

TOUCHSTONE

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

River of Life flows stronger as networks grow



Caring for creation

In this edition Touchstone examines environmental issues and the role church people are playing in protecting the environment.

We have a discussion on pending changes to mining laws, an article on efforts to halt 'fracking', and stories on the environmental group River of Life.

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By Paul Titus
A focus on eco spirituality and politics is creating a new type of ministry that moves out of the pews and into the community and on-line social networks.

Rev Mark Gibson is three quarter time minister at New Brighton Union Church and quarter time with River of Life, a Methodist initiative that seeks to create an alternative faith community focused on care of our natural environment.

The masthead of River of Life's newsletter 'Confluence' identifies the group as a "braided network" and transformational adventure that is open to people of all faiths and none.

Formed a year ago, River of Life has two meetings a month and has held a number of events to raise awareness about

practical environmental issues and the spirituality of creation. Recent outings include walks along the length of Christchurch's two urban rivers, the Opawaho/Heathcote and the Otakaro/Avon.

Mark says River of Life is keen to both advocate and care for local waterways. He and some other members of the group have joined efforts to establish the city-to-sea Avon-Otakaro River Park in the areas along the river that have been zoned 'red' and deemed uninhabitable after the earthquakes.

"Our river walks are one way we are trying to be aware of what is happening in the natural world around us. Six people joined our walk along the length of the Heathcote, and nearly 50 took part in our walk along the Avon.

"The walks convinced me that the Avon River, and not the Christchurch Cathedral, is the spiritual heart of our city. The river and the land along it have the potential to

inspire and unify the people of Christchurch."

Seven people walked the entire 28 kilometre length of the Avon, and about 20 walked from the bridge at South Brighton to the Bridge of Remembrance in the central city.

"It was sobering to walk through Red Zone in the eastern part of the city because we travelled at a pace where we could really see the destruction that has taken place. When we got to the CBD we had to make a detour around the cordon.

"Walking the length of the river gave me the impression that we really live in two distinct cities. Not only is there much more destruction in the eastern half of the city, once we crossed through Hagley Park into the western half, it was much harder to do the journey because all the land along the Avon is private property.

"Those of us who walked the entire

length of the river were generously hosted by the couple whose property in Avonhead is traditionally seen as the source of the Avon but we were dismayed to see that the river no longer begins there. Because water tables have dropped, water is now pumped from a deep well into the riverbed. Basically, the Avon River is on life support."

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Food in fellowship - Manurewa practices kitchen theology

By Cory Miller

Food is the way to a person's heart - or in the case of the Manurewa Methodist Church - the way to its community.

In just one week, the church gutted and rebuilt its kitchen - creating a revamped focal point for the wider Manurewa community - somewhere that is more than just a place for providing food.

Parishioner Robin Ziegler says the church's mission is to "seek to be empowered by the Holy Spirit to act and engage in sharing the love of God with the community".

The new kitchen will be central to that, "Anything we do, the kitchen is the main focus and at the forefront of getting to know people," Robin says.

The idea for a revamped kitchen came from minister, Rev Vaitu'ulala Ngahe, who has a passion for bringing the church into

community.

Vaitu'ulala says the kitchen was more than 30 years old and certainly due for a makeover.

The kitchen opens onto the church hall on one side and the lounge on the other. It is well utilised by both church and the wider community.

Robin's wife, Margaret says that in any given Sunday up to 1,000 people go through the facilities. During the week 120 different community groups utilise the church. "They all really enjoy and make use of the kitchen," she says. "The facilities are licensed to hold 250 people but can hold more if need be."

The Manurewa Parish's revamped kitchen was blessed by Methodist President, Reverend John Roberts, on the 21st of April. The renovation was made possible thanks to the Community Charitable Trust, which provided \$50,000 for the refit.

John says being there to bless the premises was a privilege. He says every part of the kitchen plays a role in the church so he blessed not just the kitchen but the fridge, the stove, the cupboards even the crockery.

In his talk he referred to 'kitchen theology'. He says fellowship is central to church and at the centre of fellowship is often the kitchen. "My prayers reminded us to feed people's mind, body and spirit."

The opening was a day full of festivities, with the blessing followed by the sharing of food and celebrations through song and dance. John even took on the challenge of leading the dancing.

Margaret says basically the kitchen was gutted and everything replaced. The newly blessed kitchen has a new commercial dishwasher, commercial chiller, two new microwaves and new water heaters.

Like all good projects, there's nothing

like a bit of drama to heighten the excitement. Three days out from the opening, the contractors were still working full-steam ahead.

"Fingers were crossed," says Margaret. "It was a bit of déjà vu from the days when the Manurewa church was built. At 11pm, the night before its opening, final touches were still being applied."

Vaitu'ulala has bigger plans for the new kitchen.

"We want to take it to the next stage of hospitality by responding to the needs of the community," he says. "We want to live up to the name of our church site, The Corner of Hope."

"We want to use our kitchen for the practical side of hope and provide for the hungry by providing breakfast or lunch."



Manurewa Methodists will use their renovated kitchen to reach out to the community.



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And the 'winner' is... Rio Tinto Alcan scoops Roger Award

By Hilaire Campbell

On 20th April the 2011 annual Roger Awards for the worst transnational corporations operating in NZ were announced at a function at the Knox Presbyterian Church Hall in Christchurch.

Accompanied by 'apocalyptic' music and a drum roll, chief judge University of Auckland lecturer Joce Jesson declared Rio Tinto Alcan NZ the winner.

Described as a recidivist corporate offender, Rio Tinto Alcan (formerly Comalco) was chosen for lobbying governments over several years to secure excessive allocations of free emissions units under the Emissions Trading Scheme while presenting an environmentally friendly face.

Westpac came second equal with Oceania and Sajo Oyang Corporation. Westpac was chosen for its aggressive profiteering strategy at the expense of bank staff and borrowers; Sajo Oyang for its abuse, mistreatment and exploitation of its fishing boat crews, and Oceania for exploiting its minimum wage rest home workers, some of whom arrived to collect the award on their employers' behalf. Telecom came fifth, and is one of several companies regularly nominated for the award.

The government won the Accomplice Award because in the organisers' opinion while supporting big business, it has forgotten the checks and balances that are necessary to benefit the general population.

The Roger Awards are organized by the Campaign Against Foreign Control of Aotearoa (CAFCA) and GATT Watchdog. Companies nominated to receive the Roger Award have to be at least 25 percent foreign owned and have a record of economic dominance, political interference, or negative affects on people and the environment.

CAFCA organizer Murray Horton says the awards owe their existence to Roger Douglas, who started promoting transnationals in NZ in the 1980s.

"Now they're here to stay. They are mostly Australian and American companies, who like the low wages in New Zealand."

Murray says rural land takeovers, such as Crafar farms attract most publicity but the takeover by other Chinese companies of PGG Wrightson is more sinister. "The way foreign investment policies are going, we will end up tenants in our own land, and tenants can be evicted.



Murray Horton

CAFCA has established a watch list for the future - Crafar Farms, Pike River Coal, anything to do with fracking, oil, and insurance companies.

"It would be nice if we didn't need the awards but with NZ fast becoming a branch economy, they are more relevant than ever. In church language it's called speaking truth to power."

Former Methodist president Rev Brian Turner has judged the Roger Awards several times. He says, although it's voluntary, many professionals are involved, and nominees have to make a good case for a company to be considered, otherwise they could be sued.

"The purpose of the awards is to highlight the need for greater justice in trade, and he says media interest is rising, not least because some companies have tried to dissuade organizations from nominating them. They don't want publicity because they've got something to hide," Brian says.

"We live in a globalized economy but so many transnationals are not accountable to ordinary peoples' needs. They're driven by maximum profit, maximum exploitation."

From a gospel perspective Brian says he supports CAFCA because it supports the poor and needy, not the rich and greedy.

Memorial services mark Tongan king's passing

Tongan congregations around New Zealand took part in ecumenical commemoration services for King Siaosi (George) Tupou V, who died on March 18th. Services were held in Auckland, Wellington, Christchurch and Dunedin on March 25th.

The largest was in Auckland and was jointly organized by Vahefonua Tonga, (the Tongan synod of the Methodist Church of NZ) and Siasi Uesiliana Tau'atina 'O Tonga (the Free Wesleyan Church of Tonga).

Vahefonua Tonga's Edwin Talakai helped organize the service. He says more than 1500 mourners attended.

"The Free Wesleyan Church in Mangere where the service was held holds 1500 people but it could not fit all the people who attended. Many listened from outside in the church car park.

Vahefonua superintendent Rev Setaita Kinahoi Veikune and Free Wesleyan Church of Tonga superintendent in NZ Rev Lopini Filise led the service.

The King's nephew Fatafehi Sione Ika Mafana and other dignitaries attended. President Rev John Roberts represented the Methodist Church of NZ.

Edwin says 14 choirs from different churches all had their turn to pay their respects with their hymns.

In his address to the service John expressed his condolences and praised King Tupou V for the democratic reforms

he initiated.

"Three days before being crowned King Tupou V in 2006, he announced that he would relinquish most of the power that came with being king, leaving the prime minister to take charge of day-to-day affairs in Tonga. As king he would be guided by his prime ministers recommendations on most matters. The King also sold off many of his business interests and announced there would be parliamentary reform and elections. In doing this he was seeking to meet the democratic aspirations of many of his people," John said in his talk.

In Christchurch the commemoration service was held at the marae at Christchurch Polytechnic Institute of Technology.

Along with members of the Tongan congregations from several denominations, it was attended by local MPs. The gathering was welcomed by Hana O'Regan of Ngai Tahu and during the service condolences were offered by representatives of the city's Samoan, Niuean and Tokelaun communities.

In Dunedin the service was held at the Dunedin South Methodist Church. Dunedin Methodist Parish superintendent Rev Siosifa Pole chaired the committee that organised the service.

Siosifa says five different Tongan churches were represented at the event and each of them contributed to the service.



The memorial service for King Tupou V in Christchurch.

"All five had choirs who sang and each had a speaker who paid tribute to the King. Even though Tupou V was not really a church person, he was a very generous King because of the political changes he made and this was reflected in the comments from the speakers during the evening."

The service also prayed for the incoming King, the deceased King's younger brother, Tupouto'a Lavaka, now

known as Tupou VI.

Siosifa based his reflection during the service on Psalm 72 which asks God to endow kings with justice so they can defend the needy.

"We pray that Tupou VI do well in his new role and continue the reforms that his brother started for the benefit of Tonga," he says.

Sharing the bread of Coptic Orthodox hospitality

By Diana Roberts

A loaf of bread is beside me on the desk where I'm sitting at the computer. It's the size and shape of a lawnmower wheel.

At the hub of the lightly browned, gently puffed circle of white bread is a deeply impressed stamp, with an outer border of words and an inner ring of small crosses surrounding a square embossed with a central Coptic cross. It's a loaf of Communion bread that I received today, 1 April 2012, at the Coptic Orthodox Church of St Mark, in Beach Haven, Auckland.

President John and I were invited to worship with the congregation as a response to the letter of condolence John had sent on the death of His Holiness Pope Shenouda III, the Patriarch of the Coptic Orthodox Church. The priest, Father Bishoy, and his people, were moved by this expression of care from the Methodist Church of Aotearoa NZ. For nearly three hours we shared in the ancient liturgy of a church whose roots reach

back to Mark the Evangelist.

The church space has been converted from an old warehouse into a place of beauty and mystery, radiant with the light that pours through stained glass windows created by a woman member of the congregation. Portraits of Holy Ones look down on us; the sanctuary is softly luminous with candlelight and billowing clouds of incense; and the white-robed priest and assistants move with grace and reverence through the complex pattern of the service.

Leader and people chant in turn; there is no music except the music of the words, with cymbal and triangle at the climax of the liturgy. All is very different from our usual Sunday church service, but we feel part of this worshipping community.

It helps us greatly that this service is in

English, not the Arabic or Coptic familiar to this people in their motherland of Egypt. (There are services in those languages at other times.) Together we repeat the Lord's Prayer and the Creed.

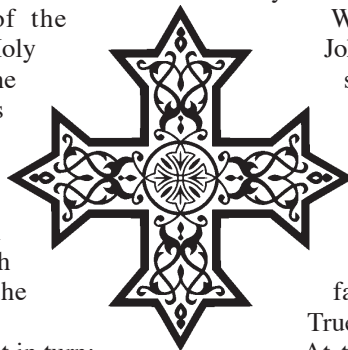
We hear the words of Scripture; John reads from Colossians. We share the peace with each other, enter into the sacrament of Holy Communion, and together pray for the world and its people. These are at the centre of Christian life and faith. We are branches of the True Vine.

At the close of the liturgy the children came forward to be fed with bread from loaves like the one I was given. It was time for news and notices, and requests for prayer - prayers for the persecuted Coptic Christians in turbulent and troubled Egypt, for the late Pope Shenouda III, and for

guidance in finding his successor.

John and I learned more of the election of a new Patriarch as we talked with Father Bishoy, his wife and a senior Deacon over lunch. The Holy Synod sets in place the process of finding a successor, and after several months the names of the final three candidates are put into an altar ballot. In absolute humility and faith in God, the Holy Synod asks a blindfolded young boy to take one paper from the ballot; the name on the paper is that of the new Patriarch.

"Pray for us", requested Father Bishoy. We do; and we ask that other Methodists pray with us for God's wisdom for the Coptic Orthodox Church at this time of transition, and for God's blessing of encouragement and strength for Coptic Christians in Egypt. Remember the Coptic Orthodox congregations in Dunedin, Christchurch, Wellington and Auckland.



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Coventry and Christchurch

To the editor,

I wish to support the wonderful vision for a future of the Christchurch Cathedral Rosalie Sugrue clearly and expertly described in the April Touchstone.

Rosalie mentioned the creative vision church and civic leaders had when they rebuilt Coventry Cathedral. I have visited Coventry Cathedral on two occasions. The first was in 1959 when the new cathedral was under construction, and again in 2000 immediately after visiting Dresden.

I am also a Cantabrian by birth and education, and I have links to the Cathedral's organists so I have a great affinity for the building and what

happened there.

Rosalie's vision is relevant at this Easter tide, as it evokes new birth, new hope and a new life. What she has described would only be possible if the new building was a truly ecumenical endeavour together with civic and wide public support.

While this could take some time to accomplish, it is worth starting. Let's hope the vision can be picked up by the Bishop and the Cathedral's management board. How can the vision be more widely disseminated? Perhaps a group of keen Christchurch people is needed to foster this.

Brian Ellis, North Shore, Auckland

Cathedral caution

To the editor,

Rosalie Sugrue states in her letter in the April Touchstone that thousands of people love the Christchurch Cathedral as a landmark but do not attach any spiritual love for it as a building built to witness to a God who gave himself for our salvation. I agree.

It is plainly visible to observers and also prophesied in Scripture. The Scriptures plainly state that in the latter days the love of many will grow cold towards God and the Church will suffer also.

It would be fabulous if the Cathedral could be restored, even if the stonework were to be cut down to a veneer. The issue whether it is rebuilt or replaced is that it should still be presented as a place to the glory of God.

It is a sad fact that most people only want the building to be something nice to look at but apparently miss completely the fact that it's a place where, with others, we can worship the God who created us.

I don't know how the building can be restored within the capabilities of the congregation and other

people who realise the importance of God being represented in a city that bears the name of God's son. We are told in the Scriptures that every need should be taken by faith to God through Jesus the Christ.

From my understanding of the Scriptures and God's attitude toward other beliefs that don't include complete loyalty to Him, we would be walking on dangerous ground if, as Rosalie suggests, we welcome non-Christian faiths (except for Israel's, Jesus being a Jew) to inhabit a Christian sanctuary.

God says in the first two Commandments that he will not accept any representation of other gods before him or even the suggestion of such a thing.

Remember, the sins of the father will be passed on to every generation up to the third and fourth generations of those who have so little love for him.

Please rethink our loyalty to God and to our future generations. Do we really want to place such a burden up them even before they are born? (This is an edited version of a longer letter).

AK Nielsen, Lower Hutt

Pressures on earth and us

To the editor,

The news item said within 15 years the Earth will be populated by more than six billion people in urban environments.

This statistic means less than a third of humanity will live in rural areas where they can be in touch with mother earth. The implications of this are not only the geographical change and its ecological effects but also in the political and religious worldviews of humanity.

Will we see the demise of nationalism and the ancient drive to form empires? Are we seeing the return of the city-state?

Are regional political unions an intermediary stage in the formation of a single world state, of a single worldview? Is that state going to tolerate variety in worldviews as we are lead to believe by inter-faith committees organised by the Auckland City Council?

Is the demographic change towards increasingly urbanised population centres forcing change towards a theology of a single tiered worldview and the demise of the multilevel (dualistic) worldviews? What are the adjustment pressures on us, and our earth, at present? In what direction are they pointing?

To me the single-tiered spirituality that Jesus represented, that seems to have so greatly offended the Jewish leaders, was right all along.

Jesus said, 'Our Parent and he were one. When we have really seen our humanity, we have seen what 'parents' us.' (adaptation mine). Was it then and is it now the spirituality that is relevant?

These points seem to me to make the obsession of religious institutions with structure irrelevant. They have missed the 'action' in adaptation and process that is racing ahead of them.

Bruce Tasker, Mt Albert

All in good time

To the editor,

In response to Rosalie Sugrue's letter in the April edition of Touchstone, as someone who lives in Christchurch and worships with the Durham Street Parish at St Stephens, Russley, I would like to suggest that it is too early to be making decisions regarding the future of any church in the CBD, Cathedral or otherwise.

There are all sorts of issues to be worked through, such as the geotechnical situation, the on-going seismic activity, and insurance issues, let alone the possible shape of the church in the future. While I can agree that it does not hurt to dream, and to dream large, I think it would be appropriate to wait until geotechnical and insurance issues have been fully addressed by the appropriate bodies. Then it would be the time to get input from the wider community.

Many families and individuals in Christchurch have been dislocated. They have moved to other parts of the city or the country, taking social issues with them into communities not fully prepared or able to address them. This is happening in Hornby, for example. Others remain in areas where basic infrastructure remains fragile and services normally taken for granted still in a state of disrepair. For example, New Brighton School does not yet have a connection to the sewerage system.

These bigger issues must be addressed and worked through before things like historic buildings, 'national icons' and the 'branding' of the new Christchurch, for goodness' sake. That's my two cents worth.

Valerie Marshall, Christchurch

CORRECTION

In the review of 'When a City Falls' published in the February 2012 edition of Touchstone, we incorrectly identified the producer of the film as Neil Graham. In fact Gerard Smyth was not only the producer but also the writer, cameraman, interviewer and director of the film. Neil Graham provided funding for the film. Our apologies to Gerard.



Rev. Smythe had high hopes for the church bake sale.



FROM THE BACKYARD

Loving our neighbours

Gillian Watkin

Our local newspaper likes large, dramatic headlines. Recently it ran a series of articles about the high burglary rate across Hawkes' Bay and how the Police have difficulty catching offenders.

Not long after I read this, a woman came to our door to tell me there had been a break-in down the road and I really should buy one of their superior alarms. I am sure she had the best intentions but both the newspapers articles and the saleswoman's actions created fear.

We and our neighbours are not reckless people. We take what actions we can to do the right thing and keep temptation away from opportunists but pockets of fear do remain.

How do I know? A neighbour called one day. They are a family of new immigrants and they very worried because they are away from home each day. They could not afford to be burgled, so could we watch their house please?

Yet another neighbour announced that they were going away on holiday and wanted to set up quite elaborate plans for the safety of their house. Because we have a flexible life style we have been able to help by keeping watch to the best of our abilities.

It's a long time since I came across 1 John 4: verse 18 which in part says "There is no fear in love; for fear has to do with punishment." This stuck with me and I came to appreciate that where there is fear it is a thinking of future events with trepidation, perhaps remembering past events with anxiety, or even being prejudiced about others not like us. It is not easy to live in the

now or move beyond our own tight circle but often when we are in the midst of utter crisis and chaos there is no fear, action simply takes over.

I was concerned about these expressed fears so I decided to see if a Neighbourhood Watch network would work. Although Neighbourhood Watch has changed coats through the years, it was neighbourhood support and now in our city is officially the community safety programme. It has picked up civil defence practices developed by communities in Christchurch.

Our first meeting was held in the park at the end of the road. Twenty-one people attended. The community constable was in attendance, her energy and knowledge encouraged people to connect and bridge gaps.

One of the perceived threats people in this street have is of the large number of strangers who walk through the street. Her advice was simple and profound. When you see someone, wave or say hullo. Those who were up to no good would probably move on knowing they have been seen.

Readers in rural areas would be well used to greeting strangers but city folk are more reticent, probably because they are confronted with so many more strangers each day. So some of us started being consistent, and what a difference it makes. Now I get lots of waves and smiles in return.

It is not necessary to take bad news as the given. It really is gospel good news to get to know your neighbour and smile.



Finding God in your place

A reflection by
President Rev John Roberts

The theme of the Methodist Conference 2011 was 'Our Place - God's Place'. It was about connecting with a theology of place.

Many of us have various links to place, maybe more than one place. The questions I raised during Conference were: What is God saying to us in each place? How can we experience God in each place? What happens when we think about God in our place?

I've been looking again at the richness of developing a theology of place, and there are some signposts to help us. Others have written about the importance of place in theology and spirituality. Some note that many people have experienced a loss of place.

Think of refugees displaced by armed conflict and natural disasters; people forced to move on when there's a big event such as the Rugby World Cup; people whose homes are taken for motorways or parks; the hundreds of Christchurch people who are seeking a new place. We live in a highly mobile society where people seem to be constantly on the move, moving around without putting down roots in any place.

Bishop of Worcester John Inge says, the

Christian community can witness to the fact that roots and place are important to human existence. For him the Bible and the Christian tradition hold within them the resources for a rediscovery of place. He writes, "The Bible affirms the importance of place in God's dealings with humanity. Place is where God and the world meet."

Sister of Mercy Elizabeth Julian works with the Catholic Institute of Aotearoa New Zealand and lives in Newtown, Wellington. She says, some theologians suggest that helping people rebuild connections to 'place' may be one of the most crucial elements of ministry in the 21st century.

Elizabeth reminds us that the Irish speak of 'thin places', where the boundary between heaven and earth is so permeable God is somehow able to seep through. One finds God more easily in these places. She cites the ladder stretching between heaven and earth in Jacob's dream (Gen 28:10-22) as an example of a thin place, and then says everywhere can be a thin place no matter how unlikely it may seem.

Retired Anglican Bishop John Bluck lives in Pakiri, north of Auckland. He writes of the power of place and the importance of having a place to stand, a turangawaewae, a place to claim as our own, to belong in, even if we don't

own it legally.

John Bluck says this is not only a spiritual issue, it is also an ecclesiastical issue, a church matter, and that we've got some homework to do in revaluing place.

"A strong theology of incarnation ought to help us revalue places as venues of God's ever changing and renewing activity and grace" says John Bluck. He goes on to say "The biblical understanding of place is that it is always relational, never only about turf, never only about one people, and always somehow about God."

So where to start in developing a theology of place?

Elizabeth Julian says "When we consciously attend to place, that is when we use each of our senses to notice every dimension of the place, then we become aware of its spiritual potential, as a place where the divine shines through."

If the Christian community focuses on place in general, John Inge says, we cannot only provide nourishment to a community but we can become agents of prophetic action in that community.

John Bluck tells us that the best way is to start very small, very local. This will bring "endless sources of renewal and delight for

your soul, more than anything you could imagine or desire" he says.

"Around the corner and across the road, somewhere near you, there is a small and ordinary place, waiting for you to rediscover it and value it and relish it as a meeting place with God who walks ahead of us and waits for us to catch up."

Small and local - that's what Roskill South in Auckland did on 24 March this year for Neighbours Day. Posters appeared in local shops advertising 'Molly Green Community Day: My place, our place, your place.'

On the day the local MPs, Neighbourhood Watch, Community Board, Housing NZ, St John Ambulance, the Salvation Army, and ethnic councils had set up the venue. There was a bouncy castle, face-painting, and fund raising food stalls. The place was buzzing, and people talked to each other. It was the first time we'd done this - but not the last.

So go to it. Start small and local. Observe and attend to what is going on in your place and find where God is at work there. Join with others and join with God in discovering an "awesome place" (Gen 28:17). 'My place, your place, our place - God's place.'

Ten Commandments for the business world

By Rev Norman Brookes
The Occupy Movement no longer occupies the Aotea concourse by Auckland's Town Hall but recent headlines remind us why the movement came into being. Its seed was the inordinate greed evident in the Wall Streets of this world, greed that has clearly not left New Zealand unscathed.

Consider the headline in the NZ Herald: 'Combined pay tops \$5.5m for bosses of four energy firms'. Four people, each earning over a million dollars a year! Each one received a rise of more than 11 percent whereas the average wage increase in NZ in 2010 was 1.7 percent.

This headline was symptomatic of a number of others in the Herald during the last 12 months. Examples: April 30, 2011 'More \$5 million men as earnings climb' led a story about the CEOs of Westpac, Nuplex Industries, Telecom and Fonterra, each with a salary of more than \$5 million per annum. October 26 2011 'SkyCity presses on with fee raise vote' explained that the directors' fee pool grew from \$1m to \$1.5m. February 27, 2012 'NZ tax on rich among the lowest in the world' shows the other side of the equation and contrasts with the UK where high earners face a 50 percent tax rate on their income.

This is not simply scandalous, it points to systemic evil.

Any business, be it an energy company, a bank, a telco, or whatever, has only so much money to go around. The earning power of a company is circumscribed by its customer base. That base provides the cake and that cake is divided to pay all who work for the company from chief executive to the lowliest staff member, not forgetting the shareholders.

When the chief executive receives a huge salary and bonuses then others in the company's workforce receive correspondingly less. More

often than not the 'less' falls most heavily on those who are perceived to be at the bottom of the heap but others pay the price.

I am not arguing against paying more to those who have put in years at university, or who have greater skills, or who can take on greater responsibilities. But what has happened in our society is far from just that. It is completely over the top.

Let the Prime Minister's salary be our guideline. No one occupies a more responsible position in this country than the Prime Minister, whose salary is less than \$400,000 a year, and who is under constant media scrutiny. For this reason and because he or she is elected, the Prime Minister is more accountable than any other CEO in the country.

While the PM's salary is well above the average wage of \$54,000, it is a mere pittance when compared with what some CEOs in this country receive. This demonstrates the grossly excessive nature of the annual payments to many CEOs.

Who is at fault here? Principally it is the boards of directors and the shareholders who support them. Directors who permit such excessive salaries should be called to account by shareholders for it seems far too many have been seduced by such oft quoted slogans as 'if you pay peanuts you get monkeys'. This is nonsense.

There are people in our society who aspire to challenges, who rise to responsibilities, and who get far more satisfaction in delivering excellence than they do in the extensive nature of their pay packet. Many people respect their fellows, live ethical lives, and are not driven to obtain the highest possible financial reward for themselves at the expense of others. Let the directors seek them out, and, if they don't, let shareholders call the directors to account.

As Christians we are all

familiar with the Ten Commandments. It seems to me that boards of directors and CEOs need a Ten Commandments of their own. So, let me end with 10 'commandments' that if taken seriously could bring us back to some kind of sanity:

1. Let there be no executive pay rises that are above the rate of inflation.
2. Let there be no bonuses that are not a recompense for exceptional service and results.
3. Let there be no salaries grossly in excess of the level of that paid out to the country's Prime Minister.
4. Let there be no boards of directors who are unwilling to keep executive salaries under control.
5. Let there be no chief executives who are unwilling to live within these parameters.
6. Let there be no executive severance packages greater than the limit imposed by three months' salary.
7. Let there be no tax loopholes for anyone, in particular for those earning over \$100,000 a year.
8. Let there be no tax funded advances to public companies that are not prepared to work within these limitations.
9. Let there be no contracts that overrule conscience.
10. Let there be no secret deals; let transparency rule the day.

The World Economic Forum in Davos, Switzerland, suggested that severe income disparity is the biggest risk facing the world. It is time to face up to it here in New Zealand.

Someone once said 'economic recovery requires a moral recovery it is a spiritual crisis'. If that is right, if this is a spiritual crisis then as Christians we need to challenge this evil in our midst.

A version of this opinion piece originally appeared in the NZ Herald.

The crucified God is right here in our midst

By Freddy De Alwis

Before I came to New Zealand I had the opportunity to visit some refugee camps in Sri Lanka. Thousands of Tamil families still languish in these camps.

War and violence have taken away what they had to call theirs. I saw in their faces the pain and sense of being abandoned. My experience made me realize the contemporary meaning of the cross, and the brokenness of people created in God's image.

In that sense the cross that is central to the Christian faith is not a past incident but an ever present reality. The image of the crucified God is right here in our midst. In the Sri Lankan context the crucified God is re-incarnated within the Tamil victims.

We who claim to be the Church, the Body of Christ, are called by God and set apart by God to accompany these people by being and identifying with them. This is the call to be in mission and the true meaning of being Church.

I'm happy to hear about the work some European churches do for those who have come to their countries looking for security, employment and a better life.

We generally lump these vulnerable people into the category of 'migrant' but we should note that 60 percent of them are forced migrants. They have fled their homes to escape hunger, malnutrition, violence, sexual exploitation or human rights violations. They leave their families, friends and their own countries not because they are eager to but because the conditions that prevail in their countries force them to flee.

The borders of safe, affluent countries are often closed to these people. Even if they manage to enter these countries, they may end up spending long years in prison or refugee camps where living conditions are inhumane.

The cries of these people who languish in camps resemble the cry of the psalmist: "How long, O Lord? Wilt thou forget me for ever? How long wilt thou hide any face from me? How long must I bear pain in my soul, and have sorrow in my soul," (Psalm 13:1; 35:17).

One has to acknowledge and commend the ministry of European churches to migrants at their borders. It is a caring, healing ministry of being a Good Samaritan. Yet it is also important to engage with members of these churches in a deeper dialogue about why migrants leave their countries and who should

take responsibility for their forced migration?

The dominant view in many receiving countries is that migrants come because they want to enjoy the privileges of affluent countries. This pre-conceived notion carries prejudice and resentment against the stranger.

Often, the migrant is also a person of different colour, culture and class. Therefore, the discrimination and rejection of the migrants are also rooted in issues of race and class prejudice combined with fear.

If churches in receiving countries are to comprehend the issues facing migrants at a deeper level, then they have to listen to the critical voices in sending countries and the churches. Churches in sending countries must tell their stories of suffering and crucifixion.

Most of the sending countries have stories of colonization, divide and rule policies, and the plunder of their cultures, religions, and resources for more than 500 hundred years.

With neo-colonialism and the rise of globalization, collaboration takes place between the rich and powerful minorities in sending nations with the rich and powerful in powerful nations. Those who oppose these alliances are seen as enemies of the state, communists or terrorists.

By being labeled in this way, those who oppose exploitation and plunder of resources may be killed, imprisoned or driven from their countries. They are often the ones who end up at the borders of the rich and powerful nations, and we call them migrants.

Some churches in receiving countries see the migrant in their midst as an opportunity to evangelize or to proselytize. But this is a misunderstanding of mission and evangelism. Rather than trying to evangelize the other in your midst, is it possible to recognize the broken and wounded Christ in migrants? The issue is to witness the Gospel of Jesus Christ by being a community who accompanies the victim and advocates their just cause to the powers of domination.

Remember, migrants have many gifts and cultures to share. In 2008 alone Australia earned almost \$4 billion dollars from the migrants.

Churches can prophesize to the nations to view migrant with a humane spirit to heal and reconcile individuals, communities and nations.

Rev Freddy de Alwis is minister at the Methodist Church's Howick Pakuranga Parish.

An oasis for the rich or the People's Republic of Christchurch?

By Mary Richardson

Last month the Government announced the establishment of the Christchurch Central Development Unit. This Unit will now lead the rebuild of central Christchurch. In launching the Unit, Minister Gerry Brownlee acknowledged the "extensive and democratic exercise", which produced the Central City Plan and "the thousands of Canterbury people who gave their time, ideas and commitment to the plan".

However, this new Unit signals an end to any democratic process and our vision of a better city. Our time was wasted.

The Christchurch Central Development Unit's website identifies that it will be basing its approach on international examples of redevelopment and rejuvenation, namely Solidere - Beirut Central District; London Docklands Development Corporation and Lower Manhattan Development Corporation.

All three of these developments are notable for creating striking disparities, gentrification and capital accumulation by a few. Rich national and international investors dominated development and created what has been called 'a pervasive politics of exclusion'. All three developments have been criticized for their lack of transparency and accountability to the public.

Solidere, for example, created an oasis for the privileged which had little relationship to its context. It generated profits for elites with scant regard to the public interest or the primary stakeholders: the people of Beirut.

Instead of returning the displaced to their homes, Solidere contributed to the displacement of the original inhabitants of the city centre. Middle-class residents were excluded; marginal groups disempowered, and decision-making powers rested with rich investors. Solidere became a gleaming centre surrounded by neglected slums. Outside the ultramodern downtown core much of Beirut lacked basic infrastructure, including electricity and public transport, and many buildings remained unrepaired.

Similarly, the London Docklands Development

Corporation favoured elitist luxury development over affordable housing and created friction between the old Docklands inhabitants and the new arrivals. Homelessness reportedly increased more than 300 percent during the development (compared to a 74 percent rise in inner London) and unemployment rose to twice the average - with any new jobs largely filled by people travelling from outside the area. The Docklands has some of the most striking examples of disparities in Britain.

Reports on the Lower Manhattan Development Corporation indicate that inequitable distribution of resources benefited the redevelopment of large businesses, prominent firms, and luxury housing. Those most in need - low and moderate income earners and the unemployed or underemployed - were neglected. The Corporation was given the power to make decisions with "minimum democratic oversight and with maximum legal circumvention." The initial LMDC board was dominated by a group of businessmen and chaired by the ex-director of Goldman-Sachs.

We deserve better! This is not what the people of Christchurch have asked for.

We want a city where all people matter, including those who lack economic resources. A city where small business can flourish and where there is a focus on community concerns about jobs and housing. We want citizen participation in the planning and running of our city and our communities.

We will not prosper long if our city favours only the prosperous. The success of our economy has always depended not just on the size of our GDP but on the reach of our prosperity and on our ability to extend opportunity to everyone, not out of charity but because it is the surest route to our common good.

We want a city where the ideals of equality can become a reality and everyone can live with dignity and respect - a city that reflects the values, care and commitment of ordinary New Zealanders.

Mary Richardson is the Executive Director of the Christchurch Methodist Mission.

Awareness comes first

By Mark Gibson

I believe many of the problems we face as a society are due not to apathy, as some claim, but a lack of awareness.

The consumerist culture we inhabit conditions us to switch off from reality. We are constantly trained to embrace one-off experiences but not to look for connections or understand what is going on in the big picture.

Awareness is fundamental to changing the way things are, so those opposed to change invest much in undermining our ability to be fully aware or dividing those who are aware from those who are not.

The climate change debate is an example of this. The people who are most aware of what is going on are those who live on small coral islands, river deltas, or the Arctic ice cap but they lack the means to tell their story. Therefore the ordinary people in Christchurch or Mendoza or Houston seldom get to hear it.

Our media would rather tell us the story of a celebrity marriage break-up than the story of an Inuit family having to change their traditional way of life to survive.

We are discouraged from hearing these stories, so when we have our own experiences of unprecedented wild weather, we don't make the connections or join the dots. We are simply left with the sense that we were unlucky to cop a big storm.

I doubt very much whether any serious thought is going into the connection between the floods in Nelson and Australia earlier this year, and the killer tornadoes in the midwest of the States, and the severe drought in Portugal. The crises in all these places are seen as isolated and unfortunate.

All of this is accentuated because our Western, urbanized way of life cuts us off from the natural world. We are vulnerable to manipulation and oil company propaganda because our personal first-hand experience of natural habitats is minimal.

For example, the fracking issue has fallen into a confusing debate about science. It is critical that we hear directly from communities who have been badly affected by this brutal method of extracting oil and gas.

If the dairy industry tells us that they have cleaned

up their on-farm effluent management practices we won't really know if this is the case unless we have a close relationship with a river that flows through a dairying district. There is no substitute for talking to those who know from personal experience what is going on, or actually finding out for ourselves.

It is not difficult to find seriously polluted waterways in Canterbury, or to notice just how little flow many of them have.

If you really want to know what is happening with the Rakaia river talk to the people who live at the mouth. They will tell of how the lack of flow is affecting the coastline.

Hydraulic fracking is the corporate rape of the land and water-systems to extract carbon-based fuels. To practice it requires a high-level of denial about the impact, and this is only possible because those who do it are dissociated from the natural world. They have no sense of close relationship with it so are cut-off from the sheer violence of what they are doing.

The way to counter this dissociation and violence is to be better connected ourselves. It is seek to reduce our own detachment from creation and increase our direct awareness and experience.

Better connected, we will be stronger to bring about the change and healing that is needed.

There are many, myself included, who believe we live in apocalyptic times in terms of the human war on nature. We need to be alert and deepen our awareness. Such awareness comes not just from reading articles on the Internet but by increasing the depth and breadth of our own direct experience.

Fostering greater awareness requires a spiritual commitment, and such disciplined practice was taught by Jesus and other spiritual teachers and traditions.

We cannot simply leave it to scientists to tell us what is going on because this makes us lazy and dependent. We need to take greater responsibility for our own awareness and become better informed through our own senses. Jesus often encouraged people to use their ears and eyes. It is always a good place to start!

This essay originally appeared in the River of Life's 'Confluence' newsletter. To receive Confluence, email nbu.tidemark@xtra.co.nz.

God of cancer

English Bishop John Robinson once shocked people attending the funeral of a 16-year-old Yorkshire girl who had died of cancer when he told them: "God is to be found in the cancer as much as in the sunset."

Anyone who is suffering from cancer, or who

has watched desperately as a loved child or parent, relative or friend has slowly succumbed to the disease, will recoil at the thought. It seems to suggest that God, who is supposed to be good, is the cause of their suffering and grief.

The idea that God causes or allows cancer is not surprising. For many people it is the flipside of the church's insistence that God is all-powerful, which carries the implication that if God wanted to protect a person from cancer or prevent it from developing, he would have. It is the unspoken assumption behind the questions: "Why me? What has she done to deserve this?"

Their sense of bewilderment and betrayal is understandable. However, the idea of God's supposed almightiness is not at all useful in circumstances such as this. It leads to the irrefutable proposition, based on the evidence of evil, calamity and disease all around us, that if God is almighty he/she cannot be good, and if he is good he cannot be almighty. He cannot be both at once.

It is necessary to move right away from views that assume God is a being with an independent existence in some supernatural world of his own, calling the shots and intervening at will to decide who will die of cancer and who will be spared.

Such an idea was light years away from John Robinson's mind when he spoke at that funeral in Yorkshire, as he made clear at the time. He did not mean that God was in the cancer by sending it or intending it - any more than one could say that God intended or "allowed" people to die in recent road crashes, drownings, or the Christchurch earthquake. That, he says, would make of God a very devil.

What he meant was that cancer is part of the stuff of life. There is no grand purpose or intention in its ravages. Like earthquakes, tsunamis and unforeseen personal tragedies, it strikes apparently at random.

Yet even in them, John Robinson insists, we may experience God. There can be victory through the way the sufferers and those around them respond.

Call it a victory of the human spirit if you wish - the human is the only vehicle for what has been traditionally identified as divine. What matters is the victory.

As John Robinson says of cancer and calamity, "Love is there to be met, responded to and created through them and out of them. Literally everything can be taken up and transformed rather than allowed to build up into dark patches of loveless resentment and senseless futility. This is the saving grace: God is not outside anything else... The promise is that he will be in all, as love."

Anyone looking for transcendence need seek no further. Transcendence does not require a supernatural world, volumes of metaphysical speculation and an army of learned interpreters. It is experienced wherever love is allowed to get the upper hand. It may not cure the cancer but it heals inwardly.

Mother Teresa showed that in her care for the poor dying in the streets of Calcutta. An Australian father, Sandy MacGregor, showed it when he reached the point where he could meet the drug-crazed schizophrenic who in 1987 shot dead his three daughters and say: "I unconditionally forgive you." In less dramatic ways it happens day in, day out in every community.

For traditional Christians, that is God at work. Others, shying away from supernatural projections, may prefer to see it as evidence of Godness in a secular world. Still others may affirm it as a triumph of the human spirit, without any religious reference at all. Whichever, the attitude and the action matter more than the interpretation and the labels. There is no question where wholeness and inner healing lie, whatever the outcome of the cancer.

In 1983, two years after speaking at the funeral of that Yorkshire girl, John Robinson was himself diagnosed as having an inoperable cancer. It took him beyond the theory; but his last writings make it clear that for him, too, God was to be found in the cancer.



Ian Harris

Perseverance and Pentecost

Our lectionary readings for May are full of encouragement to persevere. In John 15 we are exhorted by the author to stay connected with Jesus, to remain in relationship with him, and not to give up.

This teaching acknowledges the reality of one temptation we constantly face as Christians, which is to lose our connection with the One who nurtures, guides, empowers and protects us.

John 15: 1-8 presents us with vine and branches imagery. Jesus is like a vine, and we can think of ourselves as being like branches connected to him. If we stay joined to Jesus, he will stay joined to us. Just as a branch cannot produce fruit unless it is joined to the vine, we cannot produce

fruit (good outcomes) either, unless we stay joined spiritually to Jesus.

An emerging Trinitarian theology can be discerned in John's gospel and in the book of Acts. The author of John's gospel affirms that Jesus Christ is the source of our Christian capacity to love and care for others. In John 15: 9-17 Jesus declares that he has loved us just as strongly and effectively as his father has loved him, with the same divine quality of care that inspires, guides and enables love to be put into action.

Jesus encourages us to continue to be obedient to him, to continue to love, to keep on loving just as his father keeps on loving him. Jesus declares "So remain faithful to my love for you. Love each

other as I have loved you. You did not choose me; I chose you and sent you out to produce fruit, the kind of fruit that will last. So I command you to love each other."

In the end, the Christian life is all about experiencing God's love, loving God back, and drawing on God's love to enable us to keep on loving each other, to keep on caring for creation and to keep on working for peace and justice.

Another way of describing this 'spiritual enabling' is to use overtly spiritual language. In John 15: 26-27 Jesus shares with us that he will send us the spirit "who comes from the Father and shows what is true." The Spirit, Jesus tells us, will help us. Then we will be empowered to tell others about Jesus and to do the sort of

things he did.

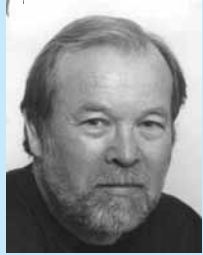
Jesus reassures us that he will send the Holy Spirit, Te Wairua Tapu, who will show us what is true. The Holy Spirit will be sent to guide us into the full truth. On Pentecost Sunday we celebrate the bestowal of the Holy Spirit and the birth of the Christian Church.

As we move towards the celebration of Pentecost this year, may we remain connected to Jesus, and become more open to the influence of God and the power of God's loving spirit. May we persevere in goodness for, as John writes, followers of Jesus are people who have been chosen, and sent out with the capacity to produce fruit, the kind of fruit that will last.

Time for a good dose of old time Methodism

CONNECTIONS

By Jim Stuart



Recently an article in the Christchurch Press reported that the 'growth industry' of New Zealand is poverty. According to social scientist,

Prof Darrin Hodgetts, poverty in New Zealand is growing at three times the Organisation for Economic Cooperation and Development (OECD) average. He points out that the OECD is pretty conservative! From being one of the most equitable societies in the world, in terms of income distribution, New Zealand is rapidly becoming one of the worst.

The Methodist Church has for the most part remained quiet about this. But poverty cannot be addressed by silence. One of the hallmarks of early Methodism was its commitment to and its work with poor

people. Methodists gathered clothes for the poor, they established orphanages and schools, set up free medical clinics and shared their resources. In the cold and damp English winters, it was not uncommon to encounter Methodists standing on the street corners of cities and villages literally begging for the poor!

The Church cannot afford to remain silent and acquiescent any longer. At stake is not only its future as a relevant institution in New Zealand society but also, more importantly, the integrity of its Christian witness in an increasingly divided and alienated society.

Wesley once observed, "One great reason why the rich in general have so little sympathy for the poor is, because they so seldom visit them. Hence it is, that, according to the common observation, one part of the world does not know what others suffer. Many of them do not know,

because they do not care to know; they keep out the way of knowing it; and then plead their voluntary ignorance as an excuse for their hardness of heart."

Wesley developed principles and a programme that enabled Methodist societies to address poverty. Compassion was at the heart his mission. His motto was: Put yourself in the place of every poor person and deal with him/her as you would God should deal with you.

To do this the people called Methodists were first, expected to help each other; second, to include everyone from the top to the bottom of the economic scale; third to be responsible for assisting anyone in need, and fourth to remember that the primary goal of the people called Methodists was to live out the life of Christ in their communities.

Community, inclusion, responsibility, compassion - these principles enabled the

people called Methodists to address the poverty of their time. However, the task facing us today is how to incorporate these same principles into the life of the Church, stand alongside the poor and break down the social and political policies that continue to make and keep people poor.

Wesley reminds us that as Jesus "went about doing good, so too, Christians are called to tread in Jesus' footsteps". To which he adds the timely observation, "A Christian feeds the hungry, clothes the naked, helps the fatherless and stranger, visits the sick and those in prison and gives all his goods to feed the poor," (Letters Vol VI:292).

The growing gap between rich and poor is a call to action for Christians concerned to make real the love of God. It is time for a good dose of old time Methodism!

Many ways to work together

By Lyndsay Jacobs, Standing Committee.

Many local churches are facing financial pressure these days. The cost of full time ministry and dramatic rises in insurance costs are two items in particular putting pressure on budgets. Many churches are also facing (or trying hard to avoid) major costs in bringing their buildings up to code.

Following the Canterbury earthquakes we are recognising that even if local authorities are not demanding improvements, we face a moral challenge if we invite people into potentially dangerous buildings.

Within denominations some local churches are merging but that is not possible when congregations are isolated. It often makes more sense - especially in this post-denominational age - to share with neighbouring churches.

For example, neighbouring churches can agree to share buildings. If buildings are too costly to upgrade,

the proceeds from the sale of these properties could be used to build one new safe and insurable building that several local churches can share.

There is no need to form a single cooperating parish to achieve this goal (though you may wish to). A joint use (or shared ownership) agreement for the new building can be drawn up. A new building can be built to meet the contemporary needs of churches that are often very different from those built in the past.

A joint use agreement could be drawn up also for more than one local church to use an existing building.

Sharing ministry can also be

achieved without forming a cooperating parish. Partner churches (Anglican, Christian, Congregational Union, Methodist and Presbyterian) can draw up a shared ministry agreement to meet local needs.

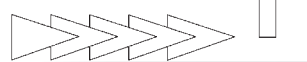
There are many other variations of cooperation too. For example covenants can be drawn up for one denomination to look after all members of partner churches in an area. Agreements can go beyond partner churches.

There are Cooperative Ventures throughout New Zealand. If you feel that cooperation may be a pragmatic way forward in your area, ask the

national Uniting Congregations (UCANZ) office of the partner churches for help. Executive officer Rev Peter MacKenzie, (peter@ucanz.org.nz) can share examples with you and help you to develop an answer for your situation. You may have an active Joint Regional Committee that could provide guidance.

Of course we should not be working together just because we can't afford to maintain our independence or because our congregations are growing smaller. Let's recognise that we are called through our common allegiance to Jesus Christ to understand that we are his One Body in this world today. We preach a message of reconciliation and we must practise what we preach.

Working Together
Cooperative Ventures





Dr Arapera Ngaha



Max Thomson



Eleni Drodolagi



David McGeorge



Nicola Grundy



Dr Susan Thompson



Trinity College Council

Excellence in governance

Meeting international standards

Education for theology by design

Integrity, commitment and vision

Dr David Bell



Trends in Higher Education

I recently attended the Higher Education Summit and Expo in Auckland. This is the second time I have been able to attend this important meeting. There were keynote speeches from the Minister and Ministry of Education, the Universities, Polytechnics and Private Training Establishments, PTEs.

Colin Dawson, Chief Executive Officer, Otago Innovation, asked us, "Try to imagine 5 years from now:

- Connectivity is changing everything
- Confluences, integration of technology
- Think deeply about solutions
- Try to anticipate
- Be agnostic regarding sources of solutions
- Integrate existing and new"

Sound advice, indeed. One key feature that has characterised Trinity College since 2009 has been serious time and human resource investment in IT. This has enabled a 'best practice' blended learning system to emerge.

Its use of both open-source software and proprietary solutions is second to none.

A few may want to question this direction, but the fact of the matter is that any institution that doesn't make full use of what is now the norm in internationalised education, is irrelevant and useless to its students.

In reality, the lay education programme of Trinity College, located in Wellington 2006-8, had already begun to explore blended learning options. Today, what Trinity College has become in terms of IT is no more or less than what any tertiary provider has had to become.

Any adult learner who has experienced contemporary teaching and learning will not, in all likelihood, ever contemplate a return to the past. We now live and learn and work in a connected world. It is an abiding change, yet the values of Trinity College, summed up by its motto, *Where The Spirit*

Is Aflame, remain constant. Trinity College Council's investment into the new Maori Studies programme, the Spirituality Centre at Wellspring and its associated courses, and the designed-for-Pasifika papers, has given a rich return. There has been a revival of interest in doing theology in a Methodist mode, across the whole church. This has been made possible by some very hard work, very long term planning, along with commitment to change and up-skill, on the part of staff and students who love learning.

Trinity College remains the smallest funded PTE in New Zealand. That will not change. But with the renewal of lay education through LiMS, the scale of opportunity is much more tangible. The future of Trinity College to 2020 looks even more exciting, from every perspective. Learning through Trinity College programmes will help resource the Connexion at every level into the foreseeable future.

David Bell, Principal

The NEW Lead Worship One

LW101 is the most popular Trinity College course, and is now in its seventh year. It has been completely revised and integrated with tcol classrooms for 2012. This means Lead Worship One is taught as a blended learning programme with a local tutor and has online resourcing for wider forum discussion and assignment follow-up.

The new topics are:

1. Introduction
2. Leadership and worship
3. Theology, language, images of God
4. Prayers in worship
5. Music in worship
6. Creative worship
7. Young people at worship
8. Pastoral care and worship

Many people who complete Lead Worship One find that it is as far as they want to go. Some others, however, want to move on to become registered lay preachers, and beyond, right up to the point of candidating for ministry. All the Lead Worship courses therefore have credit points within the Licentiate of Ministry Studies, LiMS.

A co-requisite Intensive to complete the Worship Leader's Certificate is SD103, The spirituality of a worship leader and preacher. This one day Intensive can also be taken as a single course, or be a stepping-stone into other spirituality courses run from Wellspring-at-Waiake.

You can go on to be registered with the New Zealand Lay Preachers Association, NZLPA by following through with two more papers in a second year of study. Anyone who decides to candidate for ministry will normally have been registered with NZLPA.



Which Book?

Too many choices?
Too much reading to do?
Too little time?

Yet, yet still wanting to keep up with reading, reflecting, reviewing, thinking, discussing, debating and working through webinars to keep up with some of the latest titles in theology?

If you are an alumni or enrolled in any tcol unit, you can join the online bookclub with its dedicated online forums.

Keep up with the play.
Keep reading.
Keep learning.
Join Which Book?

The Alumni Association

Trinity College Council is pleased to be able to announce the official launch of the Alumni Association. The inaugural members are the 2012 graduates, and during the month of May, all former graduates recorded in the 2011 Conference minutes will be contacted regarding membership.

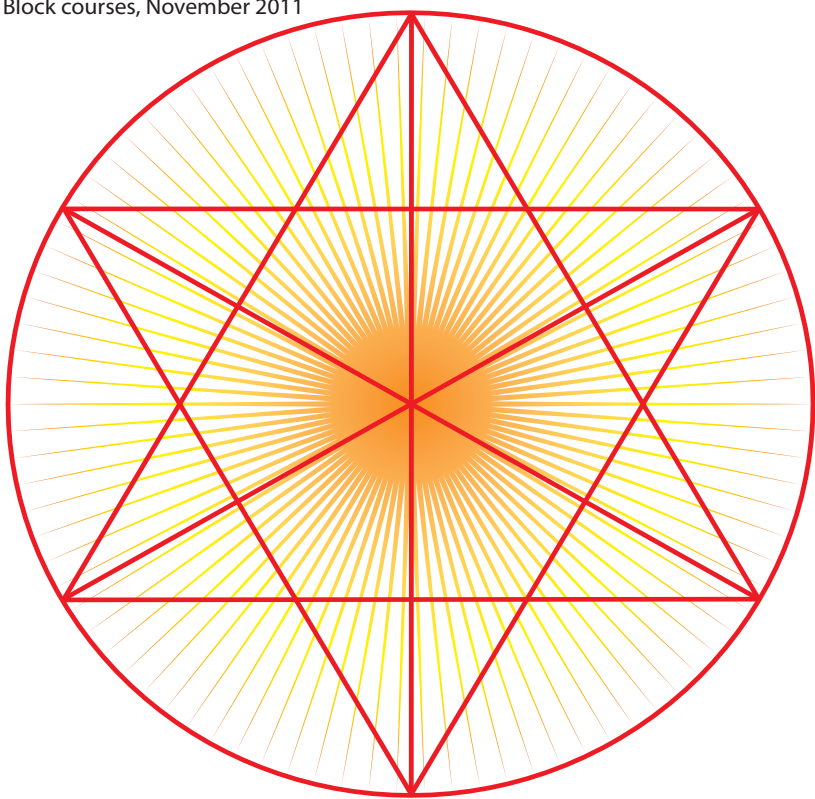
Membership is optional, of course, and free. There are distinct advantages in belonging, not the least being access into both tcol classrooms and Mahara for social networking. An annual Alumni magazine will also be a feature of interest, along with *Which Book*, the tcol book club.

Normally, Alumni groups are fund-raisers for their institutions. This function has, however, been specifically allocated to the twin organisation, Friends of Trinity College. Alumni may choose to also belong to the Friends. Friends of Trinity College has an open membership. Its focus is on planned giving, fund raising and bequests. Like the Alumni Association it has access to tcol classrooms and Mahara. Interested in joining the Friends of Trinity College? Go to

www.tcol.ac.nz



Block courses, November 2011



Trinity College Operational Scale



Congratulations! Graduates 2012

Diploma in Practical Theology, NZQA level 6.

- Suresh Chandra
- Nehilofi E-Moala-Aholelei
- Sunia Haunga
- David Palelei
- Dale Peach (in absentia)
- Makeleta Tuuhoko

Trinity Methodist Theological College Licentiate in Ministry Studies

- Suresh Chandra
- Hosea Tupou

Trinity Methodist Theological College Certificate Programme

- Tevita Finau

The scale and operational size of Trinity College may surprise some people who haven't been following its activities in the recent times.

With the exceptional uptake into the LiMS programme, over the last three years, Trinity College now operates with a climate of confidence. To maintain quality, and

normalization of outcomes, is, however, a major undertaking. Programme content is continuously monitored and improved.

The integration of cloud computing systems to include Wisenet, Mahara, Moodle and Connect has resulted in an online resourcing environment which provides a rich blended learning experience for full-time ministry

candidates and very significant numbers of lay students. Currently there are 276 users in tcol, enrolled in around 450 papers. Altogether this represents some 50 FTEs, but the TEC funds only 5 places. The actual FTE numbers will rise during the remainder of the year. Various Intensives will come on stream. Note: the educational demographics will be published for August Synods.

Networking builds wakas for River of Life

Mark Gibson says his work with River of Life has prompted him to become an avid networker both in the community and through social media such as Facebook.

"I am constantly sharing ideas and meeting people. These initiatives have brought some church people out into the community, and vice versa, individuals working with the Avon River Park project have heard about River of Life and now receive our newsletter.

"We promote our events on-line through cyberspace, and then we connect up with people when we get together outside of cyberspace. I have met a number of movers and shakers in the ecological movement by

networking on-line or through these activities. Often I have heard of them or they have heard of me before we have met. I have even connected to people who are prominent in eco theology overseas.

"It feels like River of Life and the Avon River Park have created a whole new congregation. We don't sit down and do the conventional Methodist thing but there is genuine spirituality in the work we are doing.

"Our community has been through real trauma and there are plenty of divisions. But when we address the issues of the river people light up. It is very exciting. We are generating real spiritual heat."



River of Life members setting out to walk the Avon-Otakaro River.



Methodist President John Roberts signs the Avon River Park petition during a pastoral visit to New Brighton Union parish in November 2011.

Wave of support buoys proposal for Avon River Park

One of the most inspiring visions to emerge from the mud and rubble of the Christchurch earthquakes is a publically owned park that stretches from the city to the sea along the banks of the Avon-Otakaro River.

It a vision that has popular support among the city's residents and has also been endorsed by some pillars of the establishment.

Petitions with nearly 19,000 signatures calling for the creation of the park were set to be brought to Wellington and presented on the steps of Parliament on May 1st.

The Methodist ecological initiative River of Life is a founding member of the Avon-Otakaro Network (AvON) that is pushing for the residential red zone lands to be made into an ecological and recreational reserve.

AvON says it wants to turn the tragedy of the earthquakes into an opportunity, the polluted river into a vibrant waterway, and exhaustion and despair into hope and inspiration.

River of Life's Rev Mark Gibson is AvON co-chair and he says the Avon River Park proposal is constantly evolving. Seeding money from Methodist Church's President's Earthquake Fund helped get the network off the ground and now more organisations and individuals are endorsing its vision and signing its charter.

The charter says AvON will work with iwi to ensure cultural values are included in the development of the river park, and development of the park will create a corridor of indigenous habitat along the river and estuary to enhance water quality and biodiversity.

Mark says Earthquake Recovery Minister Gerry Brownlee seems to

favour remediation of red zone land for future subdivision and housing to gain an economic return for the government.

"We realise he and the government are still up to their eyeballs in delicate insurance negotiations. We just continue building community momentum for the park and will be building a strong case to show that the economic, ecological, social and spiritual value of the park will be considerable. Out east we see this vision as central to our recovery and resurrection.

"New groups are joining us all the time. The Lower Avon Heritage Group has signed on and wants to see a heritage trail along the river. They are now compiling an asset register to inform the Canterbury Earthquake Recovery Authority about what things need to be preserved when the land is cleared.

"Sporting groups are also catching the vision. Rowers want to see a venue where major regattas could be held, and the river park would be the ideal place to hold the Christchurch Marathon."

Mark is one of the organisers of the petition to create the park. Before going to Wellington the bound petitions will be blessed at Shag Rock by Christchurch City councillors Rev Glenn Livingstone and Rev Peter Beck. It will then travel by various means (including the Methodist Harriers) along the Avon River and out to Christchurch airport.

Christchurch East MP Lianne Dalziel will sponsor the petition in Parliament. She and Christchurch Green MP Eugene Sage will receive the petitions on the steps of Parliament.

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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Biblical values spur anti 'fracking' initiative

A former pastor played an instrumental role in getting Christchurch City Council to pass a motion declaring the city a fracking-free zone.

Fracking, or hydraulic fracturing, is a controversial mining technique used to extract natural methane gas from coal and shale seams. To collect the gas millions of litres of water mixed with sand and chemicals are pumped down a well. This fluid moves through tiny fissures in the rock, fracturing it open. Gas is released as result and it is collected back up the well.

Those opposed to fracking say the toxic chemicals use to release the gas can infiltrate aquifers either during the process or after it has been extracted and stored. Fracking is also associated with an increase in earthquake activity.

Proponents of the practice downplay its environmental impact and stress its



Paul McMahon.

economic benefits.

Energy companies have been carrying out exploratory fracking in Taranaki for the past decade. The Taranaki Regional Council has released reports saying the practice does not contaminate groundwater or create seismic activity.

Some states - e.g., France, Bulgaria and New South Wales - have banned fracking and opposition to it is growing around New

Zealand. On April 12th, Christchurch declared itself the country's first fracking-free area.

While the move is largely symbolic, Christchurch city limits do encompass the whole of Banks Peninsula, and the motion that put the ban in place also requires the Council to call on other local authorities and regional councils to declare their areas fracking-free.

Those who want to ban fracking have

taken a page from the playbook of the anti-nuclear movement and are pushing to start a popular groundswell starting with local communities.

Motions to first place a moratorium on fracking and ban it entirely in Christchurch originated with the Spreydon-Heathcote Community Board. The community board member who introduced the proposals was Paul McMahon.

Paul is a former pastor at Opawa Baptist Church and he says his environmental concerns are the product of his Biblical understanding of creation.

"My Christian vision links justice to beauty. Nature is beautiful in and of itself, not by virtue of what we can extract from it," Paul says.

"Because we are made in God's image, humans have a responsibility to cultivate and act as stewards of creation. This does not mean we should exploit it. The greatest sin is greed because it is idolatry, the worship of things.

If we believe Jesus died to take away sin, we have to recognise the danger of greed and the concentration of wealth and power in the hands of a small minority of people. When wealth is controlled by a

minority it is a threat to humanity and the environment because they will exploit every last bit of nature to maintain their advantage."

Paul says fracking technology has been around for decades but only in the last decade have the economics of it stacked up. Recently a new way of fracking has been developed in which wells are dug horizontally. Horizontal fracking is more effective but has more potential to pollute groundwater.

Other district councils in Canterbury have now also taken steps to freeze or ban fracking. Kaikoura District Council has followed Christchurch's lead and declared itself fracking-free.

The Waimakariri and Hurunui District Councils have imposed a moratorium on fracking. Like other territorial bodies, they are waiting to see the results of an official investigation by the Parliamentary Commissioner for the Environment on the practice.

Commissioner for the Environment Dr Jan Wright says she and her staff are now investigating fracking and intend to table a report to Parliament by the end of the year.

Can we mine and mind creation?

By Betsan Martin, Public Questions co-ordinator

Public Questions has been having discussions on environmental and community wellbeing. One of the topics we have looked at is mining policy.

As the government and the nation discuss changes in mining policy, we as the Church must keep in mind our mission to care for the integrity of creation.

It is important to keep in mind that safeguarding the wellsprings of life in the land and sea does not mean no use. Our guiding principles should be to respect nature's ecology, honour God the creator and the spiritual power of nature, remember our dependence on nature's provision, and ensure that damage done while extracting resources is remedied.

The tension between resource extraction to maintain economic growth and the need to adjust to an economy of stewardship is right before us in the issue of mining policies. Minerals, gas and petroleum are part of nature's wellsprings, yet our use of them can pollute land and waterways, and is a major cause of climate change.

As the Government seeks to grow the economy and reduce our debt there is a push for opening up land and ocean for oil and mineral exploration. This year a massive 40,000 sq km of seafloor and land have been opened up for exploration and prospecting.

Government is conducting a review with an eye towards opening up land and sea

currently excluded under the Crown Minerals Act. Possible changes include greater access to minerals and greater power to the Minister so Parliament would not have to be consulted on changes to regulations. Environmental interests have not been included in the terms of the review.

A new act will provide regulations for New Zealand's Exclusive Economic Zone (which extends up to 200 nautical miles), our continental shelf, and seabed mining. Conservation groups such as World Wildlife Fund for Nature, and Forest and Bird say the review has not paid adequate attention to protecting the environment and marine life from events such as oil spills in the review.

International companies Rio Tinto and Newmont (Waihi Gold), and the Coal Association of NZ have made submissions in favour of opening up land. Waihi Gold was granted a prospecting license in January 2012 for 222sq km of land in the Coromandel.

The objective for reviewing the Crown Minerals Act is to make business and investment attractive. Investors want to make all Crown land, including Conservation land, available for mining.

The Minister of Conservation can refuse approval for mining that impacts on land and vegetation with conservation values. Industry wants this power removed.

Things parishes can do:

- Check at your Local or Regional Council to see if there are plans for prospecting, high impact exploration (which could mean a road or motorway) or mining in your region.
- Get involved with Christian environmental stewardship. You can contact A Rocha in Aotearoa. A Rocha is a worldwide Christian Conservation and ecology network. There are A Rocha groups in Auckland, Waikato, Palmerston North, Wellington, Christchurch and Dunedin, and they have a small office in Hamilton. Email newzealand@arocha.org or visit www.arocha.org/nz-en.
- Sign up for EcoLink, the newsletter of Environment and Conservation Organizations (ECO). ECO is an umbrella, and EcoLink has excellent articles on environmental issues and policy developments in Aotearoa NZ and internationally. The March issue featured news on Antarctica and mining. See www.eco.org.nz.
- Watch out for public meetings on fracking, an environmentally harmful method of gas extraction. The film 'Gaslands' describes fracking.
- Join Climate Justice, a collective committed to advancing social and ecological justice with groups in many parts of Aotearoa. See www.climatejusticeaotearoa.org.

Technology up-grade for altar bread bakery

For around 30 years communion hosts have been manufactured by people with an intellectual disability in a partnership between St Vincent de Paul Society Wellington and IDEA services (formerly IHC).

Hosts were made for the Society by two Sisters, who were keen to work in the community, and so an arrangement was made between the Society and IHC. From the original team Paul Heyes and Victor Wilson are still working in the altar bread department.

The current altar bread baking and cutting machines have reached the end of their productive lives, forcing changes to the workforce.

St Vincent de Paul manager John Rossbotham says the machines are more than 40 years old. "We have kept them going with Kiwi ingenuity but they are now at the end of their productive lives."

The Society is determined to continue this special work and new machinery has been ordered from Italy, at a cost of \$150,000. The new machines will not be fully commissioned until early 2013 so to

maintain supplies to existing customers, it has been necessary to import hosts in the interim.

This led to redundancies amongst staff who were primarily involved with sorting the hosts. Seven staff will continue to produce the large hosts.

At a special morning tea to mark their contribution to the altar bread department, John presented the five departing staff with a certificate of appreciation.

"All the staff loved working at St Vincent de Paul's. They were proud to have a job and worked hard. The team was like a second family. Each day the latest sports news and TV soaps would be reviewed. Each one of them made

their own mark, and will be sadly missed," says Vona Edwards, who supervises the altar bread staff.

John says once the new equipment is fully operational, production will increase. "We will seek to extend our customer base with the new improved hosts, and as this happens, we expect to be able to take on additional staff," he says.



John Rossbotham (left) presents a certificate of appreciation to Brian Rogers who is leaving the altar bread manufacturing operation.



St Vincent de Paul Society Wellington Area

A cup of water given in my name - The hand of Christ blesses the cup
The hand of love offers the cup - The hand of suffering receives the cup
People Helping People

Our altar bread operation is a special work of the Society. The breads are baked and packaged with love by persons with an intellectual disability who are employed by the Society.

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Charities Commission registration CC36604

Tongan women eye new economic opportunities

Christian World Service says work done by the Ama Takiloa Village Women's Development network will help Tongan people in many ways.

The network gets support from CWS and next year it will receive added support as the joint special project for Methodist and Presbyterian women.

The programme aims to improve health and increase food security, self-sufficiency and incomes by strengthening Ama Takiloa in Tongatapu and the four outer island groups of 'Eua, Ha'apai, Vava'u ad Niuas.

It will do this by providing training and support groups to Ama Takiloa groups on sanitation, and water supply, family nutrition, and organic vegetable gardening.

Other initiatives include home based piggery and poultry, income generation, budgeting, small business development, credit unions and building on traditional skills in making tapa and fine mats.

Getting prepared to face environmental disaster will also be part the programmes.

The collective end result of the programmes is planned to be better living conditions in traditional Tongan villages. It can also help prepare people to manage small scale tourism if they wish to do so.

The Ama Takiloa network is run by the Tonga Development Trust and includes 236

registered women's groups in the outer islands, plus three new ones in Tongatapu.

It aims to provide Tongan solutions to issues people face, particularly in rural areas. Many in the outer islands struggle with access to the main markets in Tongatapu, and throughout Tonga, many live in low standard housing.

Nearly a quarter of the population lives below the poverty line and this means limited access to potable water and related health problems.

People rely heavily on their self-sufficiency in food production, and sell surplus goods and services to earn cash income for extra purchases, including power and water.

Many families rely on remittances from family members living abroad and this can cause inequality and dependence in some communities.

Youth employment is also a concern and the programme has been designed to include young people in activities and training wherever possible.

Ama Takiloa has been crafted to build skills and create opportunities to take part in monetary economic activity.

This includes better ways to market goods and engage with the growing tourism market. This can include families returning

for home visits, and the developing traditional sites as tourist attractions.

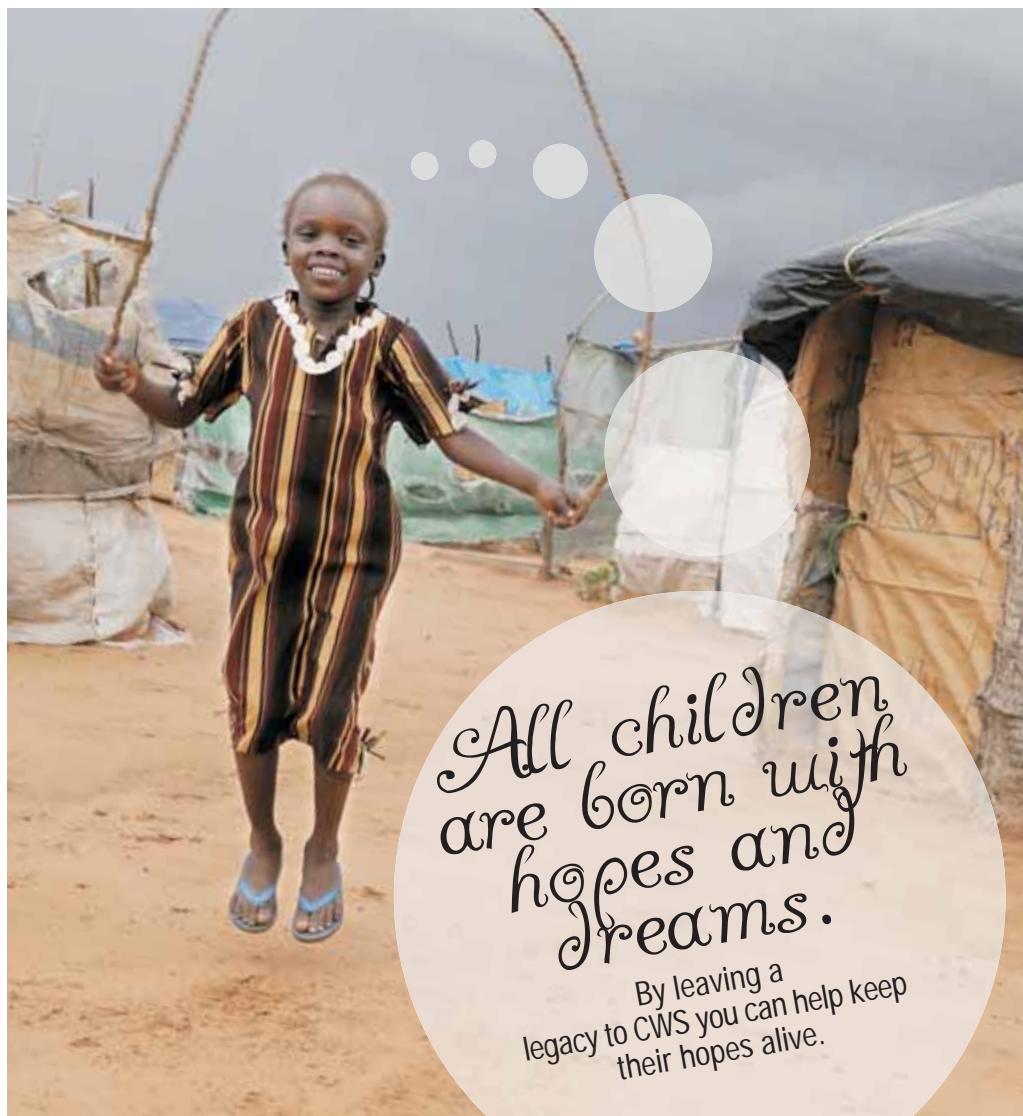
There are two other key areas of emphasis in the programme based on discussions between Ama Takiloa members and CWS. They are to improve health through access to good quality drinking

water and to engage women's groups in Disaster Risk Reduction and Management (DRRM).

The DRRM emphasis comes from a realisation that climate change and natural disasters impact particularly hard on women and children.



Traditional gardens could be put to new uses in the Ama Takiloa development project.



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For more information see www.cws.org.nz



Christian World Service is the development, justice & aid programme of New Zealand Churches.

Fair Trade makes a real difference

Christian World Service is inviting you to support this year's Fair Trade Fortnight from May 5th to 20th. Fair Trade Fortnight is a celebration of shopping to make a difference.

There is a growing awareness of the difference that shopping fair trade can make for vulnerable farmers and their families. Events are planned throughout the country, in local Trade Aid shops and through the general media to highlight the benefits of fair trade. More products are available as the market continues to expand.

Churches are encouraged to host A Fair Cuppa after worship services, and other resources are available from CWS.

CWS jointly runs a Fair Trade Church scheme with Trade Aid. The Fortnight is a reminder that Every Choice Matters - every time you purchase a fair trade product at least one of the 1.2 million producers will receive more money plus the fair trade premium which is used for community agreed improvements.

The challenge to provide small

farmers with a fair return for growing coffee and other foods that we eat is what fair trade seeks to guarantee. Shoppers have become increasingly aware of the ethical dimension in the choices they make.

For many decades Trade Aid has built a market for goods that pay a fair price without exploitation. In recent years the Fairtrade label has come into prominence as a guarantee to consumers

that the goods that carry it are independently checked against international standards to show they are fair. It sits alongside 16 other labels available in Australia and New Zealand and is now recognised by 57 percent of New Zealanders.

Last year New Zealand sales were over \$36 million retail an increase of over 100 percent. CWS is one of three members of Fairtrade Australia New Zealand, the organisation responsible for the Fairtrade label.

Further information, resources and ideas are available from CWS, PO Box 22652, Christchurch 8140 or www.cws.org.nz.



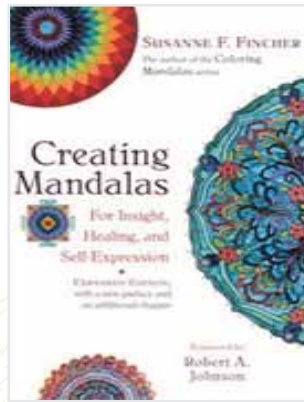
Creating Mandalas - For Insight, Healing and Self Expression

Suzanne Fincher is a Jungian psychotherapist and artist. This is the latest of several books she has written on mandalas. As a long-time fan of using drawing as a form of prayer, and a more recent convert to mandalas, I have certainly found them to be useful for insight, healing and self-expression, as her subtitle suggests.

For those of us who rely on words as a means of self-expression - and sometimes self-concealment - drawing mandalas is a wonderful way to still the dominant voice and listen to the 'still small voice' within. It doesn't matter if, like me, you are no artist as it is not about perfection or even beauty but honest self-expression.

This guide is a great primer on how to draw and interpret our own mandalas. Fincher is in no way dogmatic but offers a breadth of possibilities for how we might create them and discover their multiple meanings.

She begins with some history. Humans, it seems, have always drawn circles. "A Tibetan monk takes brush in hand to begin his morning meditation: painting a traditional circular design. A German nun experiences a vision of God as a fiery wheel. Each is participating in the compelling



human fascination with the circle." Carl Jung saw the mandala as a representation of the Self "the wholeness of personality, which if all goes well is harmonious."

Fincher suggests that, from her and her clients' experience, the best time to draw mandalas is when all is not going well and we are far from harmonious. Drawing or colouring a mandala frees our feelings and thoughts from our internal censor and allows them to become visible and accessible.

The chapter I found most helpful was called "The great round of mandala forms" and explored how our drawings express where we are at present in "the dynamic relationship between the Self and the ego that displays a natural rhythm of alternation and separation". At times she says our mandalas reflect a serene "at-oneness" at other times there are obvious signs of an internal battle - "the dragon fight", as this stage is aptly called.

She advises the drawer to take time to name our creation, to identify where it fits in the "round" and also to pay attention to the colours we have used and the numbers that appear e.g. three branches, or five-petaled flowers, seven

pointed stars etc.

A whole chapter is devoted to the significance of colours, numbers, and particular common forms such as spirals, triangles, and flowers. For each colour, number or form she offers a wide range of interpretations from a variety of cultures and traditions. At the same time she also encourages us to go with our own gut feeling about what they might mean.

I found the wide range of interpretation helpful when I got stuck, for the surprise of some interpretations meant they snuck past my internal "censor" as I read, for example, that lots of orange in a mandala might suggest a hostile attitude to authority! Food for thought indeed.

I read this book at a fairly busy "crossroads" time in my life and putting its suggestions into practice offered a spacious and welcome respite from over-thinking things.

I am reminded of the Psalmist speaking of prayer in perhaps a similar time "You gave me room when I was in distress" (Ps 4) and ending "I will lie down and sleep in peace". This book has proved a great adjunct to my own prayer life and I recommend it as both an antidote the busyness of life and a way for us to make room to hear some of the voices from within we have been ignoring.

Review copy courtesy of Epworth Books.

By Suzanne Fincher

2010 (expanded edition), Shambhala Publications, 207 pages

Reviewer: Alison Molineux

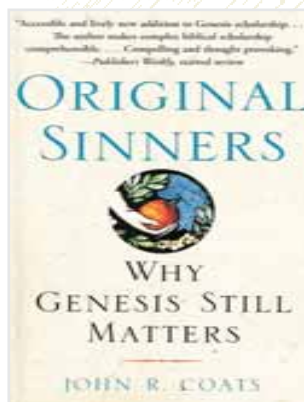
Original Sinners - A New Interpretation of Genesis

This is a fascinating book. The author sees the stories of the first humans in the Garden of Eden, Noah and the patriarchs of Israel as reflecting the experience of being human. He invites readers to see themselves in these ancient characters.

In itself, this is not a new approach but the author paints vivid, imaginative pictures, challenges assumptions, and draws upon his own experience as he unfolds the relevance of the stories.

It is worth having a closer look at how Coats approaches the story of Adam and Eve. First, he stresses their equality as persons, drawing upon words used in the Hebrew text and putting paid to the idea that the woman was created as helper to the man. Any idea that the text supports male precedence is the product of interpretation by generations of men.

He goes on to explore the doctrine of original sin, the idea that all human beings have inherited a defect in their



make-up and a propensity for wickedness because of the disobedience of Adam and Eve in the garden of Eden. This is often known as The Fall.

In Coats' view this is "a malignant idea about human nature that has survived to shape the nature of Christianity, fuel its darkness and colour Western civilisation's idea of itself and the world for the next 1600 years." It has certainly created an industry for the church in offering absolution.

The disobedience Adam and Eve displayed when they ignored God's instruction not to eat the fruit of a particular tree in the garden has been attributed to

pride, arrogance or inertia, all of which have then been claimed as the foundation of sin. For Coats, the story simply reflects something all of us know, that sometimes we could choose to say 'No' but don't because we don't want to. Children know about this, and it is something that stays

with us throughout life. It's just the way we are.

The narrator of Genesis simply tells the story. It is we who have overlaid it with images of guilt. Later interpreters seized on the image of Eve as one who was weak and led the man astray. This has affected attitudes to women, while sexuality and sin have remained linked for centuries.

Coats writes that throughout Genesis neither God nor human can make the other act against their will. God doesn't stop Adam and Eve from eating the fruit, while none of the human actors ever succeeds in using God to achieve their own ends.

This book may easily be read from beginning to end, but may also be dipped into. It covers much more than the Adam and Eve story and confronts readers repeatedly with the exploits of characters in which we see ourselves. The book is arranged in four parts with many headings that convey obvious content to those familiar with the Genesis stories. It's worth reading.

Review copy courtesy of Epworth Books.

By John Coats

2009, Free Press, 237 pages.

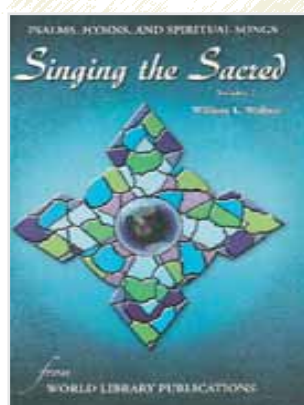
Reviewer: John Meredith

Singing the Sacred - Psalms, Hymns and Spiritual Songs Vol. 1

The publication of Singing the Sacred in North America is cause for celebration. Bill Wallace has been writing hymns for 40 years and has contributed marvelously to the renewal of worship in New Zealand Methodism and beyond. Here in this volume we have the mature insight and accomplishment of this gifted poet and theologian.

Over the years Bill has held that the sharpest challenge that the church faces in this secular social setting is to develop a spirituality that will allow us to engage with the grace of God. The spirituality proposed in these hymns will not require us to escape from this world but calls us to enter authentically into the heart of our experience.

As I read the hymns that Bill offers to the wider church, some familiar but many new, I came to see that he has been on a journey of discovery. The best way to describe these



hymns and songs is to say that they represent the wisdom of a prophetic mystic who is able to discern the presence of God in the daily mysteries that confront us.

The hymns are prophetic in that they call for the church to be more aware of justice and peace issues. They recognise that, at their deepest, all the issues we encounter are spiritual in that they have to do with our way of being and acting in the world.

As a prophetic mystic Bill is not afraid to write and sing of God employing fresh images, often in lyrical terms. At times he invites us to risk letting go of all images.

One of the fundamental questions these hymns pose is, what should we be singing about in worship? Here we find references to the cosmos and the atoms that make up life. There are hymns that probe environmental responsibility and others that engage with personal suffering.

One hymn explores our economic crisis and asks, "Then how should Christians view their wealth / And what does God condemn? / 'Both poverty and wealth,' says God / 'Will chant Earth's requiem.'"

There are hymns and songs for the festivals of the liturgical year. Bill locates the central element in incarnation and the cross, resurrection and Pentecost and heightens our awareness of how it is transforming in our context. Always there is an awareness of the mystery revealed in Jesus, beckoning and befriending. Many hymns call for contemplative stillness in which spiritual discoveries are made and healing experienced.

These hymns will stretch the church. It is my hope that we will grow into singing them in the future. They enrich our understanding and our offering of heart and mind and soul. Throughout there is a constant expression of praise combined with the spirit of wonder, gratitude and service.

Here are the contours of a compelling spirituality for our future.

By William L. Wallace

2011, World Library Publications, 36 hymns

Reviewed by Terry Wall

<p>Journeying Into Prayer Joy Cowley, Trish McBride, Neil Darragh and 31 other NZers, show how our prayer can be varied, satisfying and adventurous. They urge us to seek an adult prayer style of our own. \$30.00*</p>	<p>How God Became King Tom Wright reveals the forgotten story at the heart of the gospels. Hbk. \$44.99*</p>	<p>Power of Parable John Dominic Crossan dissects the gospels to get back to what Jesus intended to teach - how to co-create with God a world of justice, love and peace. Hbk. \$44.99*</p>	<p>Singing the Sacred Vol 1 Music book with 59 Psalms, Hymns & Songs by NZ composer Bill Wallace. Great for Sunday liturgies, retreats and personal use. \$42.00*</p>	<p>Order now from</p> <p>Epworth BOOKS</p> <p>www.epworthbooks.org.nz sales@epworthbooks.org.nz</p> <p>PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012.</p> <p>Toll free: 0800 755 355 Ph: 04 476 3330</p> <p>*Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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ON SCREEN

A film review by Steve Taylor

The HUNGER Games

The Hunger Games is a deeply disturbing movie. The camera opens on a bleak future, a life of subsistent, subservience in slavery to a wealthy empire.

Annually, as some sort of depraved atonement ritual, 24 children are chosen by random ballot, to fight for life in a televised death match. Roman gladiatorial style human-tertainment is repulsive enough applied to adults but to conceive of it for children takes a particular chilling imagination.

The film is based on a teenage novel written by American television writer and novelist Suzanne Collins. The transition from page to screen suffers from the common problem, of how to express in a visual medium complex written internal monologue.

The result is a beginning too long, followed by a middle too short, shorn of the internal dialogue that makes heroine Katniss Everdeen (Jennifer Lawrence) intriguing. Some redemption is provided,

in an ending twisted enough to ensure suspense despite the seemingly inevitable Hollywood style good girl wins.

Technically, the film earns four stars. It is well directed by Gary Ross. The acting is tight, the musical score fitting, and the scenes are a dramatic contrast of high-tech beauty, subsistence squalor and bush-leaved prison. Conceptually, the dimensions of reality TV ensure this sci-fi future feels uncomfortably close to home, while the giving of gifts by a watching TV audience evokes complex levels of participation in us, the watching film audience.

So what sort of role model is Katniss Everdeen? First, she is a woman. In a film industry dominated by the macho and male, it is pleasing to watch a quick-witted woman emerge a star. Second, Katniss embodies care and character, a willingness unto "death-do-us-part," to seek another world of possibility.

So what sort of mirror is the film for a watching church? It should certainly

provoke discussion around how to understand that central Christian symbol, the cross.

The Hunger Games is built on substitution and the willingness for some to die for the peace of all. On screen it beggars belief. What sort of society would sacrifice an innocent few for the sake of many? On screen we are faced with the moral repugnancy that is substitutionary atonement.

Is innocent death really the best, the only way that God could conceive to deal with human rebellion? Thankfully, even the quickest flick through history is a reminder that substitution is only one of a number of understandings of the cross held by the church. Others include Anselm's satisfaction, Gustaf Aulen's Christ the Victor, and Abelard's moral theory of atonement.

Intriguingly, the actions of Katniss provide further ways to frame atonement. In a scene of tender drama, Katniss lovingly lays white flowers on the chest of Rue, one of her dying competitors in the hunger games. Unknown to Katniss, her care for another, an enemy made friend, sparks a riot among the watching. Love liberates, releases a repressed communal desire for freedom.

This surely is the possibility



WHITE SUNDAY

White Sunday is a special day for the Pacific Island Communities. It is traditional for everyone to wear white clothes to church on this day. Children and youth take pride in looking their best for this is the day they lead the service, contributing to the worship with songs, dances, plays and scripture verses, learned at Sunday School or through church youth activities.

Parents and elders show pride in their young people by providing a feast after the service. In European custom 'Whit (white) Sunday' was celebrated at Pentecost. There were congregational street marches and people wore white in remembrance of their baptism.

White Sunday: Tongan 'Faka-Me' - First Sunday in May; Samoan 'White Sunday' - Second Sunday October. In this Bible Challenge, the first 11 clues contain the word 'white'.

Bible Challenge

- | | | |
|--|-------|---------|
| ___ me and I will be <i>whiter</i> than snow | _____ | W _____ |
| His ___ <i>white</i> from drinking milk | _____ | H _____ |
| And his clothes became ___ <i>white</i> | _____ | I _____ |
| You are like <i>whitewashed</i> | _____ | T _____ |
| Then I saw a great <i>white</i> | _____ | E _____ |
| | | |
| The armies followed him riding on <i>white</i> | _____ | S _____ |
| I looked and there was a <i>white</i> | _____ | U _____ |
| your ___ will be washed as <i>white</i> as wool | _____ | N _____ |
| the ___ are already <i>white</i> for harvest | _____ | D _____ |
| you cannot make a single hair <i>white</i> or | _____ | A _____ |
| Is there ___ taste in the <i>white</i> of an egg | _____ | Y _____ |
| | | |
| He nearly became a sacrifice | _____ | A _____ |
| The very first baby | _____ | N _____ |
| A brave shepherd boy | _____ | D _____ |
| | | |
| Fell asleep during a sermon | _____ | Y _____ |
| Had a beautiful coat | _____ | O _____ |
| Liked to go hunting | _____ | U _____ |
| Never had his hair cut as a child | _____ | N _____ |
| Middle child of 5 determined sisters | _____ | G _____ |
| | | |
| Pet name for Priscilla | _____ | P _____ |
| She is known as 'the little ___ maid' | _____ | E _____ |
| Liked to make soup | _____ | O _____ |
| Young Saul was later called | _____ | P _____ |
| Heard God calling in the night | _____ | L _____ |
| Joined a harem at a young age | _____ | E _____ |

Good News Bible

- Ps 51:7
 Gen 49:12
 Lk 9:29
 Mtt 23:27
 Rev 20:11
- Rev 19:14
 Rev 14:14
 Is 1:18
 Jn 4:35, RSV
 Mtt 5:36
 Job 6:6, RSV
- Gn 22:9
 Gn 4:1
 Gn 17:34-35
- Ac 20:9
 Gn 37:3
 Gn 25:27
 Jg 16:17
 Nm 27:1
- 2Tm 4:19
 2Kgs 5:1-5 (Ex 1:19)
 Gn 25: 29
 Ac 13:9 (Ac 7:58)
 1Sm 3:4
 Est 2:8

White Sunday and Young People: Wash, teeth, dazzing, tombs, throne, horses, cloud, sins, fields, black, any, Isaac, Cain, David; Eurychus, Joseph, Esau, Samson, Hoglah; Prisca, Hebrew, Jacob, Paul, Samuel, Esther.

© RMS



Rev Ikilifi

Water safety message - look silly, be safe

One Sunday in March, the members of the Onehunga Coordinating Parish knew that Rev Ikilifi Pope was up to something.

Before the service he stood in the foyer of the church accompanied by a uniformed Coastguard official, and an ACC Injury Prevention officer.

When the service started, Ikilifi moved into the Church behind the Sacred Scriptures. From the back, it looked like any normal Sunday Service. He was dressed in his clerical alb and stole. However, when he turned around to greet the congregation, they could see he was wearing a life jacket over his stole.

With his sermon he asked the congregation whether he looked stupid with his life jacket. The question was greeted with laughter and giggling. Ikilifi repeated the question, "How do I look?"

It was the young people who spoke up. "Yes, you look stupid," they said. To that he explained the reason for wearing a lifejacket over his robes.

"Four months ago" he explained, "four Tongan men drowned because they were on boats without wearing lifejacket.

"If you think I look stupid, that is okay. I would prefer to look stupid and be alive so I can be a father to my children rather than to look good and be drowned, leaving my children without a father, and my mother without a son."



Young People

Ngani is making a mark in League

By Josh Robertson

For those who don't know, the NYC Toyota Cup is the name of the National Rugby League Under 20's rugby league competition which runs concurrently with the main NRL competition. The U20 teams play the curtain raiser games to their senior counterparts. Warriors and Kiwi players Kevin Locke, Russell Packer and Shaun Johnson are just a few of the players to have graduated from the Junior Warriors in recent years.

Another talented player who hopes to follow the same path is Ngani Laumape (19) from the Palmerston North Tongan Methodist Parish. Ngani made his debut for the Junior Warriors in their Round 7 win over the South Sydney Rabbitohs on April 15th. It was a special occasion celebrated by the whole family with parents Sofilisi and Vesenia Taukolo and Ngani's five siblings (four brothers and one sister) all

making the trip up to Auckland from Manawatu for the game.

Born and bred in Palmerston North, Ngani was first selected in the Palmerston North Boys High First XV as a 4th form (Year 10) student in 2008. Since then he went on to play for the Hurricanes Schools and New Zealand Secondary Schools rugby union teams.

While his future looked bright in the 15-man code, he also played rugby league having been influenced by older brothers who played league. His talent was quickly identified by rugby league scouts with the Warriors, who offered him a contract after seeing him play



In April Ngani Laumape had his debut game with the Junior Warriors rugby league team.

in an age grade representative rugby league game a couple of years ago.

Taking up the contract has meant a move to Auckland for Ngani which hasn't been without its challenges.

"Auckland's a big place and is a lot busier than Palmy, I'm getting used to it but it's hard being away from family, friends and church," Ngani says. He currently lives with relatives in Auckland and

is studying towards a Bachelor of Sports Science while juggling four training sessions a week and travel to Australia every other weekend with the Junior Warriors squad.

The Junior Warriors have won the NYC

Toyota Cup competition for the last two years in a row and competition within the squad is tough. Despite having just returned from a knee reconstruction, Ngani hopes to cement a regular starting spot in the midfield for the remainder of the season with Junior Kiwis selection later this year another realistic goal.

His ultimate goal is to make the senior Warriors squad one day and join the likes of fellow Tongan players Manu Vatuvei and Konrad Hurrell, who Ngani classes as role models.

When I asked Ngani what advice he would give to other young people trying to achieve their goals, he said "work hard, listen to your parents, go to church and don't go changing - always be yourself".

Sound advice from a very talented young man. We wish you all the best Ngani - God bless.

Kidz Korna!

Poppies for Anzac Day

This month we look back at an event that has happened and forward to a celebration to come. When you read this we will have celebrated Anzac Day, remembering the soldiers who gave their lives at Gallipoli and in other battles in which New Zealand soldiers have fought.

Some of the children at St John's, Hamilton East wrote this with their Sunday school teacher Jane Napper.

"At church on Sunday, we learned about butterflies and how one flap of a butterfly's wing can change things. A loving hug today can have a lasting effect. Then we talked about how, if we

love people, whatever church they go to, we would grow up in a loving world and not fight each other. We made poppies to remember the Australian, New Zealand and Turkish soldiers who died at Anzac Cove."

Later, in May, we will celebrate Pentecost, the birthday of our church. I'd really like to hear how you celebrate Pentecost. Send me a photo and a short story of what you did so it can be shared by everyone who reads Kidz Korna.

Doreen

E-mail me: dlennox@xtra.co.nz



Children at Hamilton East Methodist Church made poppies for Anzac Day to remember soldiers who have died.

For the Bookshelf

LE QUESNOY

The story of the town New Zealand saved

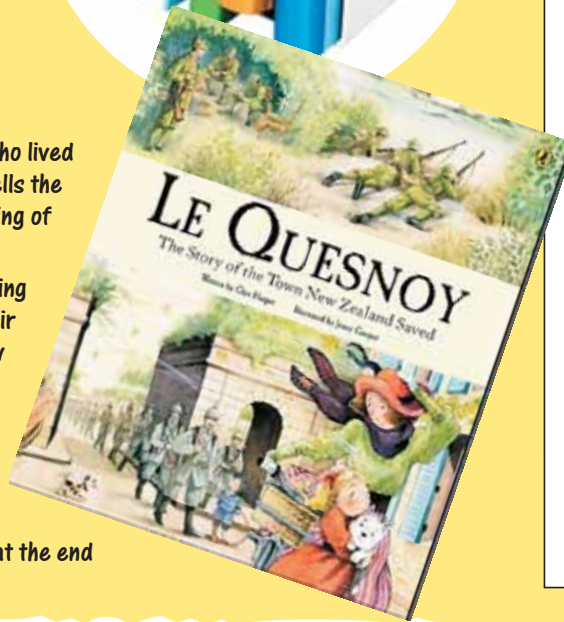
Author: Glen Harper. Illustrator: Jenny Cooper

Published by Puffin

This book is told in the first person by a young girl who lived in the small town of Quesnoy in northern France. It tells the story of how the German army arrived at the beginning of the war and were still there four years later.

The war was coming to an end and soldiers were coming to free the people. The people were afraid that their town would be destroyed in the fighting. However, New Zealand soldiers arrived and the very clever way that they saved the town became history.

What I particularly liked about the story was that very small children are able to understand what happened by just looking at the illustrations. For older children there is background information and a map at the end of the book.



PENTECOST WORDSEARCH

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

Can you find these words in the Pentecost Wordsearch?

BIRTHDAY, CHURCH, DAY, DISCIPLES, FIRE, FLAMES, GATHERED, GOD, JESUS, LANGUAGE, LOVE, NOISE, PENTECOST, PRAYER, STRANGE, STRONG WIND, TONGUES.

Early Fijian translation of New Testament republished

The earliest translation of the New Testament in the Fijian language, published on the island of Viwa in 1847, will be republished in Fiji next month.

Wesleyan missionary Rev John Hunt, who was in Fiji from 1839 to 1848, prepared the original translation, working directly from Greek into Fijian. Hunt was helped by missionary colleagues, with first-generation Fijian converts providing linguistic assistance.

Three early Fijian Methodists are known to have given considerable help to Hunt: Ratu Ravisa (Iaitia Varani), Adi Litia Vatea, and Noa Koroivugona. The latter, after a period of theological training, made the most significant contribution.

Hunt said of Noa: "He understands so much of the general meaning of Scripture that his assistance in the work of translating is very valuable." Noa's Fijian associates referred to him as 'the salt of the language' and 'a master of words'.

Hunt spared no pains to secure for the people of Fiji 'the pure precious and incorruptible word of the Living God,' and his translation was described as 'a most excellent version.' He used the Bau dialect in his translation as it was more generally known throughout Fiji.

One thousand copies of Hunt's translation were printed at Viwa. Very few of those original copies remain. John Hunt died in 1848 and in the years that followed many corrections and alterations were made to his translation. James Calvert went to England in 1855 and worked on a new version of the New Testament with the British and Foreign Bible Society, changing many words that Hunt had

used and adopting a more literal method of translation.

This 'London Edition', completed in 1858, was considered unsatisfactory by senior missionaries and Fijian converts. Some corrections and alterations were then made by Calvert in an edition published in 1866.

In 1902, another revision was prepared for the Bible Society by retired Qase Levu Frederick Langham. Some 70 years later, the Bible Society in the South Pacific commissioned another New Testament revision that largely accepted the 1902 New Testament and is the version used in today's churches. Thus the Fijian New Testament has undergone many changes from the original language and style used by John Hunt.

The re-publication of the John Hunt New Testament, under the guidance of church historian Dr Andrew Thornley, is taken directly from the copy held in the Mitchell Library, Sydney.

Andrew says he is motivated "not by an endeavour to replace the more recent editions but by the desire to make available to modern readers of Fijian the particular idiomatic language and beauty of Hunt's original New Testament." The publication date of 13 June 2012 is exactly 200 years since the birth of John Hunt; hence his New Testament also commemorates the years of significant service that he and his wife Hannah gave to Fiji.

Andrew engaged the assistance of Tauga Vulaono as editor, and many Fijian ministers and lay people have provided commentaries on words of particular interest in this New Testament.



19th century missionary John Hunt wrote the first Fijian translation of the New Testament.

Putaruru celebrates century of service and cooperation

The Co-operating Methodist/Anglican Parish Church of St Paul in Putaruru, South Waikato, will hold a celebratory service at 10:00am on Sunday June 24th.

The Parish rejoices for three things: its annual Patronal Festival; 35 years of Methodist-Anglican cooperation in the Parish, and the 100 years of Methodist worship and work in the district.

The Methodist presence in Putaruru began in the late 1890s through home missionaries from the upper Thames Circuit, based in Te Aroha. Travelling by horseback they brought worship services to isolated people on a monthly basis, often gathering in private homes.

By 1910, Methodist ministers stationed at Mamaku were holding two Sunday services a month at Putaruru. Local preacher Percy Rushton was also on the preaching plan, travelling from Morrinsville.

In 1910 a layman, Mr Allan, gave a quarter acre of land for a Methodist Church in Putaruru. It was not built until 1919 due to World War I. Meanwhile, services were held in a town hall shared by Christians of many denominations. The names of many leaders are recorded, and their descendants still live in the district.

Building the little St John's Methodist Church was accomplished in a day. It was a community effort, and a big day's work for the men, who were given teas and lunches by a supporting team of ladies. This building is still present and still being used as a church!

The first resident minister was Rev Walter Parker, who boarded with



Saint Pauls Co-operating Parish in Putaruru is getting ready to celebrate.

the local chemist as there was no parsonage. His stipend was £150 per year. Later ministers included Rev Colin Scrimgeour, who became known as 'Uncle Scrim'.

In 1924 St John's Church in Putaruru was granted independent status and the first married minister, Rev C Brown was appointed. Seven small isolated settlements were served with worship services held in local schools or homes.

The Gospel was also taken to local Maori. Deaconess Sister Nicholls and Sister Rita Snowden were frequent visitors, staying with local families and carrying out regular worship in two local pa.

Farming prospered once the lack of cobalt in the local soil had been understood. During the depression of 1920s and 1930s the government sent men to plant pine trees, and a whole new industry came into being.

In 1923 the contracts were let for construction of the first government hydroelectric power station at

Arapuni on the Waikato River, nine miles west of Putaruru. Heavy machinery was brought to Putaruru by rail and then transported to the site. Better roads had to be constructed, and this brought employment. The churches were actively caring for people with worship services, Sunday schools, Boys' Brigade, youth clubs, and other activities.

Putaruru Christians have always enjoyed a spirit of cooperation, and we will celebrate on this on 24 June as we remember those who have gone before us. Waikato/Wairiki Synod superintendent Rev Susan Thompson will lead our worship. Records and photos will be on display, and we will share a meal.

To attend or get more information contact:

Mary Rose
2/15 Matai Crescent
Putaruru 3411
Phone: 07-883-8769
menrose@clear.net.nz

Kiwis helped lay foundation for noted Chinese Christian college

METHODIST ARCHIVES

By Yvonne Wilkie

Church archives give us a glimpse of the continuing story of Christian witness locally, nationally and world-wide. We believe that by retaining and maintaining archival documents, the gospel message continues to be told and this was brought home recently with a request from the Christian Church of China's (CCC) Heep Woh College in Hong Kong.

Heep Woh College is celebrating its centennial during 2012, and staff were seeking information about its early beginnings. Its history is fascinating and confirms that the NZ Presbyterian Church's work in Canton, South China from 1901 to 1951 continues to bear fruit today.

In an article for a Chinese publication in 1947, a writer notes "The School has been able to produce a distinct type of personality. Some people may say Hip Woh is too religious, but fortunately it is not too old fashioned. It really is under the fine influence of the spirit of Christ. Its motto is 'To serve, not to be served'..."

This writer gives a glowing write-up and makes mention of the Hancock-Lowrey Foundation building used for the Primary programme, funded by the NZ Presbyterian Church and named after one of the first teachers.

Annie Hancock joined the Canton Villages Mission in 1912. She was seconded onto the school staff when in 1916 the various missions in Canton saw the need to have a teacher training school for women.

This led to the formation of the Union Normal School for Women. It absorbed the Fulton Kindergarten Normal that was



Entrance to the Union Normal School for Women (renamed Heep Woh College), 1947.

run by the American Presbyterian Church. These beginning years were difficult due to poor accommodation and seesawing funding but the dedication of the first teachers provided a solid base for the school to develop.

By the end of 1920 Annie Hancock was able to report that despite closures, flooding and other disturbances a further seven teachers had graduated bringing the overall total to 21.

After painting a very grim picture of the school's facilities and buildings and the poor health and energy levels of many students due to "old and mouldy buildings", she wrote that they had raised sufficient funds to buy three acres of land for new

premises.

The new school at Sai Cheun, Canton boosted the status of the Union Normal School and opened opportunities for training at all levels of education. Through the energy of Annie Hancock, more land and buildings were acquired and a primary school was established so trainee teachers could gain practical experience.

Although space remained an issue for the school, by 1928 there were 207 pupils and trainees enrolled. They were taught by 14 teachers, 11 of whom were Chinese.

This growth and recognition of the quality of schooling enabled the Board of Directors to apply to the Government for registration. In 1932 the Government's

acceptance of the initial application enabled the school to proceed to its final stage which entailed enlarging the library and adding a new classroom.

Funding problems once again loomed and threatened official registration. The Alumni came to the rescue and raised \$20 000. Unfortunately the rules changed, and full Government registration was denied due to the religious status of the school. This knockback did not deter them from their goal of creating a Christian Girls' School with highest of educational standards.

The Japanese invasion overtook the implementation of any future building plans and Union Normal eventually transferred its work to Macau in late 1937. From then until the end of the war, the roll rose to 940.

By 1947 a branch of the school remained in Macau and the badly damaged buildings at Sai Cheun had been repaired and the main school re-established along with a new kindergarten in Hong Kong. The euphoria of liberation did not last, however, and in 1950 the School in Canton was closed and in time transferred to Hong Kong.

One of the last reports presented to the NZ Presbyterian Church noted, "The Home Church will rejoice to know the Union Normal School has become the foremost Christian Girls' School in Canton...the influence spreads and Christ's kingdom is being built in the hearts and minds of the youth of China."

A SA LAU NA MATADRAU

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

Na vakavinavinaka ena ivola ni Same 30 kei na italanoa ena Luke 24: 13-35 mai na iVola Tabu sa dau vakayagataki ena vuqa na valenilotu ni Lotu Wesele e vuravura, ena kena lesuvi na Siga Tabu ni Tu Cake Tale mai na Mate. Ena loma ni yabaki vakalotu eda donuya tiko, eda vakamuria tiko kina na nona rairai na Karisito vei ira eso ni oti na nona tucake tale mai na mate. Edua vei ira na itukutuku oqori na nona rairai vei rau na lewe rua ena sala ki Emeo. Edua vei rau ko Kaliopasa na yacana. Na kena ikarua e sega ni tukuni na yacana. Oqo edua nai talanoa



Ilaitia Tuwere

vakaciriloloma. E sega walega ni vakaciriloloma, e titobu talega. E dua nai talanoa ka veivakayaloqataki ka vakadeitaka vei keda na nona sa bula tiko na Kalou ka tiko vata kei keda.

Na Tucake tale mai na Mate i Karisito sa uto, ka sega ni vakacalai rawa, ni Kosipeli se i Tukutuku Vinaka. Kevaka a sega ni tucake tale na Turaga, ia sa na tudei na vosa i Paula na i Apositolo: “sa sega ni yaga na nomudou vakabauta, sa tu ga vei kemudou edaidai na nomudou ivalavala ca.” (I Kor. 15:17).

Ia ni sa tu cake ka sega ni valuti rawa na nona qaqa na Turaga mai na Mate kei na kena batigaga, sa yaco kina na Mate, sa ikoya na iotioti ni meca kaukauwa, me sa katuba ga ki na bula vou tawa mudu vata kei na Kalou. Sa qaqa na Kalou ka vakadrukai na ca. Sa vukica na butobuto me rarama me vaka na nona vakayacora ena nona bulia na vuravura. Sa nona tale na Kalou na itinitini ni Vosa ni Veigauna ka kaya tale kina me vaka mai liu, sa raica na Kalou na ka e bulia ka kaya, “sa vinaka sara.”

Na ibulubulu lala vakataki koya e sega ni iotioti ni vakadinadina ni sa tu cake tale

na Turaga. Ena tikina e 24 ni talanoa me baleta nai lakolako oqo ki Emeo e kaya, “eratou sa kunea ni sa lala nai bulubulu, ia eratou sa sega ni raici koya”. Na ivakadinadina kaukauwa ni sa tucake tale ko Jisu sa ikoya na nona rairai vei ira eso me vakataki rau na lewe rua oqo. Na lala

ni ibulubulu vakataki koya a sega ni vakasama me ciqomi vakarawarawa. Na ka oqo rau a rairai veitalanotaka e gaunisala lewe rua oqo. Sa rawa me ka ga vakavakasama se balolo ni vakanananu. Na nona sega ni raici rawa sara na Turaga ena Nona tucake tale mai na Mate

na ka oqori a vakayavalati rau sara vakalevu. Rau sega ni yalo vakacegu kina.

Kainaki ni rau rairai rarawa vakalevu, ka sega ni rau tu vakarau me rau wasea na nodrau loma leqa oqori kei na dua tale na vulagi. Ka rau kurabui ni o koya na vulagi ka mai tomani rau oqo e sega ni se rogoca na ka levu ka yaco. E rua na ka rau loma leqa kina. Dua, na nodra sega ni ciqomi Jisu o ira na nodrau ililiu vakalotu me sai Koya nai Nuinui nei Isireli, ka ra soli Koya yani vei ira nai Liuliu ni Matanitu vaka-Roma me'ra vakota ki na Kauveilatai.

Rua, na Kalou o koya rau kila ka vakabauta ni tu vata kei Jisu na Luvena ena gauna taucoko ni nona cakacaka e vuravura, ka cakava kina na cakacaka mana e vuqa na Kalou oqo a sega ni vakayacora edua na ka me tarovi kina na nona gole yani na Turaga ki na Kauveilatai. Na ka oqo e rau vakataroga vakalevu ena nodrau lako tiko oqo ki Emeo. Kevaka e sa tu cake dina, ena sega beka ni rairai vei iratou na nona tisaipeli? Eke sa curu kina ko Jisu ena nodrau veitalanoa.

E vica na ka ka basika ni curu ko Jisu ena nodrau veitalanoa. Matai, rau sega ni

kila na nodrau i Vola Tabu (vs. 25) Sa tu mai kea (Vola Tabu) na itukuuku ka yalataki me nona na Mesaia. Ni sa gaunisala ki na iukuuku vakaiserau ka vakarautaka oqo na Kalou, na rarawa, yaluma kei na mate. (vs. 26). Na yaluma kei na mate oqo sa ikoya na buca ni valu dina ka vala kina ko Koya ena vukuda. Kevaka me vakamalumulumutaka na vuravura ka vakalesuya vua na Kalou, sa sega ni rua na kena sala. Sa duabulu ga, o ya na sala ki na Kauveilatai. Na i Vola Tabu taucoko e dusia koto na sala oqo. Karua, sa lau na matadrau ni sa “taura na madrai ko koya, lotutaka, dovia, ka solia vei rau”. Ni sa lau oti na matadrau sa “takali ko koya mai na matadrau”. Rau sa qai veivosaki vakai rau ka kaya, “sa sega li ni katakata sara na yalodaru ni datou sa veivosaki ena gaunisala, ni sa vakamacalataka talega vei kedarau nai Vola Tabu ko koya?”

Meda nanuma vinaka na veika e vica oqo: Kevaka e sega ni se “lau” se dolavi na matada, ia eda se tiko ga ena butobuto. Ia, ni tadola na matada, eda sa kalawa yani ki na itekitekivu ni bula ka vakatokai na “bula tawa mudu.” Sa rawata duadua ga me solia vei keda na Karisito ka tu cake tale oqo mai na mate. Na bibi ni “veitalanoa e gaunisala” sa dusia na bibi ni noda bula kei na noda cakacaka ena veisiga. Na duidui ni tamata eda sotava ira ena veisiga ka veitalanoa se veimaliwai kei ira. Na kena bibi na cakacaka kecega se cakacaka mai valenivolavola, se mai na wavu, se teitei kei na qoli se cakacaka cava ga. Na veivanua oqori sa rawa me vanua talega ni noda 'sota' kei na Turaga ka tu cake tale oqo mai na mate.

Na dovi madrai e muria yani na “lau” se dola ni mata. Na lutu ni yakavi se na kala ni siga sa vaka me tukuna tiko ni kala sobu na siga ni noda bula se volekati keda mai na butobuto butobuto cava ga ena noda bula eda sota kaya tiko, ena rawa me cabe cake tale na siga oqori ni da tu vata, bula vata ka cakacaka vata kei na

Ni Sa Bula Vinaka Noa'ia 'e Mauri

Eda veikidavaki tale ena yaca talei ni noda turaga o Jisu Karisito. Sa nuitaki ni ko ni marautaka tiko na veika sa dau vakarautaki tiko yani.

Karisito ka tu cake tale oqo.. Na vulagi ka yaco me veiqaravi e loma ni vale ka dovia vei rau na madrai. Oti sa qai takali tale vakasauri mai na matadrau. Na Karisito oqo ka tu cake tale mai na mate ena sega ni rawa me taukeni se tarovi rawa Sa rawa ga me 'taukeni' ni sa yaco ko Koya me vulagi dokai ni noda dui lomanivale, ni noda dui bula, me dolava na matada meda raici Koya, rogoci Koya rawa ka solia vei keda na Nona vakacegu se na veivakalougatataki.

Ena tiki ni yakavi ga ko ya, erau lesu tale kina ki Jerusalemi ka rauta ni vitu na maile na kena yawa. Rau sega ni vakila na yawa ni gaunisala mai Emeo ki Jerusalemi. Rau lako ka rau vakasinaiti ena marau kei na vakacegu. Sa saumi na nodrau vakatarotaro tiko ena gaunisala. Rau sa tekivu vakila ni rau gole oqo ki Jerusalemi, e dina ga ni sa bogi na vanua, na ibalebale ni bula ka kilai ni “bula tawa mudu”.Ena sega ni vakadrukai rawa kina na Karisito kei na nona sala sa dusia vei keda ko Koya meda muri kina.

Yabaki dua na itikotiko ni lotu mai Hauraki

E ra gole yani kina soqo ni lotu ni vakananumi ni yabaki dua ni itikotiko ni Lotu mai Hauraki o ira nai vavakoso mai Khyber Pass kei na vica na mata mai nai vavakoso mai Mt Roskill kei na vavakoso ni Rotuma. A laki vakayacori na veiqaravivakavanua, ka dua na magiti levu eratou vakarautaka na itaukei ni sebera ni qai vakayacori na veivakamarautaki.

Keba cokovata ni Tabacakacaka ko Viti e Okaladi kei na Tabacakacaka Waikato/Waiariki

A laki vakayacori e dua na na keba cokovata ni Tabacakacaka ko Viti e Okaladi kei na Tabacakacaka Waikato/Waiariki mai na Papamoa Christian Camp, Tauranga.

E totoka sara na veimaliwai, kei na vuli mai vua na turaga na i talatala (Rev Dr Ilaitia Tuwere). Vakayacori tale na nodra porokaramu na mataveitokani ka vaka kina na nodra na lalai. E ra sa qai cokovata kei iratou na Rotuma ena bogi ni vakatasuasua ena Vakarauwai.





Koneseti a Tupulaga Manukau & Aukilani

Tusia: Talatonu Auva'a

O le sa'iliga tupe leni sa fa'atautaia e tupulaga, sa fa'aigoaina o le "Benefit Concert". Ma o le Aso To'ona'i, aso 31 Mati 2012, sa fa'atautaia ai lea sa'iliga tupe, na auai Itumalo e lua mai Aukilani ma Manukau.

E to'asefulu vaega Tupulaga Talavou na fa'afiafia ma auai i leni aso: Birkenhead, Waitakere, Oratia, Ponsonby, Panmure, Otara, Manurewa, Mangere East, Mangere Central, ma Papatoetoe.

Sa faia leni fa'afiafiaga i le Hall a Metotia Fou i Papatoetoe. Sa saunia e tupulaga talavou ta'ito'atasi a latou aitema e lua, fa'atasi ai ma le latou Siva Samoa. Na matagofie lava sauniga a vaega ta'itasi.

O le tele o taleni na fa'aalia i leni afiafi e tupulaga uma, fa'apei o le siva a Michael Jackson na saunia e Oratia, pese Aferika na faia e Panmure ma Otara, fa'apea fo'i pesepesega sa faia e Mangere East ma Ponsonby. E le gata i lea, sa matagofie fo'i le po i sasa, ma'ulu'ulu ma

fa'aevagelia na saunia e isi tupulaga talavou.

Sa vala'aulia foi le kulupu fa'afiafia ali'i talavou, o le "Dee-licious dance crew" sa faia ai le latou sao mo lea po. Na auai fo'i le "Church Boiz" ma faia fo'i ni la pesepesega.

O le ulufale i le Benefit Concert sa tu'u lava i le mana'oga o le tagata, ae sa amata mai lalo i le ta'i \$1/\$2 (gold coin donation).

O le tupe na mauaina i le faitoto'a e \$792.80, ae o le tupe aofa'i sa mauaina i lea po e **\$10,002.20**. Lagona le fiafia o le afioga a le Sea ia Tovia Aumua i le lagolago o aulotu ta'itasi aemaise uo ma e masani i lena po.

O le ala o leni sa'iliga tupe, ina ia fesoasoani i le fa'amoemoe a Tupulaga o lo o tapena, o le Educational Expedition (EXPO). O leni expo o se auala e fesoasoani i tupulaga talavou, matua ma aiga, mo se aga'i i luma o le olaga ina ia maua so latou lumana'i manuia.

O vaega o le a auai i le EXPO o ni sui vaega mai Iunivesite ma Polytechs eese, fa'atasi ma ni lala o galuega fa'apei o leoleo, foma'i, faia'oga ma nisi fale faigaluega.

O le aso 19 Me 2012 e fa'ataunu'u ai le EXPO o tupulaga talavou a le Sinoti Samoa i le Allan Brewster Recreation

Centre i Papatoetoe, i le alofa o le Atua.

Ia fa'amanuia le Atua i le Afioga le Sea, Susuga i le aufaigaluega ma o latou faletua ma ali'i, le paia o le Sinoti Samoa, aiga, uo ma e masani, ma o e uma na lagolagoina leni fa'amoemoe. Fa'afetai, fa'afetai, fa'afetai tele lava.



Komiti o tapenaga o le Koneseti.

Itulau a Tamaiti

Tusia: Rev Suiva'aia Te'o

E faatalofa atu ia te outou le fanau I leni foi lomiga a le tatou Leo o le Malamalama. Ua tuanei atu taimi sa malolo ai mai tuuaga o aoga, o le nei ua toe amata a'oa'oga o leni tausaga, ia malo lava le onosa'i, malo foi le tauivi I lena tausaga ua tuanei atu. Ou te manatu na iai nisi o outou na faamanuaina mai suega ma ua suia foi a outou aoga aua ua fou le tausaga, po ua sii foi I luga lau vasega ua e iai nei. Viia le Atua I lona agalelei aua sa fesoasoani lava le Atua ia te outou ia outou aoga.

Ae alo maia o le a fai atu le tatou tala. O le tala amata foi o leni tausaga fou. O lea ua tatou iai I le vaitau o le Leniti, toetititi lava tatou aulia atu le Eseta, o le taimi taua ma le faapitoa e faamanatu ai le maliu ma le toetu manumalo o lo tatou Alii o Iesu Keriso, o le na faia le faaolataga mo i tatou.

O le tatou tala la tamaiti e faapea lona ulutala: **O le Toeaina Matua ma le Akarava The Old Man and the Scorpion.** Ua e vaai i le manu lea o le akarava? Ia lelei atonu ua vaai iai nisi, ao nisi foi e lei vaai iai. Ao leni manu e ese le faaeteete gata pe a latalata iai le tagata, aua o le manu e taufe'ai. Vaai outou I le ata lena o le akarava.

Faapea le tala na savalivali atu le toeaina matua e aga'i atu I lona aiga I le isi aso, na ui atu I tafatafa o le vaitafe. Na ia vaai a ua tatafe lava le vai, ona ia vaai lea o le la'au ua pau atu lona lala I luga o le vai. Na ia tutu ma vaavaai atu pea iai, ona ia iloa lea o le akarava o loo I luga o le lala leni o le la'au ua toetoe lava motu ese atu ma le la'au.

Ona taumafai loa lea o le toeaina matua e aapa atu lona lima e sefeina mai le akarava leni. Ua ia soso atu ma pipii atu I le la'au ae taumafai e toso mai lona lala lea ua toetititi lava motu ese atu. Ua ia aapa atu e sefe mai le akarava ae u lona lima e le manu fe'ai. Ua me'i le lima o le toeaina matua ua lagona

le tiga.

Ona ia toe taumafai atu lea, ae ua fa'apena foi ona toe u e le akarava. Ua iloa e le toeaina ua fula ane lona lima, ma ua mumu lava. Ua taumafai pea le toeaina matua, ma taumafai pea, ua toetoe lava ina pau atu ai ma ia I le vaitafe. A'o faia leni galuega e le toeaina matua, ae ui mai ona autafa nisi alii ma ua latou vaai mai I le toeaina matua, ua toetititi lava pau atu I lalo I le vaitafe, a ua iloa foi lona lima ua matua fula lava ona o le u a le akarava ao lae tau tago atu pea e sefe mai le akarava. Ua fai atu nei alii I le toeaina: "Matua e valea tele, o le a lau mea e maua ai I le sefeina mai o lena akarava, tuu ai pea pau le mea lena e maua o le 'ai o lou lima, ua matou vaai atu I lou tigaina I le u a le akarava".

Fai mai le toeaina matua I alii nei: 'vaai outou e le faapea a taufe'ai le akarava ona le faia ai lea o la'u galuega o le alofa I le akarava ma sefe mai nei pau atu ma pe ai I le loloto o le vaitafe'. Ua tatou iloa o le akarava o le manu taufe'ai, ae le avea lona taufe'ai ma ala e le faataunuuna ai lo'u foi natura o le alofa'.

Tamaiti o le tatou tala lena, o le mea tonu lava leni na faia e le Atua mo I tatou. Tiga ona tatou le usita'i ma fai mea sese I luma o le Atua, ae na alofa mai lava le Atua ia I tatou, ma aapa mai ona aao alofa e ala mai lona Alo pele o Iesu e laveaina I tatou mai le loloto o le agasala semanu a tatou oti ai.

O lea ua tatou aga atu nei I le vaitau o le Eseta, tatou te faamanatu ai le alofa lena o le Atua na ala mai ia Iesu. Tatou manatunatu I lona maliu ma lona toetu manumalo mai le oti ma le tuugamau, ina ia aua nei fano se tasi o I tatou a ia tatou maua uma le ola e faavavau.

Ia manuia outou le fanau. Faamanuia atu le Eseta ia te outou.

Until then take care, and God bless you all.

TOMANATUGA FAAMATAUPU SILISILI

Tusia: Rev Utumau'u Pupulu

"..... ia outou savavali ia tusa ma le valaau ua valaauina ai outou" (Efeso 4:1-6)

O le valaau, ia tatou savavali, ia tusa ma lo tatou valaauina. O lona uiga, afai ua valaauina i tatou taitoatasi e le Atua, mo lona Finagalo, e ao foi la ona o tatou savavali e tusa ma le Finagalo o le Atua mo i tatou. O le savali ma le valaauina e ao ona fili faatasi.

Ia outou savavali i le loto maualalo ma le agamalu, onosa'i ma le fefaapalepale, ia loto gatasitasi i la le agaga, ia tasi le loto ma le faamoemoe, aua e tasi le faamoemoe ma le faatuatuga, na valaauina ai outou.

O le faamoemoe ia savali le tagata kerisiano i ala o le amiotonu, ma le soifua tausafia, ina ia le fano lo latou soifua faale-agaga, ona o le malosi o le lalolagi, ae ia avea o latou ola ma fu'a tauave o le Finagalo o le Atua.

O le faamoemoe ma le ute o le taulaga a le Aposetolo ia Efeso, ina ia lalago faatasi le valaauina o le Ekalesia i Efeso, ma lo latou ola auauna i le Atua. O le tagata ua valaauina e le Atua, e ao ona mulimuli i ala o Keriso, o lee na valaauina o ia. O le faamoemoe ina ia aua ne'i mata'ulegaina le

soifua faatuatua o le tagata ua valaauina e le Atua, ona ua le o gatasi ma ana amioga. O le valaauina, o le meatotino lea i le loto o le tagata, i lo laa va ma le Atua, a'o lana savali/amioga, e laugaina atu lena valaauina i le lalolagi.

O le valaau, ia outou savavali..... o lona uiga e le o se valaauina e faamoemoe i le lelei ma le suamalie o upu, a'o le valaauina, ina ia o tatou savavali, galulue, molimau ma ola ai, i aso uma o lo tatou ola. E le naa o upu e faatinoina ai le taliaina o le valaau, a'o le ola faapaiaina mai luitau o le olaga, ina ia tatou tumau ai pea i lo tatou valaauina.

E le tioa Iesu, na alu lava ma le lee gagana i le satauro. Aua le'i manatu o ia ua lava le lelei o ana lauga ma ana a'oa'oga e tali ai i lona valaauina mai lona Tamaa, ae sa ia nanau lava i le satauro, aua ua ia mautinoa, o le atoaga lea o lona valaauina, i le tapenaina o le faaolataga mo le lalolagi.

O le tagata ua uma ona valaauina e le Atua. O le faamoemoe ia avea lo tatou savavali i le valaau ua valaauina ai i tatou, e fai ma to'omaga i taimi e luitauina ai lo tatou faatuatua.

Amene

K O S I O P A U M O E F A K A T A H A V A H E F O N U A E P E L E L I 2 0 1 2

Na'e kamata 'a e **Fakataha Vahefonua** 'i he 'aho Tu'apulelulu 12 'Epeleli, 'aki 'a e Vahefonua 'a e kau faifekau mo hono ngaahi ouau na'e fakahoko ki he Falelotu Tokaima'ananga, Otara. Ko e Kaveinga 'o e ngaahi ako mo e ngaahi vahevahe fakalaumalie ko e "Feohi Faka-Tautehina" pea fakamamafa'i ai 'a e tauhi 'o e molumalu 'o e fatongia mo e sino 'o e faifekau, 'i he lea, to'onga mo'ui mo e teunga - he 'oku kehekehe 'a e tauhi teunga faka-Tonga mei he tauhi teunga faka-Papalangi, pea ke 'oua na'a tukia 'a e fanga sipi 'oku fai honau tauhi koe'uhi ko e 'ikai tauhi 'a e molumalu 'o e to'onga mo'ui mo e teunga.

Toki kamata 'a e ngaahi ouau 'o e Vahefonua Kakato 'i he 'aho Falaite ki Lotofale'ia he taimi 9 pongipongi 'aki 'a e 'aukai mo e lotu hu pea toki hoko atu ki he ngaahi felingiaki faka-laumalie 'aupito 'a e kau Setuata: ko e konga ua ia 'o e ako 'a e kau Faifekau, kau Setuata mo e kau taki 'o e Vahefonua ko e kanoni ki hono konga 'uluaki na'e fakahoko 'i he Kemi Kumi Ivi 'i he matatahi Muriwai 'i he mahina Sanuali 2012. Kaveinga'aki pea 'a e "Feohi Fakatautehina" pe hili mo e ngaahi ako kehekehe kau ai 'a e ako fakahoko 'a e ongo Sakalamenti Toputapu 'a e 'Eiki, pea toki hoko ki he polotu fakafe'iloaki 'i he 'osi 'a e houa 'ilo efiafi. Toki mahino ki he kau fakataha 'a e ongo me'a fungani fakafiefia 'e ua: **'uluaki:** kuo hoko mai 'a e 'epoki fo'ou ki he founa talitali me'a 'ilo 'o e Vahefonua - 'ikai toe fai 'a e have puaka tunu mo e kai pola ka kuo hokosia mai 'a e kuonga 'o e "poulu" mo e laise. Ma'a Atu Mo'oni kae na'e ongoni 'a e lea 'a Havea Langoaia mei Pamesitoni Noofu, "Ko e 'ai e laise he ko 'etau ha'u mei Siaina". Kae kehe, ne fiefia 'a e Setuata Lahi 'o e Vahefonua ko e lelei 'a e founa poulu fo'ou ki he mo'ui fakasino 'o e kau fakataha kae 'amu atu 'a e fakamo'ui ki he ngaahi peesi pa'anga 'a e Vahenga Ngaue 'Aokalani/Manukau. Pehee leva 'e he taki 'Aokalani 'e taha: 'E toe vave ange hono totongi 'a e me'a'ofa levi 'a 'Aokalani/Manukau

ki he Vahefonua Tonga. **Ua:** ne ha mai mei he kau lea 'o e Polotu Fakafe'iloaki, kuo kehe eni 'a e ngaahi Fakataha Faka-Vahefonua: - kuo tau fakataha mai eni ketau lahilahi lotu pe mo popou ki he 'etau Mo'ui Faka-Laumalie kae tukutuku atu 'a e omi ketau fakake mo fakafekiki. Tootoo atu mo e kau hiva mo e tangata tahiva 'a Uesile Metotisi mei Uelingatoni. Kai mu'a ke 'ofa 'a e Vahefonua 'o 'ai hano ki'i pale ki he'ene haka malie, kae tuku pe 'a e fakahoko hiva ia ki he tafa'aki.

Ko e 'Aho Tokonaki: ne lava ai hono tapuaki'i kae faka'ataa ke fakatau atu, 'a e ongo tohi fo'ou ke tokoni ki he kau ako Lotukalafi, ko e fa'u 'e Faifekau Dr Nasili Vaka'uta, ko e (i) **Tu'a-wise: Rethinking Biblical Interpretations in Oceania**, mo e (ii) **Talanoa Rhythms: Voices from Polynesia**. Ko e Sea 'i he ouau tapuaki ko eni ko Faifekau Alipate 'Uhila. Pea ko e Taupo'ou ko Professor Elaine Wainwright, ko e Palofesa Pule 'o e 'Apiako Ako Faka-Teolosia 'a e 'Univesiti 'Aokalani na'a ne fai hono tapuaki'i 'o e ongoi tohi ni, Lava ai foki mo 'ene lea fakalotolahi ki he kau ngaue 'a e Vahefonua mo e kau ako Teolosia mo e Lotukalafi. Na'a ne toe tali lelei foki kene foaki 'a e ngaahi Setifikeiti Faka-mo'oni Ako kiate kinautolu na'a nau lava'i lelei e Ako Lotukalafi 'o e ta'u 2011. Ko e fakafiefia atu 'a hono talaki ko e kapiteni 'i he to'u ako ko eni ko e tangata'eiki Setuata 'o Huli Ma'oni'oni, Tongo Vaiangina. Malo e ako pea fakatauange ke 'aonga ki he fakahoko 'a e Misiona 'a Sisu Kalaisi 'oku tau 'ahi'ahi ni.

Hili eni pea toki hoko atu 'a e Fakataha Vahefonua Kakato. Ko e ngaahi me'a lalahi eni na'e fokotu'u mai pea tali 'i he Fakataha Vahefonua Kakato:

I. Fokotu'u ke kau ki he Faka'eke'eke Faka-Kanititeiti Ako Faifekau 2012

- i. *Sione Pi'ei (Lotofale'ia)*
- ii. *Falanisesi Hafoka (Glen Innes)*
- ii. *Malakai 'Ofanoa (Henderson)*

2. Fale'i 'e he Vahefonua 'a e Kau Faifekau ke liliu

'a Foeata Tu'ipulotu mei he Tikoni 'Ahi'ahi ki he Faifekau 'Ahi'ahi.

3. Ko e Patiseti 'o e Me'aofa Levi 'a e ngaahi Fai'angalotu mo e ngaahi Vahenga Ngaue ki he Vahefonua ki he ta'u 2012/2013 ko e \$171,740. Tu'utu'uni: Tali 'e he Fakataha

4. Ke tali 'a e Patiseti 'o e ta'u 2012/2013 'o hange ko ia na'e tufaki ki he Fakataha pea 'e 'oatu hono tatau ke paaki fakataha mo e Miniti.

Ko e ngaahi 'uuni me'a kehe 'o e Fakataha Vahefonua Kakato 'oku ha atu he ngaahi Miniti 'o e Fakataha kuo 'osu tufaki atu pepa mo e 'i he e-meili.

'Aho Sapate: Ne kamata'aki 'a e lotu hengihengi pea mo e Fakalotofale'ia 'o tali ki he malanga he 12 ho'ata. Na'e tatakia 'a e ouau malanga 'e he Faifekau Sea 'o e Vahefonua', pea toki tokoni ki ai mo e kau Faifekau 'Ahi'ahi. Me'a fakafiefia ko e me'a 'i he katoanga 'a e tamasi'i ko Sione Ikamafana Tuita 'one foaki 'a e pale ki he Lautohi Faka-Sapate. Fakataha hoko i 'aho 26-29 'o Siulai 2012 ki Aokalani pe.

Ko e 'uuni ongoongo 'a Siopau. 'Ofa lahi atu.



Ko e kau hiva 'a Lotu Hufia mo 'enau fu'u faihiva Kalolo Akoteu (i loto) pea mo hono ongo nima, ongo Setuata Siosaia Alatini mo Eke 'o e Fala-'O-Ata.



Professor Elaine Wainwright mo e foaki 'o e Setifikeiti ki he taha kuo paasi he lotu kalafi - Setuata 'o Upper Hutt, Sione Na'a Sina.



Ko e kapiteni fakalukufua 'o e ako - Tongo Vaiangina 'i he ma'u 'ene setifikeiti.



Sione 1:1-2:2 Faifekau Tevita Finau.



Ngaue 4:32-35 Faifekau Nehilofi 'E- Moala Aholelei



Sione 20:19-31 Faifekau Hingano Ha'unga.



'Eiki Sione Ikamafana mo e foaki pale ki he ongo ikuna lavame'a (Leone Manumu'a - Tokaima'ananga mo Lesieli Samiu - Moia Mei He Eiki).

KO E FAKALOTOFALÉ'IA

**KO E KAVEINGA 'O E MAHINA: KE
MA'ONI'ONI HAHOAOA HOTAU LOTO
FOLOFOLA: MATIU 5:8; Monu'ia aa ka ko kinautolu 'oku ma'a honau
loto: he te nau mamata ki he 'Otua.**

Fakatapu ki he Tolu Taha'i 'Otua, ka ko e 'Otua Lahi 'oku 'o'ona 'a e Siasi 'oku tau ngaue ai. Fakatapu kia hou'eiki, faka'apa'apa atu ki he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, pea ki he ngaahi famili kotoa pe 'i he ngaahi Siasi 'o e Vahefonua, pea 'oku ou kole atu ke u fakamalumu ai kae 'ataa kiate kita ke fakahoko atu 'a 'etau Fakalotofale'ia 'o e mahina fo'ou ni.

Hangee ko ia kuo u lave atu ki ai 'i he 'etau ngaahi kaveinga kuo tau lakai mai he halafononga 'o e ta'u ni, kuo aoao 'e he ma'oni'oni 'etau me'a kotoa pe, koe'uhi ke fakataumu'a taha pe 'etau fononga ke tau a'usia ha to'onga mo'ui 'oku fakahoifua ki he 'Otua, hei'ilo 'e toka mai ai 'ene 'alo'ofa kiate kitautolu he 'aho kotoa.

Ko e mahina fo'ou ko 'eni mo hono Kaveinga kuo fakama'u ia ki he folofola na'e to mei he fofonga 'o e 'Eiki 'i he'ene malanga he mo'unga, 'a ia ko e mo'unga na'e ofi ki Kapaneume, ka na'e 'ikai fakamahino 'e he Kosipeli pe ko fe 'a e mo'unga ko ia. Ko e malanga ko 'eni na'e 'i ai 'a e ngaahi **Tapuaki** pe **Monu'ia** ai 'e hongofulu (Matiu 5:3-12). Ko e ngaahi tapuaki ko ia na'e 'i ai hono ngaahi halafononga 'e fa: **'uluaki:** Ko e ngaahi tu'utu'uni faka'ulungaanga ke 'ulungaanga 'aki 'e he kau ako pea mo kitautolu foki 'o e 'aho ni he 'etau feohi mo hotau kaungaa fononga 'i he tui. **Ua:** Ke fakahaa 'a e kehekehe 'o e Pule'anga 'o Hevani, ko e koloa faka'itaniti ia 'oku ta'engata, mo e mamani matelie fakangatanga 'oku tau

'i ai. **Tolu:** Ke fakahaa 'a e kehekehe 'o e tui fakaetangata 'a e kau Falesi, mo e tui faka-Kalisitiane. **Fa:** Ko e ngaahi tapuaki ko 'eni 'oku nau fakahaa ko e folofola na'e fai 'e he 'Otua mei he Fuakava Motu'a ko hono toki fakakakato 'eni 'i he Pule'anga Fo'ou ko 'eni kuo fokotu'u 'e Sisu. Ko e ngaahi monu'ia ko 'eni 'oku 'ikai ko e (*multiple choice*) to'o pe 'a e tapuaki 'oku ke fie ma'u pea tuku hono toe. Ka ko e me'a na'e faka'amu ki ai 'a Sisu 'i he'ene malanga ko e ngaahi tapuaki ko 'eni ke hoko ko e koloa kanokato ia he hofangahau 'a e Kalisitane.

Ko 'etau kaveinga 'o e mahina ni fo'ou ni 'oku ne to'o mai pe 'a e **Tapuaki** pe **Monu'ia** hono ono—(Matiu.5:8) Monu'ia aa ka ko kinautolu 'oku ma'a honau loto. Pe 'oku monu'ia aa ka ko kinautolu 'oku ma'oni'oni haohaoa honau loto, Ko honau Tapuaki **"Te nau mamata ki he 'Otua"**.

Kapau 'oku 'uli mo felefele hotau loto he'ikai lava ke tau mamata ki he 'Otua. Kuo lave ki ai 'a Sisu 'ia **Matiu.15:10-20**—'Oku 'ikai 'uli 'a e tangata he me'a 'oku hu mai mei tu'a, ka 'oku 'uli 'a e tangata he me'a 'oku hu mai mei hono loto. 'Oku 'ikai te tau lava ke tau mamata ki he 'Otua 'aki hotau mata fakamatelie, ngata pe 'ia Mosese na'a ne mamata ki he



Vaikoloa Kilikiti

'Otua 'aki hono mata matelie he 'ene mamata he talatala'amo na'e vela. Ko 'etau lau folofola 'o e ngaahi uike kuo hili na'e fakamahino ai 'e he 'Otua kia Mosese ke ne fehu'i ki mamani pe kuo 'i ai hano tatau 'o e me'a ko ia, ha taha ne mamata

ki he 'Otua kae kei mo'ui pe. Ko e fofonga 'oku tau mamata 'aki ki he 'Otua ko hotau loto. Ko ia ka 'uli hotau loto pea mahino he'ikai lava ke tau mamata ki he 'Otua.

Ko ia ko e mahina fo'ou ko 'eni 'oku ou fokotu'u atu ha ngaue ke tau fai. Kapau 'e 'i ai ha me'a ke tau tokanga lahi ki ai he mahina ko Me, pea 'ai mu'a ke fika 'uluaki atu ki ai 'a ho **LOTO** mo hoku **LOTO**. 'Oku 'omi 'e he Poto 'a e folofola ki ai—**Palovepi.4:23**—**"I he me'a kotoa 'oku ke tauhi, mu'omu'a 'a e lama 'o ho loto. He 'oku founa mei ai 'a e ngaahi me'a 'oku 'asi 'i he mo'ui.** Ko e taimi lahi 'oku te nofo kita 'o lama atu 'a me'a, mo me'a. He ko e lau ia 'a 'Isopo he 'ene Fepale **"Ki he tangata mo 'ene kato fononga"** Ko e tangata fononga na'a ne tauloto ha kato 'e ua, ko e taha i mu'a, mo e taha 'i mui.

Ko e kato 'i mu'a na'a ne fa'o ai 'a e mele 'o e kakai kehe, Ko e kato 'i mui ko hono mele 'o'ona. Ko e kato 'i mu'a na'e tomu'a fonu, kae 'ikai ha me'a ia he kato 'i mui. 'Oku faingofua ke te lama ha taha

kehe, ka 'oku faingata'a ke te lama kita, he 'oku te fakatonuhia ma'u pe 'e te fehalaaki.

Kau Kalisitiane, kapau 'oku tau fie mamata ki he 'Otua pea tau 'ai ke fakama'oni'oni haohaoa hotau loto.

Ko e founa 'o e 'ai ke ma'oni'oni haohaoa hoto loto, ko 'ete lama hoto loto he taimi kotoa. Ko e himi 'o e mahina ni ke tokoni ki hono tafi ke ma'a hoto loto, ke tau hiva ma'u pe ai, ko e:

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'E 'e 'a e loto 'o e tangata, ko hai 'e lava ke 'ilo'i

Taupotu 'i he me'a kaakaa, pea hilioo pe hono kovi

Ko hai 'e 'ilo 'ene hee? Puli 'a kita 'ia kita,

Lau 'oku 'ikai ha'ate mele, ha pe ki langi ko e kilia

Na'a 'oku ai ha me'a ta'ehaa, ha hia 'omi mala ai

To'o 'a e 'u'ufi, 'ai ke e'a mahino hono anga fai

"Ofa ke tokoni mai Laumalie Ma'oni'oni ki he ngaahi feinga fakafaituitui te tau fai he mahina ko 'eni: kehe ke tau lava ai 'o mamata ki he 'Eiki He kau ka sioa 'a hono fofonga te u toki lata ai au. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni. **'Emeni Faifekau Vaikoloa Kilikiti**

**PIOKALAFI 'O 'ENE 'AFIO KO KINGI SIAOSI TUPOU V
TU'I 'OFEINA 'O E 'OTU TONGA (KO E KONGA 'ULUAKI)**

'I he Sapate, 'aho 18 'o Ma'asi, 2012 na'e pulonga 'a Tonga, 'i he to 'a e La'a ko si'otau si'otau Tu'i 'Ofeina, 'a 'Ene 'Afio ko Kingi Siaosi Tupou V. Pea toutounoa mo toumoloto 'a e Sila Faka-Tu'i 'i he Taa 'o Kanokupolu, kae'uma'a 'a e fuka fakafonua 'o e Pule'anga Faka-Tu'i 'o Tonga, 'i he puli 'o 'ikai ke toe 'i hotau lotolotonga, 'a e tumutumu 'o si'etau koloa mahu'inga taha, ko e Kie Hingoa.

Ko e Fetaiaki 'a e 'Otu Laine Toputapu, 'ia Kingi Siaosi Tupou V

Ko e 'Otu Laine Toputapu 'o Tonga 'oku kau ia 'i he ngaahi Ha'a Tu'i kilukilua mo tu'uloa 'o mamani. Ko e 'uluaki Tu'i Tonga, 'a 'Aho'eitu, ko e fakahifo tama ia 'a e 'Otua ko Tangalaoa 'Eitumatupu'a, pea mo e ta'ahine 'eiki ko Va'epopua. 'I he 'ene pehe, ko e fa'unga 'o e Ha'a Tu'i Tonga na'e faka-e-'Otua, pea ko honau ngaahi sino mo honau ngaahi ouau na'e toputapu, pea na'e hanga 'e honau kakai 'o faka'apa'apa'i mo tauhi kinautolu 'o hange ko ha 'Otua. 'I he taimi tatau, ko kinautolu na'a nau toe faalute 'a e aoni'u 'o e mafai faka-Tu'i, makatu'unga 'i he tu'utai mo e laatai 'a honau tupu'anga, koia ai ko honau laangilangi mo honau mafai, na'e ta'efa'alaua pea 'ikai ala fakatataua.

Ko e Tu'i Tonga na'e 'i ai 'a hono ngaahi

fakangeingei makehe. Na'e 'i ai 'a hono Faleua, ko e Ha'a Talafale, 'a ia ko hono 'ulu ko e Tu'ipelehake. Pea ko hono ngeia na'e e'a ia 'i he Ouau Taumafa Kava 'o e Tu'i Tonga, 'a e fulitaunga, 'a ia ko hono kava, 'oku 'ikai ke ui, kae molumalu fakalongolongo pe 'a hono fakatau. Pea kapau foki 'oku 'i ai ha tuofefine 'o e Tu'i Tonga, 'oku toe ma'olunga hake hono 'eiki 'o'ona, pea ka toe 'i ai mo hano 'alo fefine 'o'ona, 'e 'ai leva ki he ki'i ta'ahine ko ia, 'a e fakangeingei taupotu taha, ko e Tamaha.

Sinoeme'a, 'i he kuonga 'o e Tu'i Tonga hono 24, 'a Kau'ulufonua'efekai, na'a ne fakakaukau ke ne ma'u pe 'a e Naaunau Faka-e-'Otua 'o e Tu'i Tonga, ka ne momoi atu 'a e mafai pule ki ha Ha'a Tu'i fo'ou, ko e Tu'i Ha'atakalaua, pea ne fakanofa leva 'a hono tehina ko Mo'ungamotu'a, ko hono fuofua Tu'i.

'I he kamata'anga 'o e Senituli 17, na'e fakakaukau 'a e Tu'i'aha' atakalaua ko Mo'ungatonga ke ne ma'u pe 'a e Naaunau Faka-e-'Otua 'o e Tu'i Tonga mo e Tu'i'aha' atakalaua, pea ne fokotu'u leva mo e Ha'a Tu'i Kanokupolu, 'o fakanofa 'a hono 'alo ko Ngata ko e 'uluaki Tu'i Kanokupolu.

Ko e tukufakaholo 'o 'Ene 'Afio ko Kingi Siaosi Tupou V, ko e fakahokohoko tonu ia mei he Tu'i Tonga ko 'Aho'eitu, pehe ki he Ha'a

Talafale, pea mo e ngaahi to'utangata 'o e Tamaha. Ko e fakahifo tama 'a e Tu'i Ha'atakalaua ko Mo'ungamotu'a pea mo e Tu'i Kanokupolu ko Ngata. 'I he taimi tatau, 'oku 'i ai pe pea mo 'ene felave'i ta'ata'a ofi pea mo e Tu'i Niua, Tu'i Vava'u, Tu'i Ha'apai, kae'uma'a 'a e hou'eiki 'o Niuatoputapu mo 'Eua. 'Io, 'oku 'ikai ha ofo ai, he 'oku tala pea ngali mo e ngaahi ta'anga, 'upe mo e langi 'o Tonga talu mei hono fakahifo, ko 'Ene 'Afio ko Kingi Siaosi Tupou V, ko e Kalauni Siueli ia 'o e Pule'anga Faka-Tu'i 'o Tonga.

Ko e Hau 'o e Pule'anga 'o Tonga, 'a ia ko hono makatu'unga ko e Fekau'aki 'a e nofo-'a-kainga

Ko e makatu'unga 'o e Pule'anga Faka-Tu'i 'o Tonga, ko e fekau'aki ta'ata'a 'a e nofo-'a-kainga. Talu mei ono'aho kilukilua, ko hono fa'unga ko e felave'i 'a e Ngaahi Ha'a, 'a ia 'oku lava ai ke fakatotolo 'e he kotoa 'o e kakai 'o Tonga, 'a honau tupu'anga. Pea ko kinautolu na'a nau fakatahataha mei ono'aho kilukilua ke lalanga mo fatu 'a e fonua pea mo e pule'anga 'o Tonga. Pea ko honau 'ulu, 'a ia 'oku taku ko e Hau, na'a ne hoko ko e Tu'i 'o e Pule'anga 'oku fakava'e 'aki 'a e felave'i 'o e ta'ata'a 'i he nofo-'a-kainga. Tala pea ngali mo e to folofola 'a Kingi Siaosi Tupou V he'ene ha'ele ki Ha'apai 'i he hili pe 'a

'ene hoko ki he Taloni, 'o pehe. *"Oku 'ikai ke 'iai ha tokotaha 'i Tonga 'oku tu'a. He ko e tokotaha kotoa pe, 'oku malava ke fakatotolo 'a hono tupu'anga 'o a'u ki he Tu'i mo e Hou'eiki. Ka ko 'ete to'onga mo hoto 'ulungaanga, 'oku ne tala 'a hoto tu'a"*.

Pea ko e tupu'anga mo e fa'unga 'eni 'oku tukufakaholo mai ai 'a e tu'unga ma'olunga fakafonua pea mo e mafai ko ia 'o e Hau e Fonua, kae'uma'a 'a e uho 'o e faka'apa'apa pea mo e ofa 'a e kakai mo e fonua ki honau Hau, pea mo e uoungataha mo ma'uma'uluta fakatalutalu 'a e kakai 'o e Pule'anga Faka-Tu'i 'o Tonga. Ko e mahu'inga 'o e makatu'unga kilukilua ko ia 'o e felave'i 'a e nofo 'a kainga, pea mo e 'uhinga 'o e Hau 'o Tonga, ko hono sila'i pea fakama'u 'a e fakahokohoko tonu 'o e Hau 'o e Fonua, pea mo e poupuo koia 'a hono kakai, ki he kuonga 'o 'ene pule.

Ko e tu'utai 'o e tupu'anga 'o 'Ene 'Afio ko Kingi Siaosi Tupou V, mei he kotoa 'o e Ha'a Tu'i pea mo e Hou'eiki 'o Tonga, kuo ne faiteunga 'aki 'Ene 'Afio, 'a e tumutumu 'o e fakahokohoko totonu kae'uma'a 'a e ngaahi ngafa 'o e Hau 'o Tonga. Ko e 'uhinga ia 'oku lau'aitu pea 'utu'utufia ai 'a e kakai 'o e 'otu Tonga, he 'oku 'ikai ngata pe ko honau Tu'i tofu pe taha ia, ka ko e tumutumu pea mo e ta'ipe ia 'o e uoungataha 'a e fonua. *(Toki hoko atu he mahina kaha'u)*