 'oku tau fili ki ai. Ko e fatongia ia kuopau ke fai. Pea 'oku 'ikai ko e uki ke puletaha 'etau me'a kotoa pe, 'o hange ha kau Taoa, ka ko e ui ke tau 'unu'unu atu, neongo 'etau kehekehe, 'o ngaue fakataha ki he lelei fakalukufua, pea tau hiki ai mei he siokita ki he fetakinima.

'Oku ou tui 'oku mea'i 'e homou tokolahi 'a e talanoa ko eni. Na'e 'i ai ha ongo tangata na'a na fe'iloaki tu'u mai ki he ve'ehala 'e taha ko 'ena fie kolosi ki he tafa'aki 'e taha. Ko e tokotaha na'e kui, pea ko e taha na'e heke. Ne 'ikai ke lava e kui 'o kolosi, he na'e 'ikai te ne lava ke sio; pea 'ikai lava 'a e heke ke kolosi ko e palopalema 'o e me'a fononga. Ha'u e fononga 'o kolosi, ka na nofo pe. Ha'u e fononga 'o 'alu, ka na nofo pe. Ne vakai holo e tangata heke, pea ne fokotu'u ange ki he kui - 'oku ou tui ko e fakakaukau lelei eni. Ke ta a'u ki he kauhala 'e taha, kuopau ke ke fua au; te ke hoko ko e ko hoku va'e, kau hoko au ko ho mata. Te ke fai 'e koe 'eta 'alu, kau fai 'e au 'eta sio. Na'a na fai leva e me'a ko ia pea a'utaki 'ena fononga.

Ko e tokotaha kotoa pe 'i he Siasi 'oku 'i ai 'a hono malohinga, pea 'i ai foki mo hono vaivai'anga. Kapau te tau nofo ke siofi e ngaahi vaivai'anga 'e tu'uma'u 'etau ngaue 'o 'ikai lava ha me'a. Ka 'i he'etau ngaue fakataha - 'oku lukuluku ai hotau ngaahi malohinga pea 'oku tau 'unu ki mu'a fakataha 'i he funga 'o e ngaue 'oku fai 'e he Laumalie 'o e 'Otua 'iate kitautolu. Ko e ha e kelesi, lakanga pe ngaue 'oku tau ma'u, ngaue'aki ia ke fakama'opo'opo 'a e takanga 'a e 'Otua 'oku tau kau kotoa ki ai.

Kotoa e ngaahi kelesi kuo talanoa ki ai 'a Paula, pea mo e ngaahi lakanga mo e ngaue, 'oku ne tukumuli 'aki ha manava melie he veesi 31 ke taki 'aki 'a e tokanga ki he vahe 13, "Ka mou kakapa ki he ngaahi kelesi 'oku ma'olunga. 'Io; kau fakaha atu foki ha hala 'oku fungani hake." Ko e ha e kelesi ma'olunga ko ia? Ko e 'ofa, pea ko e uho ia 'o e vahe 13. "Neongo te u lava ke lea'aki 'a e ngaahi lea 'a e kakai, 'io, mo e ngaahi lea 'a e kau 'angelo, ka 'oku 'ikai 'iate au 'a e 'ofa, ko e me'a pe kuo u hoko ki ai, ko ha ukamea ongo au, pe ko ha simipale tatangi"—ko hono 'ai 'e taha: 'e lahi ange 'eku fakapahia he'eku 'aonga.

'Oku 'ikai ke tau masiva kelesi; ka 'oku tau masiva 'ofa. 'Oku lahi e ngaahi kelesi. Ka ko 'ofa te ne fai hotau fakama'opo'opo. Talamonu atu si'i kaunga pilikimi kotoa pea mo e tauange ki he 'Otua ke o'i hotau lotu ke tau ngaue fakataha ko e kaunga ngaue 'i he takanga pe 'e taha 'a e 'Otua kuo tukufalala mai ke tau tauhi.

*Faifekau Nasili Vaka'uta*

## KO E FAKALOTOFALÉ'IA

# KAVEINGA 'O E MAHINA: KE MA'ONI'ONI HAOHAOA HOTAU SINO (Loma.12:1)

*Ko ia 'oku ou enginaki atu, kainga, 'i he funga 'o e ngaahi fai manava'ofa 'a e 'Otua, ke mou 'atu 'a e ngaahi sino 'omoutolu ko e feilaulau, ke mo'ui, ke tapu ki he 'Otua, ke fakahoifua kiate ia - ko e fakaloto e 'o ho'omou fai e lotu.*

'Oku tau fakatokanga'i ho tau tapuaki lahi kuo tau anuanu ai he ta'u fo'ou ni, 'a hono pao-mo-toloaki kitautolu ke kinokinoifia ai pe 'e tau tauhi hotau vaha'angatae mo e 'Otua. Na'a tau kamata 'a e ta'u ni mo e 'uluaki mahina (Saanauli) mo e siate foalu - **"Ke tau ma'oni'oni he 'oku ma'oni'oni 'a Sihova ko hotau 'Otua"** Pea tau hiki mai ki he laakanga hono ua 'o e halafononga 'o e ta'u ni, (Fepueli) mo hono siate folau —**"Ke tau haohaoa hange ko e haohaoa 'etau Tamai fakalangi"**. Ko e tolu'i mahina 'eni (Ma'asi) Kuo pelu ua e Sila, 'a e Ma'oni'oni mo e Haohaoa ko e kaho tauleva ia hotau sino. **"Ke ma'oni'oni haohaoa hotau sino."**

**Ko e Loma.12:1—16:27** 'a ia ko e konga faka'osi ia 'a e 'Ipiseli ki he kainga lotu 'o Loma, kuo hiki ai 'a Paula mei he'ene tokanga ki he fakaloto 'o e ngaahi akonaki 'o makatu'unga he ngaahi tefito'i mo'oni fakatokateline, ki ha Taki-halafononga fo'ou ki he mo'ui 'a e kainga lotu ko 'eni 'o Loma. Ke 'oua 'e kei tefito 'a e mo'ui 'i he faka'uhinga mo'ui 'o fou 'i he lea pe. Kae hiki ki ha mo'ui fo'ou, ko ha mo'ui 'oku fakasino mai he to'onga mo e ngaue, ke ne fakamatala'i mai 'a e kolola lelei 'oku tanu fuufuu he lotu 'o e Kalisitiane mo'oni 'ia Sisu Kalaisi. Ko e 'uhinga ia hotau kolola folofola i he mahina fo'ou ni. **Ko ia 'oku ou enginaki atu, kainga, 'i he funga 'o e ngaahi fai manava'ofa 'a e 'Otua, ke mou 'atu 'a e ngaahi sino 'omoutolu, ko e feilaulau, ke mo'ui, ke tapu ki he 'Otua, ke fakahoifua kiate ia—ko e fakaloto e 'o ho'omou fai e lotu.**

'Oku ou faka'amu ke u toe hiki pe 'a e Ama-taki ke ma'olunga he mahina ni. Ko e fo'i lea ko 'eni ko e Ama-taki, 'oku 'i ai 'a e fo'i lea 'e taha ko e Taki-ama. Ko e

Taki-ama - ko e toko taha ia 'oku ne taki ha fononga 'i ha potu kaupou'uli. Ko e Ama-taki - ko e fo'i ama pe maama ia 'oku fai 'aki 'a e huhulu 'o e halafononga 'e he Taki-ama. Ko e Ama-taki 'o e mahina fo'ou ni **"Ko e 'Ofa 'a e 'Otua"**.

Ko e fungani 'o e 'ofa 'a e 'Otua, ko 'ene foaki mai 'a e Taki-ama fakataha mo e Ama-taki he taimi pe taha. Ko hono ngaue 'aki 'i mamani 'a e ongo me'a ni, 'a e Taki-ama mo e Ama-taki, ko e ongo me'a kehekehe ia 'e ua, pea na'e fai ia 'e he toko ua. Kae hoko mai 'a Sisu 'o ne pole'i ke ne hoko ko e Taki-ama ke ne hulu 'a e hala ki Fa'itoka, taimi tatau na'a ne hoko pe ko e Maama pe Ama-taki.

**Sione.1:4-5** — **"Ilonga ha me'a kuo hoko mai na'e nofo 'i he toko taha ko ia ko e mo'ui; pea ko e mo'ui ko ia 'a e maama 'a e tangata. Pea 'oku ulo 'a e maama 'i he po'uli; pea na'e 'ikai lava'i ia 'e he po'uli.**

**Ko e 'Ofa 'a e 'Otua,** 'oku hange kiate au ko e kanoloto ia 'o e veesi folofola 'o e Kaveinga 'o e mahina ni, ka 'oku ou faka'amu ke u ngaue 'aki 'a e kupu'i lea ko 'eni ke ne kaato'i 'a e fakakaukau 'o e veesi folofola 'o e Kaveinga 'o e mahina ni. Ko e kupu'i lea ko ia ko e **"Ofa Fakalanga 'ofa 'a e 'Otua."** Na'e maomaonganona mo lala 'a mamani he 'ofa, ka ne ta'e'oua 'a e foaki 'Ofa mai 'a e 'Otua. Ko e 'uhinga ia 'a e lea na'e fai 'e Paula he konga 'uluaki 'o e veesi 'o e mahina ni Loma.12:1a — **"Ko ia 'oku ou enginaki atu, kainga, 'i he funga 'o e ngaahi Fai Manava'ofa 'a e 'Otua"** Na'e 'ikai ko e akonaki 'a Paula ki Loma ke nau kamata ha 'ofa fo'ou, ka ko 'ene enginaki atu 'i he funga 'o e 'ofa kuo toka'ai, ko e ngaahi fai manava'ofa ia 'a e 'Otua. 'O hange ko ia na'e manava'aki 'e

**Sione.3:16** — **He na'e 'ofa pehe 'a e 'Otua ki maamani, ko ia na'a ne foaki hono 'Alo tofu-pe-taha-ne-fakatupu, koe'uhi ko ia kotoa pe 'oku tui pikitai kiate ia ke 'oua na'a 'auha, kae ma'u 'a e mo'ui ta'engata.** Ko e **"Ofa Fakalanga 'ofa ia"** 'Oku ui fakatokaateline ko e **"Kelesi-to-mu'a"** - lolotonga 'etau fai angahala, kuo 'ofa mai 'a e 'Otua 'ia Sisu.

Ko e konga hono ua 'o e Veesi. **Loma.12:1e** — **Ke mou 'atu 'a e ngaahi sino 'omoutolu ko e feilaulau, ke mo'ui, ke tapu ki he 'Otua, ke fakahoifua kiate ia - ko e fakaloto e 'o ho'omou fai e lotu.** Kuo 'osi fakalanga 'e Sisu ia 'a e feilaulau, mo e fakahoifua, ko e 'uhinga ia kuo lavanoa ai 'e he kaikai toko lahi 'i mamani ke nau feilaulau'i honau sino, 'i he ngaahi founa kehekehe 'i he anga fai 'enau lotu, koe'uhi kuo ikuna 'e he feilaulau na'e fai 'e Sisu 'i he Kolosi



Vaikoloa Kilikiti

'enau mo'ui, pea kuo nau poletaki ke feilaulau'i 'enau ngaahi fiema'u, kehe ke langilangi'ia 'a e 'Eiki 'iate kinautolu.

Ko e taimi kuo feilaulau'i ai 'etau mo'ui, 'oku 'ikai 'uhinga ia 'e mole ai 'etau mo'ui, pe te tau mate ai, Ka 'oku tala mai 'e Paula ke 'atu 'a e ngaahi sino 'omoutolu ko e feilaulau, ke mo'ui. Ko e taimi 'oku tau feilaulau'i ai hotau sino, 'oku tau mo'ui ai, he kuo hoko hotau laumalie ko e kupu faka'itaniti kuo fakatapu ma'a e 'Otua, pea hange ko e fakahoifua 'a e toto 'o e lami he funga 'o e hoifua'anga, he vaha'a 'o e ongo selupimi, 'oku pehe 'etau fakahoifua ki he 'Otua 'i he foaki 'etau mo'ui mo hotau sino ma'ana.

Ko e **"Fakaloto e 'o ho'omou fai e lotu"**; Ko e lotu he fakakaukau fakatokateline 'oku konga lalahi 'e ua. **1. Ko e me'a ke tui ki ai. 2. Ko e me'a ke**

**fai.** 'Oku mahu'inga 'a e ongo konga ko 'eni he 'oku na fekau'aki 'i he'etau mo'ui ki hono langa hake 'a e Sosaieti ko 'eni ko e Siasi 'oku tau ngaau ai. 'Oku tau ngaau koe'uhi ko 'etau tui. Pea 'oku tau tui 'o fakaha he'etau ngaau. Ko e me'a na'e 'uhinga ki ai 'a Paula he'etau veesi kuo u lave ki ai ki he **Fakaloto e fai 'o e Lotu.** Ko e ngaau 'oku te fai 'oku uho 'aki 'a e tui, ko e ngaau ia 'oku ui 'e Paula, Ko e Fakaloto e 'o ho'omou fai e lotu.

'E kaungaa Kalisitiane, 'oku lahi 'aupito 'a e ngaahi ngaau 'oku tau fai 'i he Siasi, ko hono mo'oni 'oku langa hake ai 'a e Sino Hamai 'o e 'Eiki, ka na'e 'ikai fai fakaloto ia, he na'e makatu'unga ia he ngaahi fakakaukau fakatu'a sino. 'Oku ou fakamolemole atu 'i he lave kuo u fai, ka ko e poupu pe koe'uhi ke tau a'usia 'a e faka'amu 'a e 'Apositolo he kaveinga 'o e mahina ni. Ko e 'uhinga ia na'e lave ki ai 'a Sione Uesile he'ene mamata ki he lotu 'a e kakai 'o e 'aho ko ia, **Ko e kai 'a e nge'esi 'o e lotu, kae li'aki hono mo'oni.**

Hou'eiki mo e kainga 'i he 'Eiki, ko e enginaki e kuo fai mai 'e he 'Apositolo, 'i he funga 'o e ngaahi fai manava'ofa 'a e 'Otua, ke mou 'atu 'a e ngaahi sino 'omoutolu, ko e feilaulau, ke mo'ui, ke tapu ki he 'Otua, ke fakahoifua kiate ia - ko e fakaloto e 'o ho'omou fai e lotu—Kapau te tau fai 'eni 'e tuki MA'ONI'ONI HAOHAOA AI HOTAU SINO he mahina fo'ou ni. 'E ma'oni'oni haohaoa fefe 'a e matelie 'auha? Ko hotau sino 'oku mei ai 'a e mate ni, pe ko hotau sino 'oku ne fakaangahala'i kitautolu, Tau 'atu ia ko e feilaulau, ke mo'ui ke tapu ki he 'Otua, ke fakahoifua kiate ia. Ka toko lahi ha ngaahi sino kuo feilaulau'i 'i he Vahefonua ni, 'e 'ikai ngata pe he'etau fakahoifua ki he 'Otua, ka 'e laka ai ki mu'a 'etau fononga he ta'u fo'ou ni. Pea te tau ma'oni'oni haohaoa ai. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumaalie Ma'oni'oni. 'Emeni.

*Faifekau Vaikoloa Kilikiti.*

## K E M I K U M I I V I K A U T A K I V T O A

*Na'e lava lelei 'a e Kemi Kumi Ivi 'a e kau Faifekau mo e kau Seetuata 'a e Vahefonua Tonga O Aotearoa 'i he matatahi Muriwai 'i he feitu'u Ueesite 'Aokalani 'i he uike'eni 'aho Falaite 20 ki he Sapate 22 'o Saanauli 2012.*

Ko e feohi'anga tokolahi 'eni ne 'i ai 'a e toko hivangofulu tupu 'o e kau ngaue 'o e Siasi mo e Vahefonua Tonga mei he feitu'u kehekehe 'o Nu'u Sila ni, mei Kisipooni; Uelingatoni; Christchurch pea mo e ngaahi Fai'angalotu kotoa pee mei he Peulisi Tonga Aokalani/Manukau, Peulisi Tokaima'ananga, pea pehee foki ki he Peulisi Saione, Papatoetoe. Ko kinautolu na'e kau 'i he kemi ni ko e kau Faifekau mo honau ngaahi hoa, pea mo e kau Setuata mo honau ngaahi hoa. Ko e fuofua fakahoko foki 'eni ha feohi'anga kumi ivi pehee, pea 'oku ou tui 'oku fakamo'oni 'e kinautolu kotoa pe na'e kau mai ki ai, ko e toki feohi'anga ne makehe atu 'ene fakalaumalie, 'a 'ene fakamafana, mo toe 'amu atu 'ene kelesi'ia foki.

Ko e Fakalotofale'ia 'o e Kemi ni na'e tatakia ia 'e Faifekau Toketa Nasili Vaka'uta mei he Ako'anga Fakafaifekau Kolisi Trinity 'i 'Aokalani. Na'e tokoni ki ai 'a e Faifekau Sea 'o e Vahefonua Tonga, Faifekau Setaita Kinahoi Veikune, pehee foki ki he ongo Faifekau ko Vaikoloa Kilikiti mo Mosese Manukia.

Ko e Fakalotofale'ia na'e fakataumu'aki 'a e **Feohi Fakatautehina** 'o makatu'unga 'i he ngaahi konga lalahi 'e tolu:

1. 'Oku mahu'inga 'a e kau 'i he lau (pe ko e 'sense of belonging')

2. 'Oku mahu'inga ke tau kau 'i he pue

3. 'Oku mahu'inga ke tau kau he pue fakataha ke ikuna 'a e taumu'a 'o e me'a 'oku tau kau ki ai, kae tautautefito ki he 'etau kau ki he Siasi

Koe ngaahi talanga na'e fai fakakulupu pe, 'o toki 'omai ki he ngaahi ha'ofanga pea ko e me'a fakamafana mo'oni 'a e vahevahe 'o e ngaahi a'usia mei he ngaahi kulupu takitaha.

Ko e ngaahi me'a tefito na'e tokanga ki ai 'a e fakataulama:

1. Ke fakamahino 'oku mahu'inga 'a e uaifi mo e fanau 'i he famili 'i 'api. Pea 'oku mahu'inga kete 'ilo'i hoto mahu'inga 'i he Siasi 'oku te kau ki ai.

2. 'Oku mahu'inga ke tau'atana 'a e tokotaha kotoa pe 'i he siasi 'i he'ene fakakaukau pea mo 'ene lea, 'a e kau tangata'eiki, kau fine'eiki, talavou/finemui mo e tamaiki. 'Oku fiema'u ke tukuange ki he to'utupu kenau fa'u 'enau polokalama ke mahino 'oku nau mahu'inga 'i he mo'ui 'a e Siasi.

3. Ko e ngaahi Kalasi'aho 'oku mahu'inga 'a 'enau lukuluku fakakaukau mai 'o 'ikai ko e tala kavenga pe kiate kinautolu.

4. 'Oku mahu'inga ke 'ilo'a e taleniti 'o e memipa takitaha pea fakamahu'inga'i mo ngaue 'aonga 'aki ki he lelei fakalukufua 'a e Siasi.

5. 'Oku mahu'inga 'a e Fefalala'aki - kapau 'oku 'ikai teu falala au ki he kakai 'oku ou tauhi, ko e ha - leva hono mahu'inga 'o kinautolu 'oku kau fakataha mo kita 'i he Siasi?

6. 'Oku mahu'inga ke ongo'i 'e he tokotaha 'oku te tauhi koe feitu'u 'eni 'oku nau kau ki ai pea 'oku nau lau pe ia ko honau 'api pea 'oku nau lata mai ki ai. Ka 'i ai ha taha 'oku fa'a li'aki pea 'oku mahino mai 'oku 'i ai 'a 'ene palopalema fakaloto pea 'oku totonu ke fai hono 'a'ahia mo vakai'i.

7. 'Oku fiema'u ke tau fiefia he feohi 'oku tau fai, tautautefito kihe falelotu 'oku 'ikai tonu ke ha mai ha ngaahi fofonga mamahi mo faingata'a'ia he ko Sisu koe 'ulu ia 'oe Siasi.

8. 'Oku fiema'u ketau fakatokanga'i ko e Kovinanite 'a e 'Otua mo 'Isileli na'e 'ikai fai 'i he fetongi kolola ko koe fetongi mo'ui 'o e hoko mai 'a e 'Otua ko e 'Otua kiate kinautolu. Pea hoko atu 'a 'Isileli ko hono kakai. 'Io ko e Hifo mai 'a e 'Otua 'o laukainga mai kiate kitautolu, pea ko e Laumalie 'o e nofo 'a kainga 'oku mahu'inga 'aupito 'i he Siasi. Ko 'eku vaivai 'oku 'i ai 'a e tokotaha tene tokoni' au, pea ko e me'a 'oku 'ikai teu lava 'e lava ia 'e hoku tokoua 'i he siasi.

Ko e Ngaahi Fehu'i ne talanga'i: 1. Ko e ha 'a e ngaue ketau fai ke ongo'i 'e he kupu kotoa pe 'oku nau kau he lau?

2. Oku 'i ai nai ha ngaahi polokalama

'oku ne fakafe'atungia'i 'a e nga'unu 'a e siasi kimu'a?

3. Ko e ha ha ngaahi liliu ke fakahoko mo fai 'e kau lelei ki he ngaue 'a e Siasi?

4. Ko e ha ha me'a ketau fai ki he'etau fanau kenau ongo'i 'oku nau kau he lau?

5. Ko e ha ha me'a ketau fai ke ongo'i 'e he to'utupu 'oku nau kau he lau?

6. Ko e ha ha me'a 'e fai ke ongo'i 'e he kakai fefine 'oku nau mahu'inga 'i he kau mai ki he siasi?

7. Ko e ha ha me'a 'e fai ke ongo'i 'e he kau toulekeleka 'oku nau mahu'inga 'i he kau mai ki he siasi?

Na'e fakakolola foki ki he feohi'anga ni 'a e fakataukei na'e fai 'e he Sekelitali Edwin Talakai. Pehee foki ki hono tokanga'i fakame'atokoni kimautolu 'ehe kau Cook 'a Ponsoyby. 'Ikai koia pe, ka na'e fakamafana foki mo e feohi 'a e matu'a tangata 'i he kumete kava Tonga kae'uma' - 'a e ngaahi fakafeohi kehekehe pe na'e fai 'ehe kakai fefine.

'Oku 'i ai pe 'a e faka'amu ki ha toe faingamalie pehe ni pe ki he kaha'u. Ke fai ai pe hono teu'i 'o e kau ngaue 'a e Siasi kenau toe vaofiangi mo ma'uma'ulutaange 'a e fakahoko fatongia 'oku nau fai pea ke tupulekina 'a e Laumalie 'o e Feohi Fakatautehina 'I he mo'ui 'ae kau lotu hono kotoa pe.

*'Ofa Lotu Atu: Makeleta Lute Tu'uhoko*