

# TOUCHSTONE

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



Sharemilker Justin Freek at work in Totara Farm's milking shed.

## Investment futureproofs Methodist dairy farm

By Paul Titus

**T**he old milking shed on Robert Gibson Methodist Trust's Totara farm was built 50 years ago and had a reputation as one of the 10 worst in Taranaki. It used to take more than two hours to milk 180 cows each morning and evening.

Now the old shed has been replaced by a state-of-the-art, 40-aside herringbone shed, and, despite the cloud hanging over the dairy industry, everyone is happier including the sharemilker, the Board of Trustees, and not least...the cows.

The Trust oversees two dairy farms at Riverlea, one of which was a gift in perpetuity from Robert Gibson to provide financial support for young people in the Methodist Church.

Each year Robert Gibson Trust makes grants of about \$160,000 for Wesley College scholarships, tertiary scholarships, youth work in Taranaki, and the upkeep of the Robert Gibson Hall in Manaia.

Bill Yateman is Robert Gibson Trust chairperson and John Chittenden is a member of the Trust board.

Bill says while Robert Gibson's original farm (now called the Totara Farm) has always stayed in the Trust's hands there have been a number of changes over the years to the properties it owns.

In 2004 the Trust purchased an adjacent

property, Maire Farm. Together, Totara and Maire Farm are 250 hectares, and each of properties has a 50/50 sharemilker who owns a herd of about 350 cows.

"We invested \$1.65 million to purchase the Maire Farm. While the milk prices have been good we paid down that debt to about \$250,000," Bill says.

Until two years ago, Totara Farm had two inefficient milking sheds each of which handled 180 cows. In 2013 the decision was made to consolidate them onto a single milking platform.

"Our intent was to futureproof the farm," John says. "We sought the consent of Conference to borrow the money to invest in a new shed.

"The cost of the new shed is about \$700,000, and we have made other improvements that have brought the total investment up to \$1.1 million."

The other improvements to Totara Farm's infrastructure include new cow races, new water lines and a new effluent disposal system.

The effluent system has settling ponds, pond stirrers and a permanent spray irrigation system that spreads the effluent onto paddocks so that none of it is discharged into streams.

"It is all completely compliant with environmental regulations," Bill says.

The new milking system

features automatic cup removal. When a cow's milk stops flowing the milking cups comes off by themselves. This eliminates the chance that the cups continue sucking when there is no milk to draw, which can cause teat damage or mastitis.

A ceremony was held in July to officially open and bless the new milking shed.

Bill says Totara Farm's sharemilkers, Justin and Naomi Freek are delighted with the new milking system.

A few glitches had to be worked out over its first weeks of operation but by August 1st, when it was time to start sending new season milk to Fonterra it was working fine.

The financial pressures on the dairy industry are not without concern to the Trustees. John says when the decision to make the investment was made the price of milk was about \$5.25 per kilo.

"The price we need to be financially secure is \$4.25-\$4.50 but the latest payout was \$3.85. We believe that the price is unlikely to stay at that level for a prolonged period. With careful management we should not be adversely affected."

Despite the lower milk prices, the Trust Board has agreed that it will continue to fund its grants and bursaries to Wesley College and other institutions.

**INSIDE**

METHODIST CHURCH IN BRITAIN CONFERENCE - PAGE 2



KIRCHENTAG 2015 - PAGE 6

MESSY CHURCH - PAGE 11







Officials, priest and Auckland Zoo staff at Anjalee's blessing. Rev Prince Devanandan is third from right.

## Multi faith blessing trumpets Anjalee's arrival

August 23rd was a big day for Anjalee the elephant. Not only was it her ninth birthday, it was also the day that the government of Sri Lanka officially presented her to Auckland Zoo.

Sri Lanka Consul General to New Zealand Aruna Abeygoonasekera led the ceremony that marked the handover. The ceremony included blessings by Sri Lankan clerics representing the country's four major religions - Buddhism, Hinduism, Islam and Christianity.

Anjalee was born in the elephant orphanage in Pinnawala, Sri Lanka on 23 August 2006. The Sri Lankan government gifted her to Auckland Zoo to be a companion to Burma, the Asian elephant who was already in residence.

Anjalee's journey to her new home began in March. She was first flown from Sri Lanka to Niue, where she spent a 90-day quarantine period before

coming to New Zealand. She arrived in Auckland on 21 June.

Methodist Mission & Ecumenical director Rev Devanandan gave the Christian blessing during the ceremony.

Prince says the blessings were for all the animals of the Zoo and the staff who work with them, as well as a special blessing for Anjalee.

"The ceremony included some delicious food treats for Anjalee and Burma. The birthday celebration also featured cultural dances depicting the Sinhala and Tamil cultures, including one Sri Lankan hip-hop dance."

The Buddhist blessing was done by Ven. Kagama Chandawimala and Ven. Devalegama Vineetha. Sri Venkatraman gave the Hindu blessing, and Mohammed Nallar gave the Islamic blessing.

## Green light for Wesley College housing development

By Hilaire Campbell

**Chris Johnston is jubilant. The Auckland City Council has approved the Wesley College Trust Board's application for a plan variation to rezone its rural property to allow for a major housing development.**

As the Board's general secretary Chris has overseen the whole process with project director Ross Taylor. "Our team has battled for 10 years so we're very, very pleased the hearing went so well. It's a major milestone."

Wesley College sits on a 30 hectare site at Paerata, near Pukekohe. It is surrounded by a 211 hectare dairy farm which is owned by a charitable company, Grafton Downs Limited (a joint venture owned by the Wesley College Trust Board and the PACT 2086 Trust).

Grafton Downs Ltd drew up the plans for the housing project. Chris says it might take 30 years to complete "but within the next 15 years we will have the beginnings of a small town."

The Council's decision to rezone the land raises its value from less than \$10/sqm to more than \$80/sqm. The plan is for 4500 sections at a cost of about \$250,000 a section.

The development, known as the Franklin 2 Precinct, is one of three sites identified by the Council for development in the wider Pukekohe area. The development will be fast-tracked under its Housing Accord and Special Housing Areas Act to help combat the city's housing crisis.

"The Council has given priority to our proposal because it is a 'transit oriented' development," says Chris. "We've got a disused rail station right on our boundary. When we reopen it, residents will have a direct line to Auckland."

The development will provide stand-alone family houses, terrace houses and apartments as well as schools, a retail centre and hopefully a retirement village. In line with the Council's vision of Auckland as a 'liveable city' the development will include 13 hectares for walking and cycling, as well as five hectares of neighbourhood reserves and 30 hectares of green riparian zones.

Chris says it's been a long haul to get to this stage. He attributes the project's success thus far to great

teamwork and thorough preparation.

"We've had to fight bureaucracy all the way. Our advantage was that we came to the hearing very well prepared. The Council hadn't anticipated, as we had, the projected growth in the Pukekohe area."

The next step is to gain development consent. This is likely to be just as difficult but should take less than eight months. "As I see it, we've got all the puzzle pieces, it's just a matter of putting them together," Chris says.

"After that we just have to work out such details as how the houses will look and the placement of internal roads. Then we can start cutting dirt."

None of this has come cheap. It has cost \$50,000 alone on the legal hearing for the plan variation, and around \$10 million to gain development consent.

But Chris says the returns will be well worth it. Wesley College has a special obligation to students of Maori and Pacific Island descent, and those facing difficult family and personal circumstances.

"The debate going forward is whether or not to include a joint venture partner. The last thing we wanted to do was sell the land to a developer," says Chris.

Wesley College has been on its current site since 1923. Some buildings need seismic strengthening and others show leaky building syndrome. Hundreds of people were consulted in the development process, including three local iwi and 48 neighbours.

Most were very supportive. The only opposition has come from a group of former students who want to preserve the College's sacred school on Puhitahi Hill.

However Chris says development was inevitable due to the housing shortage. The building that is being saved is the College's historic chapel. It will feature in the new development.

The Board plans to rebuild Wesley College on a site that retains its rural character.

If the Board did not have the foresight to take the steps it did, Chris believes it might have been the end of Wesley College's ability to fund its students. "As it is we're leaving a legacy that we can be very proud of."

## Medical insurance offer for Methodists

**Methodist Church of New Zealand employees and presbyters currently enjoy medical insurance coverage thanks to a contract with the insurance company Accuro.**

Accuro is a New Zealand company that operates on a not-for-profit basis, which means it can provide insurance coverage at lower premiums.

Insurance broker Craig Gudsell from The Brokerage Limited administers the Accuro account for the Methodist Church of NZ.

Now Accuro is extending a special offer of insurance coverage to all members of the Methodist Church.

Many people have not considered private medical coverage because of their pre-existing medical conditions. However, the offer from Accuro will cover qualifying pre-existing conditions after three years continuous cover.

The offer from Accuro is available to all people who attend a Methodist Church or Methodist Uniting congregation as well as their families. There will be an initial stand down

period of 90 days for new claims from all applicants, but after a person has belonged to the scheme for three consecutive years, cover will be extended to all qualifying pre-existing conditions.

The policy Accuro is offering provides up to \$100,000 cover per year for general surgery and any diagnostic tests or consultations that take place pre and post approved surgery.

Optional coverage can be purchased to cover standalone tests, doctor's visits and dental care.

The offer is only for people who do not already have an Accuro policy.

Methodist members will be able to apply during the month of October with a closing date of 31st October 2015. Details of the offer are being made to the churches during August and September.

Further details can be obtained from Chris White at The Brokerage Ltd on 0800 Insurance (0800 467 872) or admin@thebrokerage.net.nz or from the Methodist Church Office (03 366 6049).

## MEDICAL INSURANCE

Only for members of the Methodist Church and Methodist Uniting Congregations

One-time Opportunity During **OCTOBER 2015**

Includes cover for qualifying pre-existing conditions after three years.

Contact details:  
Chris White at The Brokerage Ltd  
T 0800 Insurance (0800 467 872)  
E admin@thebrokerage.net.nz  
Methodist Church Office  
T (03) 366 6049  
E wendyk@methodist.org.nz

(Terms and conditions apply)

Special Offer



# Lessons from British Methodist Conference

*Methodist Church of NZ general secretary Rev David Bush says attending the annual Conference of the Methodist Church in Britain was a chance to step back and put our own ways of doing things in a wider perspective.*

It provided an opportunity to learn new approaches but also to share some of the innovative things Te Haahi Weteriana is doing.

The Methodist Church in Britain's Conference was held in Southport and ran from June 27th to July 2nd. The Conference received 49 new presbyters and nine deacons into Full Connexion.

David also attended a pre-Conference gathering of the British Church's overseas partners.

"Each Conference the Methodist Church in Britain invites 20 of its overseas partners to attend the pre-Conference meeting, which is a chance for detailed conversations.

"I was asked to make a presentation at the pre-Conference on our Let the Children Live initiative. The Methodist Church in Britain has just held a major review of how well it safeguards children, young people and vulnerable adults so they were interested in our campaign."

David says he received good feedback on Let the Children Live. People were interested that it is not a pre-packaged national programme that tells congregations what to do but is

a visioning movement that encourages congregations to take local initiatives.

"They also found it somewhat novel that the Connexion is providing small grants for groups to do this work rather than seeking funds from congregations to do the work of the Connexion."

Among the major decisions of the 2015 British Conference was to accept the 'Courage, Cost and Hope' report on past cases of abuse in the Church.

Following in the steps of the British Anglican Church, the Methodist Church reviewed all 'safeguarding cases' of harm to children and adults by both clergy and laypeople dating back to 1950.

The aims of the report were 1) to examine how church leaders responded to reports of abuse, 2) to determine whether any further action is required, and 3) to ensure safe practices are put in place in future.

"Some 1800 cases of past abuse were uncovered. There was a moving display called Broken Biscuits in which there was one broken biscuit for each of the cases in the report to convey something of the brokenness in people's lives that has occurred," David says.

"I was pleased that two of the recommendations in the report - to have structured supervision of ministers and a code of conduct for ministers - are steps the Methodist Church of NZ has already taken.

"However, we should also



Safe churches and ethical investment were big issues at Methodist Church in Britain Conference 2015.

ask ourselves if there is sufficient awareness in New Zealand congregations on how to keep people safe and whether we have the right protocols in place to ensure incidents are reported. We also need to be sure leaders understand what is expected of their behaviour and their obligations to report the actions of others."

David picked up a number of other tips and talking points at the British Conference.

He was impressed that the whole Conference was livestreamed over the Internet and says at least the opening worship services at this year's Conference in Blenheim will be available on-line.

Some of the big issues the British Conference addressed were Connexionalism in the 21st Century and difficulty of

sustaining circuit structures with fewer volunteers. This is taking place at a time when there is greater theological diversity in the British Church and some Connexional agencies are shutting down.

David says he expected a spirited debate on ethical investments and fossil fuels but the report on the topic was adopted largely unchallenged. The Methodist Church in Britain will divest from the most polluting industries as a priority and engage with other companies to reduce their emissions.

It was noted that the Methodist Church itself and individuals have to reduce their own carbon footprints.

Another divestment debate the Conference had was whether the Church should sell its £1 million worth of shares in Nestle

because of its unethical practices in regards to the advertising and sale of breast milk substitutes.

Conference decided to hold onto its Nestle's shares and actively lobby the Nestle board to change its practices.

David says the debate has implications for New Zealand because many Chinese milk companies have not signed the international accord of breast milk substitutes. He wonders if New Zealand companies partnering with Chinese companies could be tainted by this.

Another topic the Conference addressed was whether Holy Communion can be mediated through social media. Faith and Order's report rejected the practice but Conference sent it back for further consideration.

## British Methodist Church documents abuse, vows to change

*When the Methodist Church in Britain published its Courage, Cost and Hope report on past cases of abuse in the church earlier this year, it offered a "full and unreserved apology" for its past failings. It also made a commitment to change.*

When Conference 2015 accepted the report, it also accepted its 23 recommendations to make the Church a safer place in future. Conference appointed Rev Gwyneth Owen to chair the group that will ensure the recommendations are implemented.

In 2010 the British Methodist Conference accepted the need to review past child protection cases and two years later it expanded the review to include cases of abuses against adults.

The review focused on two types of abuse: incidents that occurred within a church body, and matters that took place outside the Church but were reported to a church leader out of pastoral concern.

Issues covered in the report included sexual, physical or emotional abuse against a child or adult, domestic abuse, financial and institutional abuse of vulnerable adults, and accessing abusive images. A distinction was made between inappropriate sexual behaviour (such as adultery) and more serious, potentially criminal behaviour.

The review went back to 1950 and involved independent experts who considered cases against ministers, lay leaders, church employees and members of Methodist Churches. The Church spent more than NZ\$500,000 to carry out the review.

The fundamental premise behind the review was that sexual harassment and abuse is a misuse of authority committed by the more powerful person in an unequal relationship. Ministry carries with it spiritual authority and clergy are expected to



Rev Gwyneth Owen is leading the group that will implement the report's recommendations to make the Church safer.

demonstrate high standards of moral and sexual integrity.

The report found that the number of cases of abuse by ministers indicates the culture of the Church does not always match in practice what it claims in words.

200 Methodist ministers were identified as perpetrators or alleged perpetrators. There were also 386 cases involving lay and youth leaders, 275 involving lay employees, and 494 involving worshippers. These numbers have been consistent over the last decade and have shown no sign of decline.

The most serious case studies in the report describe ministers and youth workers with convictions for indecent assaults against children, accusations of rape and inappropriate touching against adults, and

viewing child pornography.

The report states that the church's culture was at times unsafe, not only due to the actions of the perpetrators but also due to the actions of colleagues or people in authority who failed to respond and address the fact that abuse has taken place.

Some ministers have difficulty recognising and accepting that abuse has taken place when the perpetrator is a colleague or familiar lay person. Some ministers recognised the abuse but felt they were ignored when they have raised it with those in power.

To address the issue will require training. The British Methodist Church will review its current safeguarding training and add more leadership modules to its training



A display of broken biscuits at the Methodist Church in Britain's 2015 Conference depicted the harm caused to people through abuse in the church.

programmes.

Accountability is another theme to emerge from the review. Systems will be established to ensure policies are followed and church leaders put into practice the principles they learn in training.

Supervision is an important part of this. Studies show one of the most effective safeguards within organisations is frequent, open and supportive supervision.

The group charged with implementing the recommendations will report to the 2016 and 2017 Conferences. The review recommends a training course be developed by December and piloted in 2016. The final version of the course should roll out across the Connexion from January 2017.



## The miracle of women's fellowship

To the editor,

The article in August Touchstone about the gathering of Solomon Islands United Church Women's Fellowship at Sasamunga brought great joy and warmth to the heart of Nancy Carter.

Seeing all those United Church women gathered to celebrate reminded Nancy of the beginning of the MWF in the Solomon Islands in 1961. Little did Nancy know that the very small effort that started at Munda would spread to all other areas of the then Methodist District, and grow to such an enormous extent.

The men of Sasamunga were initially reluctant to allow their women to join, arguing that their meals would not be prepared and the children neglected while the women enjoyed themselves. After much talk they finally agreed to let the women try it out for two months.

Through their fellowship, the women gained

education in a variety of ways which made life richer. The men gave their permission for them to continue to meet and gave money to buy uniforms.

Now we see how the influence has grown. God was performing miracles in so many hearts and minds.

The women were able to dedicate time to the work of their Lord and Saviour and not detract from the position of the men of the area by doing so.

The first miracle was that the menfolk soon realised that nothing had changed in their households but the women were happy and looking forward to their time together.

Nancy, together with other missionary wives, planted the seed of the UCWF and God has given the increase.

*Val Payne, Mangere Bridge*

## Message to Israel's critics

To the editor,

*If some in the Church are bent on demonising and boycotting Israel, they had better get used to the term, dhimmi and its application under Sharia law.*

After Moslem conquests, People of the Book (Jews and Christians), faced three alternatives - convert, die by the sword, or become dhimmi who pay the compulsory jizya poll tax, for the demeaning right to survive as second class citizens in the Moslem caliphates. For all others (including leftists, atheists, and agnostics), Sharia law dictates only two options - convert or die.

When applied fully, Sharia law allows dhimmis' Moslem neighbours to expropriate with impunity dhimmis' homes and businesses, and trash their synagogues and churches, as is regularly done to Egypt's Coptic Christians, and to Bethlehem's ancient Arab Christians, who numbered 70 percent in Bethlehem in 1967. Under Palestine Liberation Organisation's rule, they today number 5 percent. The rest have fled.

Sharia requires dhimmi to wear distinctive dress with Nazi-like yellow labels, cross the street when approached by a Moslem, and not to stand or build taller. In Pakistan, Nigeria, and England, it encourages young Moslem men to kidnap under-age non-Moslem girls, marry or rape them, and forcibly convert them and their babies.

Perhaps, worst of all, after centuries of this oppression, the Stockholm Syndrome kicks in.

For example, the late Palestinian Christian apologist Edward Said adopted the dhimmi worldview and propaganda of the ancient Arab churches' Islamic oppressors.

It's time Israel's boycott, disinvest and sanctions (BDS) critics in the Church rediscovered their Biblical heritage.

St Paul urged the early Christians to make a priority of the opposite. Every church Paul established was commanded to daily put aside a small sum to regularly bless Jerusalem and the Jewish saints. To rediscover this forgotten apostolic commandment read again 1 Corinthians 16:1-3, Romans 15:26-27, and Galatians 2:9-10.

Why? In Paul's mind, supporting Israel, and understanding where our spiritual roots and the Church had come from, was an integral part of following Christ. As the early Church had received the scriptures, the Messiah, the covenants, and much more from the Jews (Romans 3:1; 9:4-5), it was appropriate to bless the source of her spiritual blessings with material gifts to the poor in Jerusalem.

Instead of demonising and boycotting Israel, our Church should be like Wesley and Spurgeon. Their sermons many times started with or inserted a brief comment on the Jews' future restoration. Thus were their ministries blessed as God, as promised, blessed them in return.

*Gary Clover, Richmond*

## Deaf ministry finances reconciled

To the editor:

I am writing to you with regard to the article in the May Touchstone concerning the generous grant given by PAC to the Ministry with Deaf Trust.

This money is much appreciated by those who are working with Deaf people. It provides help in an area of very special needs.

While the Touchstone article provided some excellent information, there were a few discrepancies that need to be corrected.

These concern some of the financial details. It would be wonderful to think that we have the kind of resources mentioned but unfortunately this is not the case.

The article mentions a small stipend for eight people who provide pastoral care. In actuality, the Committee receives some reimbursements for expenses such as petrol if people ask for them. They are not stipended in any way.

The majority of my own half stipend comes

from Lifewise, which is topped up with an amount from the Auckland Deaf Christian Fellowship and a gift from the Ministry with Deaf Trust.

The Methodist Church doesn't contribute towards this. The amount that was generously given by Auckland Synod to help with this specialist ministry for a number of years has now ceased, as the money was required for other needs.

Because ministry with Deaf people is a very special one and the needs of Deaf people are many, I usually donate half of my time and other resources to ensure the ministry is cared for to the best of my ability.

I hope this helps to sort out the few small mistakes but I also want to take another opportunity to thank PAC again for their wonderful donation.

*Rev Sandra Gibbons, Waiuku*



The most popular Sunday at St Clive's was always the annual 'Blessing of the Smartphones' service.

*The Ageing Experience* By Jan Fogg

## Ageing - a choir with more than sopranos

*Successful ageing is an individual journey and there are many pathways because each person ages differently.*

Twenty years ago, the focus on ageing was mostly about bodies, that is, about physical function and disease processes. As people become older they will likely face the greatest demands in their life on their physical health. The young, fast and fit can look with some dismay on the ageing, achy and slow.

In recent years, however, society has changed, and a deeper understanding is growing about what it means to age successfully. There is a realisation that while physical wellbeing is important, other areas are equally so.

The multiple dimensions of life at any age - physical, psychological, social, and spiritual - become more apparent in older age. We might ask, 'Is age a disease, or is it a normal process, the way God made us as humankind?' If the latter is the case, then what is in God's 'mind'? What is the purpose of ageing?

Studies of those who reach the age of 100 years have shown that it is almost impossible to get to an advanced age and maintain a disease-free body and/or mind, or to have complete self-control and be a fully self-determining person. The plan wasn't for a perfect body at age 90!

Yet compensations might be made for physical deficits or limitations. I think of 'Evelyn', a woman in her 90s who was limited in her physical functions. But it was Evelyn's joy to write letters and cards to people in her church community and beyond.

At times of celebration, sadness, or achievement, Evelyn wrote. She

had a gift and she used it to affirm her community. She was involved and valued.

This is not about denial (which we know can happen) but about giving greater emphasis to the other dimensions of our being. It involves coping, adapting, growing in resilience, and expanding spiritually.

It is easier to read such words than it is to live them out. No wonder we are given 70 to 80 years to grow into these demands.

Pain is among the singers in ageing's choir. The problem with pain is that it hurts. Indeed, pain is sometimes such a distraction, that instead of a choir we have a solo.

Although we tend to think of pain as a physical symptom, the pain experienced by older adults can be complex and involve all aspects of life.

Pain may be a source of impaired function and mobility, reduced socialising, anxiety, depression, fear or lower self-esteem and confidence. Older people with pain are significantly unhappier than those without pain.

Are we able to bring into conversation together (or are we able to build our choir with all ) the processes of ageing, coping and our religious faith? Older age can be a time when the nature of one's religious faith is challenged to move from the abstract to singing in the very concrete situations of life.

We may 'use' religion simply to find comfort. But our faith has a voice with deeper spiritual meaning - when we open our ears to this deeper voice those base notes will enrich the choir of our ageing life.



## Passing the baton for the race ahead

*Ex-president Rev Rex Nathan likened the retirement of Rev Aso Saleupolu from the role of director of Mission Resourcing, Pacific Ministries and the induction of Rev Setaita Veikune into that position to two runners in a relay race, passing the baton from one to the other.*

For several weeks Setaita shadowed the work of this directorship, so Aso has passed on the legacy of Pacific ministry into safe hands. In many respects the imagery of a relay race is precisely what the church needs to consider as we continue our journey here in Aotearoa.

Setaita's induction was held at Wesley College and celebrated in great style with wonderful choral singing and brass bands. We were privileged to have in attendance members of the Royal house of Tonga, Princess Pilolevu and her husband and representation from Te Arikiniui, Kingi Tuheitia.

Later in August we were also privileged to participate in the ninth Koroneihana celebrations of King Tuheitia at Ngaruawahia. Koroneihana is a major political forum for Maoridom. Representatives of iwi across the land come to share in the occasion.

Our own Te Taha Maori members are part of the King's spiritual advisory group,

and they led the coronation commemorative service on Friday August 21st. The service was shared with Maori members from the other mainstream denominations as well as from the Ratana and Ringatu Churches.

The Panmure Methodist Samoan Choir supported the karakia along with the Hatea Anglican Choir. The Tongan parishes of Hamilton led by Rev Tevita Finau entertained the crowd, presented gifts to the King and pledged support for Kingitanga and the monarchy of Tonga represented that day by Princess Pilolevu and her husband.

John Key arrived just as the service had concluded and it was time for Maori orators from across the land to place the concerns of the people before him. Not surprisingly, the swift and almost conspiratorial manner in which the Trans-Pacific Partnership Agreement (TPPA) is being negotiated was to the fore.

Concerns were also raised about the slow pace of settlements for treaty claims via the Office of Treaty Settlements and about issues around poor housing that serve to further marginalise poor and dispossessed whanau.

John Key defended the way that TPPA details are negotiated behind closed doors

because 'that is the way in which the government has always negotiated trans-national trade deals'. Snippets of those seated near me, included: 'That's because they think they know what's best for us.' 'Just because that's what they've always done doesn't mean to say that's the way it ought to be.' And 'Just like the treaty, making a poor translation into Maori just the night before.' All these comments were accompanied by sniggers!

The Maori community is a tough audience in forums such as Koroneihana and Waitangi celebrations. The Prime Minister made no response to the other matters but said he would take these concerns back to his people.

On both these occasions rangatahi were present and strategically positioned. King Tuheitia's son Whatumoana is already being groomed for leadership and Pacific youth were a vital part of the induction event at Wesley College.

To grow our church we must consider ways to futureproof our church. How are we preparing for leadership changes? Who will take our places in the future and how prepared will they be to pick up the baton and run with it? What are we doing to secure our church's future? How are we



President  
Rev Tovia Aumua

Vice-President  
Dr Arapera Ngaha

training our successors, and what more can we do?

These are questions that we must answer and we must act on them now.

Succession planning is more than simply choosing those who might take over after us. We must also ensure that they are equipped with the proper tools to carry out their roles and will be ready to pick up the baton as it is passed on.

On behalf of the whole church, we acknowledge and thank Aso for his magnificent contribution to the church and Pacific ministry. He took on the task, massaged and moulded it to best meet the needs of our Pasifika congregations.

Aso, we wish you and Vaotane God's blessings in your retirement in your beloved Samoa.

*Kia piki te ora, kia mau tonu ki te whakapono, kia marie tonu to wa whakata.*

### Cheers for churches as chaplains

To the editor,

In moments of exhilaration I am given to the expression of the 'yahoo!' sound. As I read Trevor Hoggard's article Churches as Chaplains in the August edition of Touchstone, my small living space resounded.

I identify with the universal Christian church, and in particular with the ethos of the Methodist faith stream. I hold in high regard the people called Methodists in this city.

Having served for some years in a covenanted ministry in an organised parish structure, it was with sadness on

my part when I found my level of emotional energy insufficient to fully engage in the internal working necessary to support the structure.

It became untenable for me to continue and, with gestures on both sides, my covenant was allowed to lapse.

I applaud the sentiments Trevor expressed and consider myself affirmed because, with careful attention to my physical and emotional health, I endeavour to engage in unofficial ministry outside of any formal structure.

*Heather Kelly, Invercargill*

### Facts from science, meaning from religion

To the editor,

In regards to the letter titled, Look to the Bible, Not to Science, in the July issue of Touchstone, I wonder if Geoffrey Stubbs is confusing two separate issues - the rise of science and a "falling away from the faith"?

The one is not necessarily a corollary of the other.

The Bible does not fail completely and utterly because its creation stories are told in different language and from a different perspective than those of our modern scientific understanding, or because our modern scientific understanding of the origins of life is predicated on more measurable, replicable, mathematical models than the Biblical accounts.

For example, science enables me to read the Bible at any time of day or night with the aid of eco-friendly electric light

bulbs, and the stories and teachings in the Bible enable me to see the world as God's world and to live in it as a child of God.

In the end, it doesn't really matter how the earth or the universe or even multiverses were formed or originated. What does matter, it seems to me, is how I live my life as a member of the immense and varied commonwealth of life that inhabits this planet so that all life is respected and valued.

Scientific facts are one thing and the spiritual and ethical values applied to those facts are surely far more important in the overall scheme of things.

This is where "an enthusiastic study of the Holy Scriptures" together with an application of what we learn therein is so important.

*Valerie Marshall, Christchurch*

### Housing a bigger challenge

To the editor,

Amid the number of letters regarding creation and evolution, I would like to make a plea to the Church to consider a matter raised in the July 16th Listener. An article exposing the appalling state of the rental housing sector describes cold, damp rooms, unhygienic facilities, high rates of children's illnesses and hospital admissions, and high rents.

I feel that Jesus would be more concerned with the situation people in

such conditions face than we, as a Church, appear to be.

Would it not be a good venture for churches, individual ministers, and associations to purchase and refurbish a group of units or flats (or even build a block) to provide dry, insulated and pleasant affordable accommodation?

I challenge people to read the article and this letter, and to respond.

*Jill Richards, Auckland*

## A theological perspective on clerical sexual abuse

By Anne Stephenson  
*The heart of the Good News is that there is a God who cares about us, who protects and who leads us.*

That God is called the Good Shepherd, as is Jesus. It is a relational image where the sheep are known and called by name.

Ordination is seen as a calling. The calling involves building up the body of Christ to be the Good Shepherd. So an ordained person is expected to relate to parishioners in order to lead them forward for the sake of the sheep, not for the sake of the shepherd.

This relationship should assist people hear the voice within themselves, where the 'Kingdom of God' resides. Ordination is a sign that this person can lead in the shepherding wisdom and tradition. The relationship is called a 'pastoral tie', and the aim of the tie is for a person's spiritual development and the application of their faith for others' sake.

The Kingdom of God is within us. We are fed through the Eucharist and scripture but most importantly by learning to listen to the voice of God within.

This relationship is open to every man and woman. It is a gift that is ours. It is not earned, not ours by good deeds but just ours because we are graced with a relationship with the Divine.

So what happens when a minister crosses the boundary line and sexualizes the pastoral relationship? Sexual love entails feelings and hormones that create deep bonding and a 'coupling' of two people. This coupling is deep enough for our given

natures to protect children or outcomes of the relationship.

Society sanctions marriage and signs that the 'coupling' is socially acceptable. This is a core understanding of a stable society.

When a person has the spiritual power of the shepherd, the time spent with another can become grooming for a sexual encounter. The parishioner is likely quite unaware that their physical and emotional boundaries are being worn down. It is for the pastoral person to be self-aware enough that this does not happen or that they do not see the sexualisation coming until they are enmeshed.

When a leader sexualizes a relationship, the joy and bonding that comes about cannot be recognized. If it is hidden, the victim's deep natural feelings for bonding can be distorted and seen as shameful for they cannot be socially sanctioned as a couple or part of the fabric of society.

Christian trust and ability to grow is destroyed by clerical abuse. It can destroy a person's primary 'coupling' to a spouse. This can bring chaos to the victim. The Christian minister who has gained the coupling rights by deceit has destroyed another's life but it seldom destroys their own.

If the Church forgets its pastoral calling, it can all too easily become a game of power and status. Patterns of control and manipulation become the norm. Yet the power to gossip and demean the other belongs to the person with the most power, for the powerful often have

the right to speak unlike the powerless and the victim.

A bad shepherd will do everything to destroy the 'other' if outed or if the 'other' begins to wake up to what has happened. The pastoral tie is destroyed, often in its fullest sense, i.e., the sacred trust and the relationship with God and Jesus have been broken.

The world calls people with a professional power to recognise their 'fiduciary duty' - their duty of care and this is never so crucial as it is for Christian ministers. 'Feed my sheep,' says Jesus.

Jesus got angry at the exploitation at the temple, a place people should be able to go for prayer and grounding their lives. There were many social ills of Jesus's day which he did not appear to get angry about.

Sexualization of the pastoral relationship is another exploitation.

We are raised with the images of the Good Shepherd and yet gloss over the images of the bad shepherd. Biblically they are pointed out quite clearly, sometimes with the understanding of being 'hypocrites'. We are told to beware of the wolf in sheep's clothing, i.e., what is shown on the outside, is very different to what is happening within.

It is always beholden of the called and the ordained, to act in regard for the pastoral calling of the Church. The pastoral calling of the Church needs to take precedence over all other understandings of the Church.

When the Church fails to be offended at clergy sexual abuse, it has failed in its own calling.



## HONEST TO GOD

By Ian Harris

## God and the right to die well

*Some moral choices are black and white - it's wrong to lie, steal, assault or kill.*

Not always, though. Confronting an enemy in war, most would probably think it right to lie, steal, assault or kill - maybe not right in an absolute sense but justified in the circumstances. Context matters.



The same applies to the debate on euthanasia, which has been brought into focus anew by Wellington lawyer Lecretia Seales' court plea to allow her doctor to help her die should her suffering from cancer become unbearable.

The judge ruled the law allowed him no such jurisdiction, and Seales died before her worst fears were realised. But the issues she raised about end-of-life choice grow more acute with every passing year.

I see three underlying reasons for that: a secularising society, an evolving understanding of God, and a changing perspective on life itself.

Secularisation colours everything. As our culture loses the binding power of a shared religious consciousness which Christianity once gave, restraints that used to seem self-evident have weakened and grown blurry. Secular perspectives on life

and death now tussle with religious convictions, individualist imperatives with those of community.

"Isn't this my body? My life?" asked Seales. Sure, but "my body, my life" are still set within the context of a wider community, and that doesn't suddenly become irrelevant when someone is afflicted by illness, despair

or decay. Quite the contrary, the community and its resources can be well-springs of support, compassion, healing and hope.

Then there's God. In traditional theology, a God beyond created the universe and everything in it, including each human life. God knows best, and since life is God's gift, it is not for any lesser being to cut it short. That means a blanket 'no' to euthanasia - not now, not ever.

But that is not the only way to conceive of God. In the modern world, it is more constructive to recognise God-talk as a very human way of probing life's deep questions of meaning, mystery and purpose. Every culture and every generation grapples with these.

As human knowledge expands, not only do old certainties about God seem less convincing, but men and women

increasingly take responsibility for things that were once God's sole prerogative. We decide whether and when to have children, and we intervene in natural processes to cure disease, prolong life, and now, perhaps, end it. The absolute sanctity of life, rooted in God as the giver of life, is undermined by more human-oriented notions of life's 'quality', 'dignity', 'autonomy' and 'freedom'.

In my understanding it is we humans who, for the best of reasons, create our concepts of God. Over aeons, the creative imagination has repeatedly generated a supreme symbol for the highest values people aspire to, one which touches all they affirm as ultimate and brings a sense of meaning, cohesion and purpose.

As concepts of God change, so do people's attitudes to life itself. That effect is magnified by our continually expanding knowledge about every aspect of life - physical, psychological, social, spiritual. This embraces the realisation that it is the earth itself, through its processes of evolution, that gave rise to all life, including our own.

Indeed, the fact that any of us is alive at all is a miracle. Our individual uniqueness is the end result of thousands of chance meetings and matings over 200,000 years, one spermatozoon among billions fertilising one ovum among

hundreds, generation after generation.

If we bring together concepts of God as enhancer of life rather than its origin, life as a gift of the planet finding fulfilment in community, and ever-increasing human power, what do they suggest in relation to dying well (which is what euthanasia means)?

First, life is an awe-inspiring privilege. But our right to life is not a purely individual matter. Each life has meaning only within the connectedness of personal relationships, without which we would never be born, and of community, without which we could never reach our potential.

Second, the instinct and responsibility of doctors should always be to intervene on the side of life by relieving disease, pain and suffering. Palliative care must surely be the default setting for the terminally ill.

Sadly, there are cases where that falls short. Then the question becomes: What does love require in this unique situation? Continued suffering when all hope is gone? Or assistance to a gentler death?

If we answer yes to this last question, then on whose say-so? By what criteria? With what safeguards?

This leads to the conclusion that helping someone to die well must be a moral option but only out of love, after all else has failed.

## Balance principles with wisdom

To the editor,

Laurie Michie makes a very good point in arguing for the balance between freedom and responsibility. Principles are not perfect and often come into conflict with each other.

Treating a principle as an absolute, as was done in the case of the Charlie Hebdo affair, often leads to destructive results. Tragically, the French government exploited the catastrophe of the slaughter of the cartoonists to suppress criticism of this extreme interpretation.

What happens when an extremist uses the same freedoms to promote destructive philosophies such as racial hatred? Do we protect their freedom in the same way?

Even in New Zealand we are familiar with the destructive effects of the misuse of freedom of expression in verbal bullying, particularly using mobile phones.

Principles are often a valuable guide to living, but wisdom is always required.

Gray Southon, Tauranga

## Open doors to young people

To the editor,

In the August edition of Touchstone Rev Ikilifi Pope seeks reasons why young people and their families are leaving the Methodist Church in increasing numbers for popular mass churches.

I think one of the reasons is that the elders do not give them a part to play in the service. I would encourage the idea that once a month, young people should

be responsible for the style of the whole worship service.

On White Sunday the children take the service but this happens under the close oversight of the parents.

I suggest the young be give a completely free hand in taking worship, and hopefully the elders will take up some of their innovations on other Sundays.

Rev Phil Taylor, Whangaparaoa

## Kirchentag - That we may become wise

By Pam and Arthur Davis

*This year the 35th German Protestant Kirchentag was held June 3-7 in Stuttgart. The Kirchentag is a festival held every two years to address theological, social and political themes. It has become an international event that draws religious and political leaders from around the world.*

The slogan for 2015 Kirchentag was from Psalm 90:12 - Damit wir klug werden (That we may become wise).

More than 100,000 people took part in Kirchentag but we were the only two from New Zealand. The presence of young people, including 5,000 volunteers, created an atmosphere of vitality.

Before leaving New Zealand we received a 620-page programme book in German but fortunately also a shorter version in English. The task of choosing which events to go to was mind-boggling.

We attended one of three opening services, which was followed by a welcome for international visitors. The day ended with candle-lit prayers turning the city centre into a sea of light.

Each day started with a range of Bible Studies. John Bell, of the Iona Community, challenged us about the taboo of not talking about money, wealth and financial injustice. Brother Richard of the Taize Community expounded Matthew 25:1-13 in French but we had translation headsets and the Taize music was wonderful.

The list of speakers was impressive. Arthur heard German Chancellor Angela Merkel, herself the daughter of a Protestant pastor. She took part in a debate about the opportunities and responsibilities of the digital age. She recalled Luther's words relating to the invention of printing: that every generation had to develop its own wisdom.

Arthur also heard former secretary general of the United Nations Kofi Annan, who shared the platform with the Bishop of Leeds Rt Rev Nick Baines and former German foreign



Guests at the international reception.

minister Frank-Walter Steinmeier. Kofi urged his listeners to free the world of conflict. His quiet, patient arguments to work for peace were greeted with a long standing ovation.

Pam was impressed with philosopher Michael Sandel, who conducted an excellent interactive session on what money can't buy.

Pam also heard Amnesty International secretary general Salil Shetty. He and human rights advocate Alice Nkom from Cameroon spoke about the rights of lesbians and gays. What is happening in Cameroon is horrifying.

Music played a big part in the festival. It was thrilling to be upstairs at one church service looking down at composer John Bell playing the piano and leading the choir.

Music was the highlight of an Anglican evensong service we attended. It included a choir, soloist, trumpeter, and organist.

Brass bands are big in Germany and they performed in the streets. A brass band of 4,000 accompanied the hymns at the final Sunday morning Eucharist.

Work has started for the next Kirchentag in May, 2017. It will be held in Berlin but there will be events in other places associated with the life of Martin Luther. It will be the 500th anniversary year of the Reformation.

Thanks to the Methodist Church of New Zealand for making our attendance at Kirchentag possible. At a formal gathering we mingled with people who seemed amazed we had travelled so far to come to this festival. It was well worth it!

Pam and Arthur attend Waiwhetu Uniting Church, Lower Hutt.



Methodist Trust  
Association

- Only Church Groups can invest
- Interest only and capital growth investments
- Depositors select type of investment and term
- Income distributions may be paid out or compounded

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

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



# Sharing hard lessons across the Tasman

By Cory Miller

*New Zealand and Australia share a similar tales of colonisation.*

The indigenous people of both lands have stories that speak of the challenges brought by new comers with their different way of talking, thinking and living.

New Zealand continues to work towards redressing Maori grievances but we have made some positive steps, including the recognition of the Maori language as a national language.

In Australia, there is a growing recognition of indigenous rights but the Aboriginal people remain excluded from the country's constitution.

In both the New Zealand Methodist Church, and the Uniting Church of Australia, indigenous people and other cultural minorities have been given a stronger voice.

Just as MCNZ has Te Taha Maori and ethnic synods, the Uniting Church has the Uniting Aboriginal and Islander Christian congress.

Given these similar multi-cultural journeys, church leaders from both sides of the Tasman has started a dialogue that will look at the issues indigenous groups face within the church and the wider society.

Former Methodist Church president Rev Rex Nathan and current president, Rev Tovia Aumua met with Aboriginal church leaders in Perth earlier this year to start off the conversation.

Rex and Tovia were there in July for the Uniting Church of Australia's 14th Assembly. They spoke with the church leaders about the work being done in regard to incorporating indigenous groups and cultural minorities within the church.

Tovia says the Australian leaders were interested in how we dealt with the indigenous community in New Zealand, given they were in the early stages of setting up a working relationship with the indigenous community in the church.

"The main purpose of the meeting was to learn from us, our structure, history and our bi-cultural journey."

Rex says he had met with the Uniting Church's current president, Stuart Macmillan, and was impressed by his work with the Aboriginal communities in the Northern Territories.

"I went to begin to talk as to how we can best exchange ideas with other indigenous



Rex Nathan presented a wakahuia and kete to the Aboriginal people at the Uniting Church Australia General Assembly in Perth.

leaders," Rex says.

The Uniting Church has a growing relationship with the Aboriginal community and is striving for greater recognition of the indigenous group within Australia's constitution.

But Stuart acknowledged during the assembly more work is needed to engage the Aboriginal community.

"As a Church we have recognized indigenous peoples. Now we need to think about how we take that further," he said. "We need to have that conversation.

If we recognise First People as sovereign, what does that mean? It is not just about saying the words, it's about what that means for the way we engage with one another, the way we deal with property, and all those things."

Rex hopes through future meetings, the Australian church can learn from New Zealand's own bi-cultural journey and how it's established itself as a multi-cultural church.

While a formal relationship is yet to be established, Rex hopes the initial meeting will turn into something more long-term.

"Let's see how we can support and learn from each other."



Brian McLaren challenges Christians to take another look at the Bible.

## Christians dancing to a 21st century tune

By David Hill

*Touchstone writer David Hill attended a cafe evening with American theologian Brian McLaren in Christchurch last month. Here is his report.*

Brian McLaren is keen to get evangelical and liberal Christians dancing to a new tune.

The American author visited New Zealand last month on his 'Dancing to a New Tune' speaking tour. He brought his own brand of intellectual Christianity designed to challenge and spark a deeper and wider conversation about Christian faith in the 21st century.

Brian comes from a fundamentalist evangelical Christian background but has thought outside the square from a young age. He once told his pastor that if the universe was not big enough for both God and evolution, he would choose evolution.

His published works include such provocative titles as 'Why did Jesus, Moses, the Buddha and Mohammed Cross the Road?' (2012) and 'Naked Spirituality' (2011).

Last year Brian published 'We Make the Road by Walking', in which he

attempts to tell the story of the Bible in 52 short chapters. Each chapter is designed to be read aloud in 10 minutes. He describes it as a fresh, new way of telling the Bible story.

"I thought about how would we tell the story knowing what we know now? What are the themes we would track through the story?"

"People have such different approaches, so I couldn't keep everybody happy."

Brian does not shy away from the violence and genocide portrayed in the Bible.

"In the aftermath of September 2001 we are being faced with the violence in our past and with extremism today. We used to justify a lot of violence. Few Christians understand that today."

Today people are posing such questions as Did Moses really exist? Did Exodus really happen? And people can do their own historical research on the Internet. Christians need to address this, Brian says.

Terms such as 'kingdom of God', 'heaven', 'Son of Man', 'saved', 'salvation' and 'Christ' are difficult for people to fully understand in our 21st century world, Brian says.

"A lot of people think Christ was Jesus' last name but actually it means Messiah and it's not easy to define what it actually means in today's terms."

Brian says probably the closest definition is to anoint or smear with oil, which seems strange to many young people today. In the context of ancient Palestine it meant anointing Jesus as a king, which was a revolutionary idea, as there was already a king.

Salvation, Brian says, derives from a word in the book of Exodus "which has nothing to do with what happens after you die, but what happens while you live". Salvation or being saved is about "liberation from evil".

"We are all in the process of being liberated and the challenge is to join with God in working for the liberation of others."

While some Christians read the Bible literally and others see contradictions, Brian prefers to see the Bible as a library, "a collection of documents that show an evolution of arguments".



ST NINIAN'S KARORI

OPPORTUNITY FOR MINISTRY

*St Ninian's is a uniting parish (Presbyterian and Methodist) situated in the heart of Karori, Wellington's largest suburb. It is a warm, friendly and inclusive church.*

Our vision is more children and adults growing in faith and having a life-long relationship with God.

We are seeking a minister (or ministers) to assist us reach out and engage with the community in new ways.

This is a collective challenge that will require energy, passion, courage and compassion.

Enquiries by 30 Sept to Rev. Paul Prestidge:  
paul@miramaruniting.org.nz  
or phone 027 575 8892.

100 Year Celebration

17 & 18 OCTOBER, 2015.

*The Methodist Parish of TE AWAMUTU, PIRONGIA and OTOROHANGA will celebrate 100 years of worship in the present historic building in Bank Street, Te Awamutu.*

Saturday afternoon informal gathering time, sharing memories in the church hall from 1.30pm onwards.

A light afternoon tea will be served.

Sunday 10am church service followed by a catered lunch. (\$30 per person)

To Register please contact:  
Mrs Chris Astridge 517 Puniu Rd,  
Te Awamutu 3800. Email: chrisrobin@xtra.co.nz  
Or leave a message at parish  
office on 07 871 5376



## Who is the greatest?

**GREG HUGHSON**  
REFLECTS ON JESUS AND CHILDREN

*During September, the Lectionary invites us to journey with Jesus through ancient Palestine, according to the Gospel of Mark.*

Jesus heals the daughter of an appropriately assertive Syrophonecian woman (Mark 7:24-29), and he heals a deaf man (Mark 7:31-37). Continuing on his journey with his disciples to the villages of Caesarea Philippi, Jesus asks his disciples "Who do you say that I am?"

He foretells his death and resurrection (Mark 8:31) and teaches that if anyone wants to follow him they will need to be prepared to deny themselves and take up their cross, as pre-requisites of discipleship (Mark 8:34).

In Capernaum, Jesus asks his disciples what they were arguing about on the way, but they are silent because they had argued

with each other who was the greatest (Mark 9:34).

It seems they did not think Jesus would approve of such an argument. They were right. But Jesus did not condemn them. Rather, he took advantage of this teachable moment. He sat down, called the 12, and said to them "Whoever wants to be first must be last of all and servant of all."

Then he took a little child and put the child in among them; and taking the child in his arms he said to his disciples, "Whoever welcomes one such child in my name, welcomes me, and whoever welcomes me, welcomes not me but the one who sent me," (Mk 9:37).

The teaching of Jesus in response to the question 'Who is the greatest?' is to reframe greatness as servanthood. Servanthood, for the followers of Jesus is

to be the defining characteristic of greatness. Great followers of Jesus live lives characterised by self-denial, humility and servanthood.

This is the way of Christ. Picture Jesus holding a child in his arms and referring to the child. Hold this image in your mind as you reflect on what it means for you to be a follower of Jesus today.

We follow a Lord and Saviour who sincerely welcomes children, and invites us to do the same. Jesus is indeed the children's saviour, the children's friend. In developing the capacity to be welcoming and supportive of children, we become truly great and loving people.

The children and young people in our nation desperately need our love and support. Of the OECD countries, NZ is in the top six for child abuse. One-in-four

girls and one-in-seven boys experience abuse before the age of 15.

NZ is also in the top six for youth suicide, youth unemployment and teenage pregnancy. One-in-seven children go to school without breakfast, 40 percent under the age of 17 binge drink to get drunk once a week.

The mission focus of our Church is to let the children live. And not only to live, but to be warmly welcomed, nourished, protected, and affirmed.

During September, and on into the future may we remember and live out this teaching of Jesus "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me, welcomes not me but the one who sent me." When we sincerely welcome, embrace, love and support children, we know God's presence.

## Make room for the wisdom of the old

CONNECTIONS

By Jim Stuart



*My mother was fiery woman of Irish descent. Her father was a dentist from County Cork who moved to the USA. The family settled in Freeland, Pennsylvania where*

*he set up business and became a well-known local citizen.*

Only four foot eleven inches tall with bright red hair my mother was formidable. My father died young and she was left to manage alone. The owners of the business for which my father worked had raided the pension fund, leaving little for my widowed mother.

In her later years she often reminded my two brothers and me that "Old age isn't for wusses".

I still have memories of her losing her temper over something my brother Nick

did. I have forgotten what happened but my mother was very angry. She began to lecture him. Nick was in his final year at high school. Tall and strong, he walked over and picked her up. Lifting her off the floor, he said, "Now Mom, calm down". This of course made her even angrier.

At the time she must have been humiliated but she quickly returned to form.

Looking back today, I now understand what she was trying to tell us. When we are young and fit and have a whole life to look forward to, it is hard to imagine what old age is like. It is easy to ignore the wisdom older people gained from years of hard work, raising families and being part of a community.

As the years go by, we discover it is not as easy as we thought it would be when we were young. A new kind of wisdom emerges, born out of our life experiences and tempered by the challenges of a body

that does not work as well as it once did.

I now find that I can take nothing for granted in life. Every day comes as a gift of grace and the challenge is to make my way through it.

Thanks to medical advances, more people are growing older and living longer. The speed at which change is happening often means we fall further behind and the gap between generations grows wider.

Where will we find the wisdom needed to live in a world where instability is becoming more evident in political, economic and environmental spaces?

The Jewish theologian Abraham Heschel observed half a century ago: "What we owe the old is reverence, but all they ask for is consideration, attention, and not to be discarded and forgotten. What they deserve is preference, yet we do not even grant them equality. One father finds it possible to sustain a dozen children, yet a dozen children find it impossible to

sustain one father."

I am very aware that I am moving into that phase myself, and I want to remind the church of the wealth of wisdom and insight to be gained from listening to the old. This is something Pakeha need to learn from Maori and Pacific cultures.

With many churches made up of older people, it is something we can share with others. We can show the wider community how to value and include everyone, making sure that every person is valued and respected. As Heschel reminds us:

*The Old have a vision,  
The Old have a dream*

*It takes three things to attain a sense of significant being:*

*God*

*A Soul*

*And a Moment*

*And the three are always there*

*Just to be is a blessing.*

*Just to live is holy.*

## WANTED - big ideas for small churches

By Robyn Daniels  
UCANZ Administrative Assistant

*Spring is in the air. The sun is shining, magnolias in the Botanical Gardens are flowering, and the birds were singing when I walked down the hill to catch the bus this morning. The sun had even come up from behind the hill that shades the bus stop in the middle of winter at 8:00 a.m.*

The sunshine made everything seem better and the fact that I had washed our breakfast dishes in the tub in the laundry did not seem so bad, especially because I know my new kitchen is in our garage. Soon the empty room with holes in the walls and wires hanging around will be transformed into a sparkling new kitchen with shiny new appliances and a Ferrari-red splashback behind the hob.

Is spring in the air for Uniting Congregations? Are we about to see some new growth, new ideas emerging of ways to be church in our

place? Are our Partners helping us to be the face of God in our communities?

Are we working with other local churches in our area to help support people in our communities who are less able to help themselves? Is Uniting Congregations of Aotearoa New Zealand the ecumenical organisation it started out to be? What about our youth? What about our rural communities? What about our diverse cultures?

I don't have the answers to any of these questions but I am putting the statistical data that local churches have recently completed into my computer, and I see that local churches are generally quite small. In some a significant number of members are in the 65+ age group.

Not many are in the under 25 age group, and this means that somewhere along the line we have not been successful at succession planning, which is the 'in thing' for Lions Clubs (at least the one I belong to) to at the moment.

We will soon be discussing these issues and other ideas at St Marks Church, Woburn Road, Lower Hutt. This is where Uniting Congregations Biennial Forum will be held from 15-18 October 2015.

'Big Ideas for smaller churches' is the theme for Forum and it will give attendees an opportunity to hear interesting speakers, attend workshops that will address some of the issues raised above, and enjoy cultural entertainment from members of Hutt City Uniting Congregations who will

be hosting us for the occasion.

The business of Uniting Congregations includes electing a new Standing Committee. This will be conducted on Thursday evening. The events on Friday and Saturday are open for anyone. You do not need to be a member of a Cooperative Venture.

If you have an interest in smaller churches and would like to attend, come and join us. There is a registration form on the Uniting Congregations website [www.ucanz.org.nz](http://www.ucanz.org.nz).

As spring brings new growth and transformation and my kitchen is being transformed, will we find spring, new growth and transformations for Uniting Congregations? Will we be inspired to find new ways of being church in our communities?







# Trinity Methodist Theological College

T 09 521 2073 • E trinity@tcol.ac.nz



Trinity College students in Nuku'alofa for Tongan Methodist Conference (from left) Sione Tapueluelu, Ika Vea, Makelesi Ngata, Dorothy Vaipulu, and Paula Moala.



Trinity College students Sekope Moli (left) and Moimoi Kaufononga (right), with former Free Wesleyan Church president Rev Dr Alifeleti Mone inside Centennial Church.

## Trinity students experience Tongan Conference

*The 2015 Conference of the Free Wesleyan Church in Tonga was a momentous one given that it took place just after the coronation of the King Tupou VI. A delegation of Trinity College students was fortunate enough to attend the Conference.*

Students paid their own way to attend the Conference and Trinity College principal Rev Dr Nasili Vaka'uta says the initial plan was for the group to attend the coronation and conference. The high cost of travel meant only some students

were able to attend both, however.

The Trinity College delegation of 22 students was led by Rev Val Nicholls, Rev Siosifa Pole and the student leader Rev Moimoi Kaufononga.

"The idea behind the visit was for Trinity's Tongan students to observe how the Methodist Church in Tonga conducts its conference meetings, and to evaluate what works for Vahefoua ministry here in New Zealand," Nasili says.

"The Vahefoua tends to keep some

practices of the Tongan Methodist Church without realising that the church back in Tonga has moved on.

"Along with exposure to the Tongan Church, the trip helped strengthen the bonds amongst the Trinity College students. I hope that College's Fijian and Samoan students will do the same."

Methodist Church of NZ president Rev Tovia Aumua and Nasili presented a koha to the Free Wesleyan Church Conference, which was received by the president, Rev Dr 'Ahio.

The Trinity College delegation led one of the Conference services and sang a hymn at morning devotions at Centenary Church.

Nasili says the College received an invitation from the general secretary of the Tongan Conference to attend whenever they want to in future. The students were also given permission to attend all Conference sessions including ministerial sessions.

"Overall, it was a good experience for the group and planning for future trips has begun."

## Meet Sikeli Cawanikawai

*Candidate for Methodist ministry Sikeli Cawanikawai is a telecommunication technician who immigrated to New Zealand from Fiji in 2008.*

"I was recruited as a skilled migrant to work on the upgrade of Telecom's networks. I was based in Wellington and attended Wesley Wellington Methodist Church in Taranaki Street before I shifted up to Auckland in 2014. I now attend the Pitt Street Methodist Fijian Congregation," he says.

Sikeli began his ministry training when he was in Wellington. He had a placement for a year at Taranaki Street then was at Tawa Union Church for a year and a half.

"As the son of a clergyman, my curiosity about spirituality drove me to study at Trinity College.

"I am married and have four adult children. My wife still lives in Wellington with our daughter and son, and I live in Auckland with my other two sons."

"When I applied to Trinity College in 2010, principal Rev Dr David Bell described me as someone who just came up and knocked on the door of the College. I was fortunate enough that the door was opened. I believe that I have knocked on the right door and have never

regretted it."

Studying at Trinity College has greatly broadened Sikeli's views and understanding of the contextual applications of Church culture.

"My greatest challenge at present is to balance my spiritual journey, studies and work. I am trying my best to make the most out of them and control the gap between my outer life and the inner reality."

Sikeli hopes to graduate this year with a Licentiate in Ministry Studies (LIMS) and a Diploma in Practical Theology. He wants to continue his studies to gain an Advanced Diploma in Religious Studies.

"I now understand that my coming to Aotearoa was not only to work in the telecommunications industry but also to serve the Church and to continue the good work my late father started. I am grateful to be able to serve the Church in teaching the Good News.

"My work as a telecommunications technician has taken me to many places in Fiji, New Zealand and Australia. I have longed to return to some of those places, not as a technician but to connect as a changed person spreading the Good News of the Gospel. I have vowed to do this for the rest of my life."



## New courses, new lecturers heading to Trinity College

*To match changes in New Zealand's qualifications structure Trinity College staff are adding new teaching positions and working hard to finalise the study programmes for 2016.*

Trinity College principal Rev Dr Nasili Vaka'uta says the NZ Qualifications Authority has reviewed qualifications, members of the Christian Theological and Ministries Education Society (CTMES) are now allowed only five qualifications at the Certificate and Diploma Levels.

"We will revise our staffing model to match the programme structure. We intend to have at least one full-time lecturer in each of the four areas of the new programme structure - Biblical Studies, Pastoral Studies, Theological Studies and Maori Studies," Nasili says.

"Because all of our courses and programmes are expiring, we are required to submit an application to provide programmes and for accreditation. The newly approved qualification from NZQA is a New Zealand Diploma in Christian Studies with strands in various areas.

"We will apply to deliver that Diploma with strands in our four programme areas."

Nasili says in addition to the Diploma in Christian Studies, there will be two additional qualifications.

One is a Level 5 Diploma in Methodist Studies with endorsements in Children and Youth Ministry, Diaconal Ministry, Women's Ministry and Methodist Leadership.

The other programme is a Level 7 Advanced Diploma in Religious Studies. It is designed to cater for professional development and to create an alternative pathway to university studies. Trinity College staff will approach a university that runs Religious Studies to benchmark and endorse this Level 7 programme.

"The details for each programme will be finalised soon and will be sent to all synods for feedback and comments. We expect to have everything ready for the beginning of 2016 enrolment on 1st October," Nasili says.

More details will be uploaded to Trinity College's new website which will be launched soon.

### College Snippets

#### COLLEGE WORSHIP

Sunday 13th September, Trinity College, Meadowbank

#### PT512 - LIVING OUR FAITH IN AOTEAROA AND OCEANIA

13th - 17th September, Trinity St Johns College, Meadowbank. This paper is an exploration of the development of Te Haahi Weteriana o Aotearoa with a particular focus on the establishment of the Bi-Cultural Journey, Connexionalism, and agents of change.

#### 2016 ENROLMENTS

Open on the 1st October 2015 and will close on the 5th December.

For an application form contact trinity@tcol.ac.nz.

#### BS512 - READING THE BIBLE IN AOTEAROA AND OCEANIA

19th - 23rd October, Trinity St Johns College, Meadowbank. This paper explores alternative ways to read the Bible in Oceania. Students will be given an orientation to hermeneutics, development in biblical interpretation, and the various modes of contextual hermeneutics. That will allow them to have a basic understanding of the hermeneutical task and its requirements.

*If you would like to attend any of these block courses, please email trinity@tcol.ac.nz.*



## Methodist Missions move closer to national alliance

*The members of Methodist Missions Aotearoa have held a workshop to map out how they will achieve their proposed national alliance.*

An alliance would provide Methodist social services a louder voice and greater capacity to carry out their work but still allow them to retain their independence to provide services appropriate to their own communities.

In addition to the Missions in the major cities the group has expanded to include representatives of Tamahere Home, Hamilton Methodist City Action and Palmerston North Methodist Social Services.

Currently each Mission has a governing board that guides and oversees the work and direction of the mission. Methodist Missions Aotearoa (MMA) links the services together and can review the performance of each Mission.

Conference 2013 recognised that the Missions are no longer parishes. Some of them are run by directors who are not ordained ministers, and are overseen by boards rather parish councils. This is now reflected in the Methodist Law Book.

MMA acting chair John Murray says the laws and regulation also need to be redrafted to reflect the nature of the Methodist social services.

John says the discussion is now moving away from a focus on big city missions to emphasise well-resourced, accountable local services linked together through common goals and shared support structures.

MMA consultant Lester Wolfreys has discussed a more formal alliance with the directors and chairs of all the Missions, and with leaders of Te Taha Maori, Sinoti Samoa, Vahefonua Tonga, and the Methodist Connexion. He has also met with senior government officials and

managers of other faith-based services.

There is widespread support for a formal alliance that would enhance the effectiveness of each Mission and increase their visibility and influence.

Themes that have emerged from the discussions include:

- The need to have a clear national identity or 'brand' alongside local brands.
- The importance of retaining a strong Methodist ethos of social justice and a strong link between words and deeds.
- Support for a stronger national voice and position on social and development issues.
- The advantages of having greater collective influence in government.
- The need to define clear benefits for clients, communities and Missions.
- The ability of Missions to retain their autonomy to fulfil their cultural roles within agreed standards of practice.
- An opportunity to share resources and expertise between Missions to improve their effectiveness and manage costs.
- An opportunity to develop better relationships between parishes and Missions

The next step is for MMA to prepare a report for Conference 2015 which sets out a pathway forward. This will include setting out the goals of an alliance, how it would work, and what it would need to be effective, and developing an implementation programme.

John Murray says MMA members are pleased that many people have made comments which have provided valuable perspectives. MMA welcomes further input and comments and these will receive full consideration during the formulation phase that will produce a proposal to Conference in November.

## Wesley Broadway says it is fun to get messy

*For the past six months Palmerston North's Wesley Broadway Church has been running Messy Church as a way to connect with families who normally wouldn't come to church.*

The initiative is about establishing relationships rather than the 'things' we do as church. Since it started the number of people attending has grown steadily.

Messy Church is held once a month early on a Friday evening. The evening starts with activities based on a Bible theme such as Joseph, Jonah and Jesus walking on the water.

There are games and craft activities for about an hour. Then everyone heads down to the worship centre for stories, music and plays based on the same theme.

After this comes the most important part of Messy Church - the meal! This is a wonderful time of fellowship with everyone around tables, chatting and enjoying the food that is provided by a great bunch of people in the kitchen.

A different team is responsible for each of the three parts that make up Messy Church - activities, worship and meal. These tasks are shared around and we always get a great bunch of volunteers to help.

After each Messy Church the team leaders get together and share



*Messy Church at Wesley Broadway includes activities, stories, and food.*

how things went and to plan the theme of the next one.

A number of adults who don't have families have also joined in with Messy Church because they like to play a grandparent role.

The concept of Messy Church started in the UK and now has spread through 18 countries and continues to grow.

The notion behind it is that everyone from two to 92 likes to have fun, learn something about the Bible and enjoy each other's company in an informal setting.

## Poverty steals from Kiwi kids

### Support Methodist Missions

*Every child has a right to a good start in life.*

All our kids need a fair go so they can flourish and become good citizens.

Creating 'Cycles of Hope' is the work of your Methodist Missions.

We do this every day by working with families and children who need extra support.

**A donation or bequest can help Methodist Missions Aotearoa make a lasting difference to New Zealand families.**



For more information contact the chairperson of Methodist Mission Aotearoa, Michael Greer  
12A Stuart Street, Levin 5510 • P 06 368 0386 • 021 632 716 • E mgreer@gdesk.co.nz



*Volunteers from Lindisfarne Methodist Church make Friday Club happen.*

## Clubbing in Invercargill

By Raewyn Birss  
*Invercargill Methodist Parish has a Friday Club that is a twist on what we normally think of as clubbing.*

Friday Club takes place once a month during the school term on a Friday evening. It is a social group originally designed for children aged 9 to 11 years.

As it has gained in popularity younger children have asked to come along and older children want to continue, sometimes as helpers. We do not turn anyone away.

Most children come from lower decile schools which have developed a close association with Lindisfarne Church through Storyroom, another programme held at the church.

Friday Club usually attracts from 15 to 30 young people on any one night.

The programme lasts about two hours and can include stories, games, and craft activities, which are followed by a sit-down two-course meal.

Two teams of adult volunteer helpers from the Church make Friday Club happen. One team works with the children on their activities in the multi-purpose room, and the other prepares and serves the meal.

The intention of the programme is to develop children's confidence and interactions with others of all ages. It provides the opportunity to sit down at a table, use cutlery and converse with adults and other children.

They love the variety of food we provide and especially pudding. There are lots of 'Can we please have some more?' and the answer is always 'Yes!'

The children are asked for a gold coin donation towards the cost of the meal and activities and the remaining costs are subsidised by the church.

We are very grateful for the support of the Let the Children Live project, which helps us sustain and develop the programme further.



# Tuvalu's battle with climate change

By Cory Miller

*With its highest point a mere four metres above sea level, Tuvalu is at risk of becoming the Pacific's own Atlantis as climate change and global warming cause sea levels to rise.*

While the submerged island of Atlantis is confined to mythical folklore, Tuvalu's experience of an ever-rising sea level is very much a reality. The small archipelago, in the Pacific Ocean midway between Hawaii and Australia, is at risk of being completely submerged within the next century.

Its plight was shared during a Tuvaluan church leader's recent tour of New Zealand, organised by a number of NGOs and church groups in their efforts to raise awareness of the impact of climate change on our smaller Pacific neighbours.

General secretary of the Christian Church of Tuvalu and founder of the Pacific Islands Climate Action Network, Rev Tafua Lusama, says his people's way of life and their very identity is at significant risk if nothing is done.

"We live a sustainable lifestyle," Tafua says. "This very lifestyle is being threatened as

unpredictable weather patterns damage crops, and invade their natural fresh-water supplies with salt water."

The impact of climate change has become a pointed reality for the 12,000 people scattered across the three reef islands and six atolls that make up Tuvalu's 26 square kilometres of land. They are lashed by the unpredictable weather patterns, rising sea-levels and the increasingly frequent, violent storms.

"We are looking at the end of our life as a people," Tafua says. "Land is the only thing we can pass onto our children so they can live sustainably.

"We have to adapt our traditional skills on how to fish, and where to plant, because of the unpredictable weather patterns we are facing."

Tafua says it wasn't as simple as re-locating to another land.

"It's not just about the land. It is about the loss of our identity. We cannot create a country, within a country."

The experience of refugees in other nations around the world shows just how challenging it can be to try to make a new life in a foreign land. For climate change refugees this could be more



Rev Tafua Lusama says other Pacific nations are also threatened by climate change.

problematic given there is no international convention in place to protect the rights of such refugees.

"Tuvaluans need a place to belong, otherwise they risk becoming a homeless, roaming people on the face of the planet."

While Tafua is speaking on behalf of his people, he also draws attention to the plight of other low-lying nations in the Pacific.

"The sea-level rises and changes to crops and fisheries are not unique to Tuvalu alone. They are happening across the Pacific," he says. "We are seeing increased suffering in our homelands as storms such as Cyclone Pam tear



Unpredictable and more violent weather is making life on Tuvalu difficult.

communities apart with more force than ever."

Tafua hopes that sharing Tuvalu's story will garner attention that will turn into action.

"I'm very privileged to present you our story, of my people and other low-lying countries in the hope it will ripple into action," he says.

"We can't sit back and look at our big brother turning its back on us. We need to tap on the shoulder of New Zealand to look back at us and do more, than what it is doing now."

TEAR Fund education and advocacy manager Dr Murray Sheard says climate change threatens to inhibit or even undo progress made in aid and development in the Pacific.

"It's an injustice because the people most at risk contribute least to the problem," Murray says.

"For Christians it's a spiritual crisis because we need to discover new ways of living that honour the world gifted to us rather than depleting and polluting it."

# Future of Woodend church hangs in the balance

By David Hill

*The future of an historic Woodend Church hangs in the balance due to the cost of earthquake repairs.*

The 104-year-old brick Woodend Methodist Church is one of only four buildings in the town with heritage status. The congregation faces a hefty \$1.3 million bill to strengthen and restore it to its former glory.

Rangiora-Woodend Methodist minister Rev Philo Kinera says some money for the work is available from insurance and other funding sources but the small congregation is still facing a shortfall of up to \$500,000.

Before making a final decision on the building's future, the congregation called a community meeting to discuss options for the building's future.

Waimakariri mayor David Ayers is a member of the Rangiora-Woodend parish and serves on the Methodist Church's national property committee. David says turnout for meeting was "not huge".

"What can the community do? You can't have enough cake stalls to raise that sort of money - although those are important."

David has contacted Heritage New Zealand to enquire what

other funding sources may be available.

Parishioner Evelyn Wilson says she hopes a way forward can be found in partnership with the community.

"It could be restored as a community building. We envisaged from the beginning, after the September 2010 earthquake, that it could be restored for performing arts."

Philo says one option is to establish a community trust, where the local community takes ownership of the building in partnership with the church. The congregation's alternative is to demolish the church and redevelop the hall.

The Methodist Church has had a presence in Woodend since 1858, when several families arrived in the area and established a Methodist school.

Parishioner John Harris says the first church services were held in private residences until a wooden church building was built on the present site in 1864 at a cost of £1050. It was replaced by the brick building in 1911.

Former Rangiora-Woodend Methodist minister Rev Brian Turner now lives up the road in Waikuku. Brian believes the parish should negotiate with the

local Anglicans and combine resources in developing the St Barnabas Church site.

"My first priority would be forming a co-operative parish, as I'm an ecumenist. But another option would be a shared building arrangement.

"The Methodists have a proud history in the area. Today, however, the community doesn't recognise denominations, but rather effective churches."

Woodend Anglican vicar Lynnette Lightfoot says she would welcome a shared site arrangement. Her parish is already exploring options for extending the church building, which would make it possible for two church services to be held at the same time.

Retired minister and Woodend Methodist parishioner Rev Barry Harkness says there have been past attempts for the two congregations to work together in the past but they have not worked out.

Philo says the Methodists have a commitment to their site to look after the cemetery.

For more information about the Woodend Methodist Church contact rangioramethodist@clear.net.nz.



Woodend Methodist Church members (from left) Rev Barry Harkness, Rev Philo Kinera, Evelyn Wilson and Greta Vis.

## Sing a New Zealand Song!

Four collections of hymns, songs and carols:

**Alleluia Aotearoa (1993)**  
**Carol our Christmas (1996)**  
**Faith Forever Singing (2000)**  
**Hope is our Song (2009)**

Also: Six CDs, choral and karaokes.

Further Information/Orders:  
 Either: NZ Hymnbook Trust Website: [www.hymns.org.nz](http://www.hymns.org.nz)  
 Or: Epworth Books: Freephone 0800 755 355



# UN aims high for global development

*The United Nations is due to adopt a major plan for sustainable development when the General Assembly meets later this month.*

At the core of the agreement are 17 Sustainable Development Goals (SDGs) that seek to eradicate all forms of poverty by 2030. The new goals and their 169 targets will frame the global development agenda and provide fresh momentum under the banner Leave No One Behind.

The SDGs present a list of 169 targets that aim to eradicate global poverty. Unlike the earlier Millennium Development Goals, they are universal. All countries are expected to set their own targets and priorities under these headline goals.

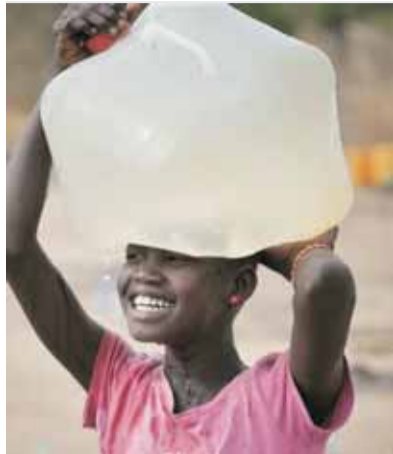
Christian World Service national director Pauline McKay says that in many countries the government, civil society and business leaders have already begun the process but in New Zealand the conversation has barely started.

"Officials from the Ministry of Foreign Affairs and Trade have been involved in negotiations overseas but the debate needs to come home."

CWS supports the efforts of the Council for International Development, which has played a leading role in debate so far.

"The first goal is to end poverty in all its forms everywhere. New Zealand will sign up and it is up to us to make sure that we meet our obligations, here and overseas. Focusing on economic growth is no guarantee of attaining this goal. We need to confront the power interests that keep people poor," Pauline says.

The SDGs follow on from the eight Millennium Development Goals



*A refugee in South Sudan. Conflict is a major obstacle to social development in many parts of the world.*

agreed 15 years ago at the UN. The first MDG goal was to halve poverty in developing countries but the new goals reach across geographic and economic divides. The New Zealand government will set its own goals and report to the UN.

In 2000 the UN adopted the MDGs with measurable indicators to monitor progress on poverty and hunger, education, gender equality, health, environmental sustainability and global partnerships.

There have been significant achievements under the MDG. The number of people living in extreme poverty has halved - from 1.9 billion in 1990 to 836 million in 2015. Worldwide maternal mortality has declined by 45 percent and 2.1 million people have access to improved sanitation.

But progress has been uneven. Many of the world's poorest countries have made few gains. According to the UN conflict is the biggest threat to development.

# Steps towards reconciliation in Sri Lanka

*Critical parliamentary election strengthened President Sirisena and his allies in Sri Lanka last month.*

A campaign by former president Mahinda Rajapaksa to return as prime minister was defeated at the polls. The high turnout has given Prime Minister Wickremesinghe a mandate for reconciliation.

He opposed Rajapaksa's policies that increased ethnic tensions and human rights violations. In a country divided by decades of war, there is hope for further steps towards peace and more space for civil society.

The more moderate Sirisena is expected to take further steps to strengthen democracy and promote good governance according to one of Christian World Service's partners. He will also need to respond to the report from the United Nations High Rights Council critical on war crimes due next month.

Rajapaksa's government defeated the Liberation Tigers of Tamil Eelam or Tamil Tigers in 2009. During his nine year presidency he promoted nationalist politics at the expense of the Tamil and Muslim populations. He could now face corruption charges as there are allegations he siphoned millions of dollars while in office.

Over many years CWS partners have worked hard to build understanding between different groups within Sri Lanka.

In July the Women's Centre organised a cultural exchange amongst women workers in



*In July Tamil and Sinhala working women enjoyed a cultural exchange in Koggala. Photo courtesy of The Women's Centre.*

Koggala. Tamil and Sinhala factory workers value this opportunity to learn about each other's cultural traditions.

There are few income earning opportunities after decades of war, and women are coming to the free trade zones for work.

The Women's Centre provides crucial health and education services and it is campaigning against the violence and exploitation many may face. They are also helping women in the north and east find income earning opportunities at home.

Another CWS partner, Monlar is hopes there will be more opportunities to participate in policy making under the new government. Monlar is a

network of small farmer organisations and advocates sustainable agricultural practices and policies that are good for the farmer and the land.

They are planning a 'seed and food sovereignty' caravan to promote an alternative seed policy, and to prevent and treat kidney disease which is linked to heavy chemical use.

Monlar wants to see a complete ban on all agrochemicals and policy reforms that benefit small farmers. They are planning street theatre, leafleting, puppet shows, workshops and seminars to highlight the need to protect the rights of small farmers to water, seeds, and land security and their right to say how the food they eat is grown.

## SEND STUDENTS BACK TO SCHOOL



### PLEASE DONATE NOW

*Fighting on their doorstep left Maridi schools without books and furniture. If you would like to help, please donate to our South Sudan Appeal.*

**CREDIT CARD** Phone 0800 74 73 72 or online [www.cws.org.nz/donate](http://www.cws.org.nz/donate)  
**DIRECT DEPOSIT** Name of Account: Christian World Service  
 Account number: ANZ 06 0817 0318646 00, ref: South Sudan Appeal.  
 Email postal details to [cws@cws.org.nz](mailto:cws@cws.org.nz) if you would like a tax receipt.  
**POST** Christian World Service, PO Box 22652 Christchurch 8140



*Rod Oram*

## Seven decades of work

*Christian World Service has worked for 70 years to help people in need and build a fairer world.*

To mark the anniversary business journalist and prominent Anglican Rod Oram will address the theme: 'How your small change makes big change'.

Rod will speak in Christchurch at the Transitional Cathedral at 6:30pm on October 13 and at St Matthew's in the City in Auckland at 5:30pm on October 29.

CWS national director Pauline McKay says for 70 years the Christmas Appeal has funded local community groups making change happen in their communities.

"This is an opportunity to tell our story. You are warmly invited to attend the lecture and bring your friends," says.

The 70th CWS Christmas Appeal will be launched this year on Advent Sunday.



# Young People

## A humble giant who is aiming high

By Filo Tu

*When you meet Atunaisa Moli you are confronted with a smile and infectious laugh.*

Like most young people, Atunaisa has aspirations and dreams but this is no ordinary young man.

Atunaisa was born in Gisborne and raised in Blenheim. He fell in love with rugby whilst growing up though he didn't take up the sport seriously until he was in Marlborough Boys' College.

Identifying himself as a Tongan, he is definitely a family man through and through. The love and passion for the sport was through family and his greatest support networks for his thriving rugby career stems from the same roots.

All credit goes to his parents as his big influences both on and off the field. He reminisces about watching rugby on the telly with them and cheering for the likes of Jonah Lomu.

Atunaisa laughed as he recalled being Year 11 and his grades beginning to fail whilst his commitment and love for the game continued to grow. It wasn't until

"the old man" told him that he could no longer play rugby because education was more important, that Atunaisa eased into his natural reflexes of balancing the two. Did I mention that he cried?

A formidable prop at 1.88m and 125kg, Atunaisa has shifted into the Mooloo territory with a two year contract at the bidding of the Waikato Rugby Union and he is now studying at the University of Waikato.

With the aspirations to balance sports and academics, Atunaisa is in his second year of a Bachelor of Sport and Leisure Studies (BSpLS).

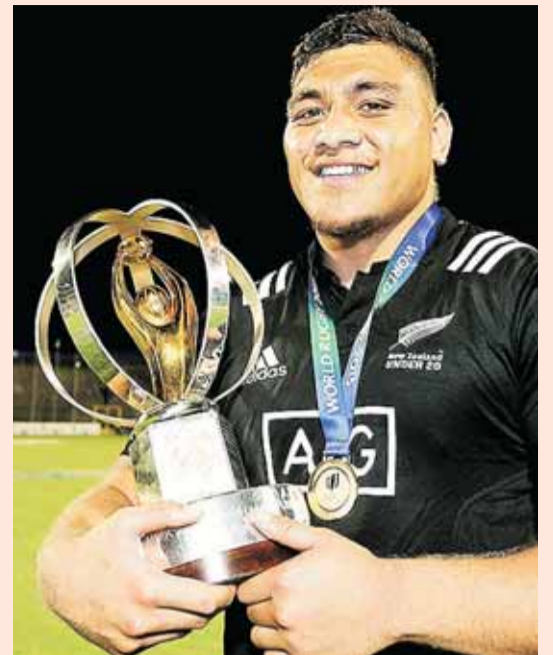
"With sports and leisure becoming increasingly important parts of the New Zealand economy and lifestyle, it is only appropriate to be equipped to shape the industry by being educated as a vitally good leader within such a dynamic and fast-moving environment," according to the University.

His immediate aim is to give the ITM Cup a good nudge and build from there, with the ultimate aim of donning the black jersey for New Zealand.

With a metabolism that isn't easily quenched, Atunaisa snickers at the thoughts of a normal breakfast, which would have normally consisted of last night's leftovers. But with his goals in mind he starts the day with toast, baked beans, eggs, yoghurt and muesli to get into the strenuous day ahead.

In 2014 Atunaisa represented New Zealand at the Under-20 World Cup. The Marlborough Express reported that "After beginning the tournament...ranked behind some more experienced front-rowers, Moli played his way into the starting line-up for the team's main encounter, a semi-final against South Africa."

This year, however, as the captain of the New Zealand Under-20 team, Atunaisa returned home from the World Champions victorious after defeating England 21-16 in a hard fought final in Cremona, Italy. It has been the first time that New Zealand



New Zealand Under-20 captain Atunaisa Moli.

has claimed the World Rugby Under-20 Championship title since 2011.

In his closing words of inspiration to young people throughout the Connexion, Atunaisa says, "Do something that you would feel happy with - follow your heart - believe in what you want."

# Kidz Korna!

**WELCOME TO KIDZ KORNA SEPTEMBER 2015!**

It really is spring now and daffodils are everywhere.

There are some really exciting things happening around the country and this month we hear from the young people at Chartwell Co-operating Parish.

## KIDZ COMMUNION

Once a term, the children at Chartwell Church join the adult service for a 'Kids Communion'. It's great to see the church filled with really young people. After the service the children bless the congregation with a song. This service helps our children to develop a sense of belonging to the church family.



Children at Chartwell Church join in Kids Communion.

**NOT A BOOK REVIEW!**  
For your Bookshelf

## The Communion Cube



This ingenious little cube opens up and takes children through the Communion service explaining in detail what happens and why we celebrate Communion. It is a great introduction to the meaning of this very special service. It is colourful and easy to hold in small hands. It begins by saying 'We gather as God's people' and ends with 'We go out to love and serve God'. Suitable for children from 3 - 8 I have found that older children also really enjoy using it. Available from Epworth books although you may have to order it.

## Word Search

Can you find all these words in the Word Search?  
BLOOD, BODY, BREAD, COME, EAT, ETERNAL, FAMILY, FORGIVE, HEAVEN, JESUS, LIFE, PRAY, TABLE, WELCOME

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

### What are the kids in your church up to?

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



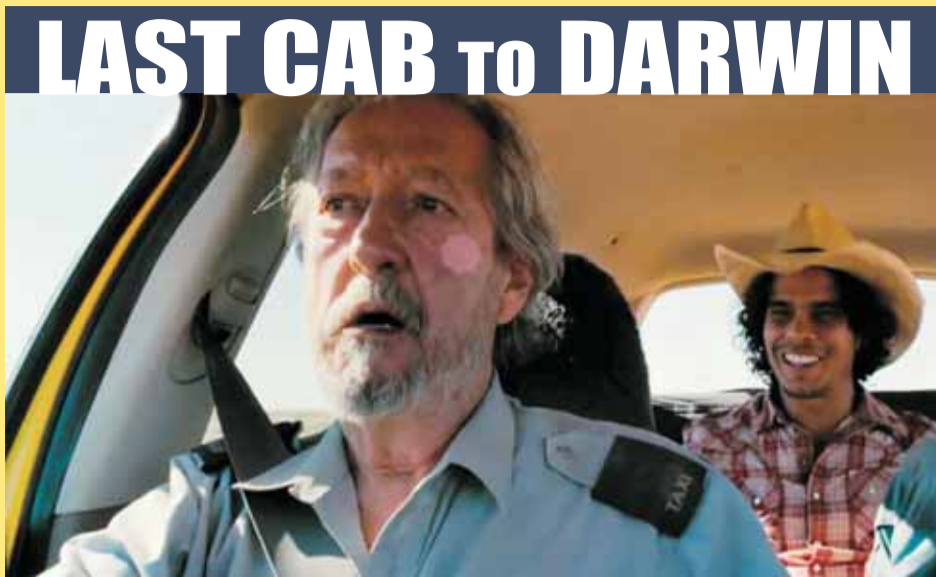
*Last Cab to Darwin is a visual introduction to contemporary Australian stereotypes. Indigenous men drink and fight. White fella Australians drink and fumble emotionally. Blonde women tourists are willing to sleep around.*

Death strides into the midst of these caricatures. Rex (Michael Caton), a taxi driver from Broken Hill, is diagnosed with terminal cancer. With three months to live and afraid of hospitals, he hears of Dr Farmer (Jacki Weaver), advocating in the Northern Territory of Australia for the right to euthanize.

Last Cab to Darwin is based on a true story that depicts the gaps in Australian law between Territory, State and Federal parliaments. It offers the potential to dwell in complexity but the reality is that the road trip genre becomes an excuse to speed past rich cultural complexity.

Driving his cab to find Dr Farmer, Rex encounters Tilly (Mark Coles Smith), who proceeds to fight and drink his way with Rex toward Darwin. Their narrative journey is broken by a set of clichés, including watches that stop, feral cats hung from outback trees and Tilly's salvation through sport, if he can beat the bottle.

Speeding toward yet another stereotypical scene (Darwin sunsets), Tilly has a one night stand with English barmaid, Julie (Emma Hamilton), who wraps herself into their journey. These images, of



indigenous men, white Australians and English women tourists simplify the complexity that could ennoble Australia today.

I refer to the lens through which the outback is viewed. The desert landscape depicted in Last Cab to Darwin is simply a dusty red backdrop through which visitors pass, collecting experiences on a road to somewhere. There is no sense of another story, of "anhangha idla ngukanandhakai," the indigenous understanding of living in memory.

This understanding of outback is beautifully depicted in the recently published Yarta Wandatha. It is a rarity, a theology book with colour photographs of outback landscape. Unlike Last Cab to Darwin, the scenes in Yarta Wandatha are not backdrops on a trip to somewhere.

Rather, each is a story, around which memory is wrapped. Interpreted in Yarta Wandatha by indigenous woman Denise Champion in creative dialogue with the Christian story, we find the unfolding of a very different outback story.

Last Cab to Darwin introduces two indigenous women. Polly (Ningali Lawford) is Rex's neighbour, and they are having an affair they are both afraid to make public. Sally (Leah Purcell) is Tilly's wife.

The movie provides stereotypical similarities between these indigenous women. Both are abandoned by their menfolk. Both approach conflict by shouting angrily at those they love.

Such is the simplicity of stereotype. In contrast, when Denise Champion tells the story of Awi-irtanha, the Rain Bird, we encounter a more complex story. In her story indigenous resources, considered in light of Jesus, avoid the ugly consequences of unresolved conflict.

Watching Last Cab to Darwin I kept waiting for the road trip to engage these stories on the road between Broken Hill and Darwin. The only hint is when Tilly locates Sally's mob as fighters against colonial invasion. Once again, 40,000 years of rich and storied memory is lost, replaced by the stereotypes of recent arrival.

Rev Dr Steve Taylor is the new principal of Knox College for Ministry and Leadership, Dunedin. He is the author of *The Out of Bounds Church? (Zondervan, 2005)* and writes widely in areas of theology and popular culture, including regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).

## An alphabet of ancient wisdom

This month the Lectionary dips into the Book of Proverbs. It is a collection of folk wisdom and much of it rings true for today. A proverb is defined as: a pithy saying that contains a belief or truth. A typical proverb has two parts; the second phrase complements the first. It is thought this book was compiled primarily as an instruction manual for young men.

To make the lessons memorable the last 21 verses (often headed 'The Good Wife') are written in an 'acrostic' form - working through the Hebrew Alphabet in order, each verse begins with a different letter. The Challenge below takes up this concept by compiling an Acrostic List of Proverbs in English.

Bible Challenge

	(RSV + NRSV) Proverbs
___ soft answer turns away wrath, but a harsh word stirs up anger.	15:1
<b>B</b> _____ is a dinner of vegetables where love is than a fatted ox with hate...	15:17
<b>C</b> _____ your work to the LORD, and your plans will be established.	16:3
<b>D</b> _____ your children, and they will give you rest...	29:17
<b>E</b> _____ fools who keep silent, are considered wise.	17:28
<b>F</b> _____ is a joy to one who has no sense, but a person of understanding...	15:21
<b>G</b> ___ to the ant, you lazybones; consider her ways, and be wise.	6:6
<b>H</b> _____ are those who find wisdom, and those who get understanding.	13:3
<b>I</b> ___ is better to live in a corner of the roof than in a house shared with a contentious wife.	21:9
<b>J</b> _____ When ___ is done, it is a joy to the righteous, but dismay to...	21:15
<b>K</b> _____ hold of instruction, do not let go; guard her, for she is your life.	4:13
<b>L</b> ___ your father and mother be glad, let her who bore you rejoice.	23:25
<b>M</b> _____ no friends with those given to anger, and do not associate with hotheads...	22:24
<b>N</b> ___ my children, listen to me; happy are those who keep my ways.	8:32
<b>O</b> _____ your mouth, judge righteously, maintain the rights of the poor and needy.	31:9
<b>P</b> _____ goes before destruction, and a haughty spirit before a fall.	16:18
<b>Q</b> _____ whoever meddles in a ___ of another is like one who takes...	26:17
<b>R</b> _____ do not profit in the day of wrath, but righteousness delivers from death	11:4
<b>S</b> _____ set a city aflame, but the wise turn away wrath.	29:8
<b>T</b> _____ in the Lord with all your heart, and do not rely on your own insight.	3:5
<b>U</b> _____ The ___ are an abomination to the righteous, but the upright are...	29:27
<b>V</b> _____ Like ___ to the teeth, and smoke to the eyes, so are the lazy...	10:26
<b>W</b> _____ counsel plans go wrong, but with many advisers they succeed.	15:22
<b>X</b> _____ Prize her highly, and she will ___ you ... if you embrace her.	4:8
<b>Y</b> _____ friend, and your father's friend, do not forsake...	27:10
<b>Z</b> _____ shall be redeemed by justice, and by those who repent...	1s 1:27

Answers: A. Better; Commit; Discipline; Even; Folly; Go; Happy; It; Justice; Keep; Let; Make; Now; Open; Praise; Proud; Quiet; Riches; Scoffers; Trust; Unjust; Vinegar; Without; Xalt; Your; Zion. © RMS



Connexional staff lunch at the site of the Methodist Church's new national offices.

## Ground broken for Connexional offices

*It is said that great things often have small beginnings, so perhaps it is appropriate that to mark the purchase of the land where the new Methodist Connexional office will be built, staff had a humble lunch of fish and chips on August 6th.*

The site is on Langdons Road in Papanui, Christchurch North.

Building consents for the in-ground work have been approved and the main contractor, Higgs Construction, has started work installing screw piles for the foundation.

The two storey building will have 1100 sqm of office space. The Methodist Church offices will be on the ground floor and the second floor will be leased out.





## Give Us This Day - A Memoir of Family and Exile

*In 1973 at the New Zealand Library School in Wellington, two of my teachers were refugees from Poland and Hungary. Both had unpronounceable names. Both spoke with difficult accents. But their foreign mannerisms excited a curiosity to learn of their stories.*

Give Us This Day by Helena Wisniewska (pronounced Vishnyevska) Brow narrates a post-war eastern European refugee's journey to New Zealand and his struggle to overcome his past in a faraway foreign land.

Towards the close of WWII, Prime Minister Peter Fraser accepted 732 Polish orphans stranded in Iran. They were survivors of the mass deportations to Siberia of a million Polish citizens from the Kresy region of eastern Poland that Stalin annexed after the Nazi invasions of September 1939.

Aged just 15, Stefan Wisniewski arrived in Wellington in November 1944 aboard the American troopship, USS General Randall, with his 18 year old sister, Helena (Heal) and three younger siblings. They were horribly malnourished, had suffered un-counted traumas, spoke no English, and longed only to return to their homeland after the war.



Stefan didn't fit easily into New Zealand. In May 1945, a young teenage Kiwi acquaintance found Stefan the saddest boy he'd met. He had survived a terrible 12 day rail journey in a cattle wagon to central Siberia during the summer of 1941 and 18 months of near starvation and forced labour on a vast collective farm in Central Asia.

Exaggerating his age to enlist in Polish army units forming in southern Russia, Stefan left his mother and sisters behind in Uzbekistan. Eventually he and his family found refuge in Iran where his mother died of a brain tumour. The children were left under Hila's care, bereft, orphaned, and far

from home.

In New Zealand, Stefan found work as a fitter and turner in the Whakatane board mills, married fellow refugee Olga Zam, and raised two successful daughters. But Stefan, Olga and their generation continued to bear the scars of their privations in bouts of depression, mental illness, cancers, strained relationships, and foreignness.

The author is Stefan's New Zealand-born eldest daughter.

In 1988 she accompanied him on his first pilgrimage back to his family's village of Wolynka outside the city of Brest, in the vast borderlands of Belarus. His father and oldest brothers had somehow survived in Poland but despite ties of family, language, religion and nationality, Stefan could not live in Communist Poland.

Stefan's story is enhanced by two maps, numerous family portraits, a pronunciation guide, and bibliography. Extensive use of dialogue helps the reader enter into Stefan's thinking.

But Helena has not written a straightforward chronological narrative; rather it's a disjointed jumble of chapters and vignettes that jump backwards and forwards from the present to the past. I longed for a family tree to navigate me around Stefan's wider family.

A Wellington-based former NZPA correspondent, the author is a graduate of Victoria University's International Institute of Modern Letters, and winner of the 2013 Adam Prize in Creative Writing. Through trips to Poland, Central Asia and Iran she "searches for meaning in the family lives shaped by exile". This is an absorbing, powerful, deeply emotive, celebration of family resilience.

Stefan is still alive today at 85. Perhaps, after all, his experiences made him all the stronger.

*By Helena Wisniewska Brow  
2014, Victoria University Press, 255 pages.  
Reviewer: Gary Clover.*

## Jesus Matters

*This is not just another book about Jesus. Rather, it reads as a personal confession of faith with clearly expressed ideas.*

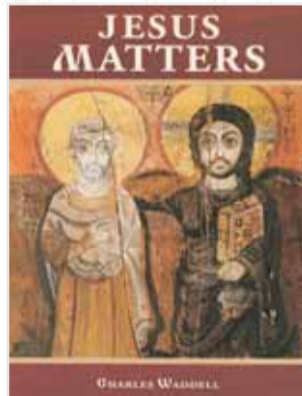
The style of writing is attractive and the content is scholarly without being overly academic. The text is illustrated by stories from the author's own experience.

The author is a priest of the Catholic Archdiocese of Perth, and he states that in the gospels faith is mingled with fact as the writers seek to present a convincing account of the essence of Jesus' life and teaching.

Unlike other Jewish teachers, quoting scripture and law was not a feature of Jesus' teaching. Jesus was not teaching doctrine or morals but conveying insights into the nature of God and the meaning of God's reign.

Waddell points out that Jesus conveyed his insights, not by argument but in parables and metaphors. While the gospel writers have preserved a sample of Jesus' parables, sometimes they allegorised them or added explanations.

As told by Jesus the parables were simple, vivid stories



drawn from everyday life. They were often surprising, sometimes even disturbing, in the way they challenged hearers to leave the conventional view of life and accept the life-changing reign of God.

For Jesus, God was not the guardian of laws but one who wooed more than commanded. God was like a father who sacrificed his authority for love of a wayward child.

Jesus also spoke of God as a shepherd, and shepherds were of lowly status. Even more outlandish in Jesus' male-dominated world was the image of God as a woman

seeking a lost, valued coin.

Jesus introduced many of his stories saying, "The kingdom (or reign) of God is like this." He never defined the reign of God but painted verbal pictures of life lived under God's reign. Under God's reign life is lived without fear; rather mercy and compassion influence all relationships.

Jesus not only spoke about God's reign but lived out its meaning in astonishing deeds of healing, forgiveness and

restoration. He was acknowledged as a miracle worker.

In Waddell's view, miracles may be interpreted metaphorically as God breaking in to bring healing and hope to people whom orthodox religion regarded as of no account. As the author states, Jesus then and now is the restorer to fullness of life.

Jesus called people to follow him and embrace in their own lives the values he taught. Some, like the 12 named disciples, were sent out to proclaim the reign of God. Others lived out this reign in their own locality. However they responded, Jesus' call was for each person to follow him in the life of every day.

Waddell outlines the last week of Jesus' life, faithful to the end.

He sees the resurrection as a new era of God's reign, transforming Jesus' followers into a joyful, faith-filled community convinced that Jesus must be proclaimed to everyone.

He concludes that we may spend a lifetime growing in faith and understanding but knowledge of Jesus is inexhaustible. This book is a resource that may help us think as we grow.

*By Charles Waddell  
2014, St Pauls Publications, 102 pages  
Reviewer: John Meredith*

## Preventing Suicide - A Handbook for Pastors, Chaplains and Pastoral Counselors

*From 1900 to 2000, approximately 25,000 people in New Zealand took their own lives. Currently, around 10 people each week die in our country as a result of suicide.*

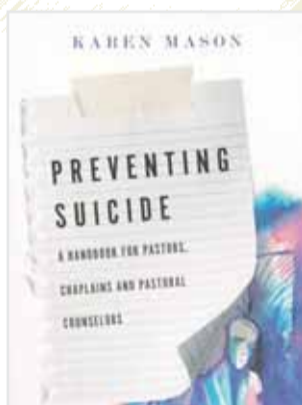
Karen Mason's book is an excellent resource for pastors, chaplains, pastoral counsellors and for any person of faith who has a genuine concern about helping to prevent suicide and bring these tragic statistics down.

Karen is associate professor of counselling and psychology at Gordon-Conwell Theological Seminary. She is a psychologist who has been working in the mental health field since 1990, and a person of deep Christian faith.

Integrating theology and psychology, she shows how pastoral care-givers can be agents of hope to help potentially suicidal people within our churches and in the wider community not to take their own lives.

She advocates for a holistic "bio-psycho-social-spiritual" approach to suicide prevention, and demonstrates from her own experience how the Church can play a vital role in suicide prevention.

This is a practical handbook which I have found very



helpful in my ministry this year.

Chapters include Shattering Myths about Suicide; Suicide and Christian Theology; Theories of Suicide; Helping Someone in a Crisis; Helping a Survivor of Attempted Suicide; Helping the Helpers; and Helping the Faith Community to Be Effective Agents of Suicide Prevention.

There are excellent discussion questions at the end of each chapter. This book would be a good resource for a monthly study group, reading and discussing a chapter at a time.

Karen makes the point that even strong Christians can become depressed and consider suicide. She writes to encourage

parents to focus on safety, and thoughtful communication with their children and teenagers.

Sometimes misunderstandings and wrong information about suicide can lead us to hold back and not ask the questions that should be asked.

Karen writes with considerable pastoral awareness. A great deal of the pastoral advice she offers is of immense value in

other contexts, so this work is not only valuable in relation to suicide prevention.

This book should be required reading for all Church leaders, and all pastoral carers in our NZ churches.

Jesus came that we might have life in all its fullness. Life matters! And if we are to bring our high rate of suicide down in this country, we need to attend more to the ever present possibility of suicide and learn to better care for each other.

After a suicide, we need to know how best to respond, to reduce the possibility of further deaths.

This book is the best up to date resource I have come across, written specifically for Christian pastoral carers concerned with suicide prevention. It has 47 pages of detailed notes and references for further study.

As a biologist I appreciate the way in which Karen acknowledges the part which biology, genetics and neurotransmitter levels in the brain, play in suicide.

As a Christian minister I value the comprehensively intelligent, biblical, theological, practical and compassionate approach Karen takes to suicide prevention. Highly recommended. Available from Epworth Books.

*By Karen Mason  
2014, IVP Books, 233 pages  
Reviewer: Greg Hughson*

**BEING MORTAL**  
Surgeon Atul Gawande confronts the realities of aging and dying in his patients and family, and learns to accept the limits of what he can do.  
**\$24.99\***

**BEING MORTAL - DVD**  
Atul Gawande brings his personal journey to life and challenges us all to re-examine how we think about death and dying. PBS. 60 mins. NTSC, Region 1.  
**\$37.00\***

**JESUS AND BRIAN**  
Scholars explore the historical Jesus and his times via Monty Python's film *Life of Brian*. Includes essays by Richard Burridge, Bart Ehrman & Amy-Jill Levine.  
**\$42.99\***

**MISCARRIAGE & PASTORAL CARE**  
Examines how churches can best minister to individuals and families who have suffered pregnancy loss.  
**\$17.00\***

**ORDER NOW**  
Freephone 0800 755 355 • sales@epworthbooks.org.nz • epworthbooks.org.nz \*Plus P&P \$5.50 for 1 or 2 items, \$7.50 for 3 or more.



*Unsung Methodists*

By Donald Phillipps

## RICHARD BURDSALL LYTH (1810-1887)

## 'CARPENTER OF SICKNESS'

You're a missionary on the other side of the world. Such training as you have received has been almost solely for the purpose of saving souls.

But the people whose souls you desperately want to save are human beings like you, and they suffer from the same sicknesses and afflictions as you. There is no doctor, quite literally within 1000 miles except, maybe, for a passing ship's surgeon.

If you are lucky, you have been supplied with a case of medicines, some equipment, and a smattering of training. To make up for your ignorance, you fall back on Buchan's Domestic Medicine, all 650 pages of it. It was first published in 1769 and was still going strong nearly a century later.

You carry it round with you all day, every day. It fills a pocket of your great-coat, and with its help you do your best. For a Wesleyan missionary, at least, it's a great improvement on John Wesley's own Primitive Physick - every Wesleyan minister had one of these, as well.

It is easy to smile, or wince, at the rationale behind medical practice 200 years ago. We can understand why such medical men as there were in this part of the world were so derisive of the missionary's faith in bleeding and blistering, and in purging and

vomiting. But we wonder why mercury, or rhubarb, should have been considered beneficial.

We wouldn't want to go back to those times but we might try to stand with the missionaries as they did their best. And we definitely should admire and honour the missionary wife who, almost without exception, became the midwife at her husband's mission station.

The first Wesleyan missionary with medical qualifications was Richard Burdsall Lyth. Born in York in 1810 to John, a businessman and Mary Lyth (both of them Wesleyans), Richard was professionally trained and entered the ministry as a Member of the Royal Society of Surgeons of Edinburgh (MRCS) and a Licentiate of the Society of Apothecaries. He was received on probation at the 1836 Conference, and before his departure for the South Pacific married Mary Ann Hardy.

Richard and Mary arrived in Tonga in



Richard Burdsall Lyth

1837, and spent two years at Ha'apai. He was then transferred to Somosomo, Fiji, and spent the next 16 years in those islands, mostly resident at Lakemba. For seven years he was District Chairman, and then for health reasons left Fiji and took up the appointment of Governor/Chaplain at Wesley College, Queen St., Auckland, for three years until his return to England in

1858.

All references to Richard Burdsall Lyth stress his devotion, sanctity and modesty. His professional skills were available to the people of the area and to the missionary families in Fiji. He was called 'matai-nimate', 'carpenter of sickness', by the Fijian people, and is remembered with honour.

But he is equally remembered for his aptitude for training native catechists. His stations at Lakemba and Viwa became seminaries for preachers. Significant leaders of Fijian Methodism whom he trained

included Joel Bula, Paul Vea, and Matthias Vave. He was also an accurate and thorough-going linguist and took a large share of the work of translating the scriptures, while correcting the efforts of his colleagues.

When Lyth returned to England in 1859 he spent seven years in the warmer Circuits of southern England, before superannuating. During that time he was largely responsible for revising the whole of the Fijian-language Bible being put together by the British and Foreign Bible Society.

He superannuated in 1866, but in 1869 he went to Gibraltar as chaplain to the forces, for four years. Maybe he was chasing the sun again. He died at his home city of York in 1887.

It seems extraordinary that Lyth never regarded himself, nor was officially appointed by his superiors in London, as a medical missionary. In the five-volume History of the Wesleyan Missionary Society one of the authors stated that he strictly subordinated "therapeutic to evangelistic interests".

What does that say to us in 2015? Would we invert the order? Our scientific world view might assign spiritual health to second place after that of physical health. Is that a fair comment? Evangelist or therapist - either way Richard Burdsall Lyth is to be honoured.

## Sleuthing in the archives - How old is this photograph?

## METHODIST ARCHIVES

By Jo Smith, Archivist

*Although the Methodist Archives national collection of photographs is organised, we have yet to start cataloguing individual images, yet alone starting to digitise them. The Presbyterian Archives are more advanced along this path as described in the last edition of Touchstone.*

The list of files and portraits we hold is published on the Methodist Church of NZ website but to find an image, requires looking at the original photographs, rather than digital copies.

One recent request we had was for a photograph of the Sydney Street Primitive Methodist Church in Wellington. This led to some detective work to date the only image held in our collection before we provided a copy for the researcher.

To accurately date photographs, knowledge is needed of the particular photographic processes at the time.

In the 19th century, glass plate negatives were used. They were of specific sizes and made of glass. These glass negatives were prepared in a special mixture to be sensitive to light, and loaded into large heavy cameras, one at a time.

Once the lens cap was removed, light fell on the sensitised plate. It was then developed and stabilised for printing, using different mixtures of chemicals.

This original photograph of the Sydney Street Church is very faded. Sometimes this is because the chemicals used were old or they had been used too much.

Fading can also be caused by long-term exposure to light. Without tests by a conservator, we don't know for sure what caused the fading.

Paper type, size of photograph and

process used indicate that this photograph dates from the mid-19th century. This was one piece of the puzzle to narrow down the date.

Looking for clues in the photograph, we can start working out a more exact date. Researching the building history of the Sydney Street Primitive Methodist Church is made difficult because few documents have survived.

Luckily Arthur Olsson has summarised building developments in his useful book *Methodism in Wellington 1839-1989*.

There were a number of buildings on the Sydney Street site during the 19th century buildings. As Arthur details:

1848 sod church built and destroyed same year by earthquake and replaced by "plain weatherboard building"; 1858 Church replaced by larger building; 1864 Church enlarged and school room built; 1869 New Sydney Street Church built, seating 350 people; 1878 Church enlarged; 1883 Church renovated; 1897 Vestry covered in; 1905 Church and land sold.

Do any of these dates match up with the appearance of the building in the photograph? None stands out.

In this case, additional evidence comes from the reverse of the image. A partial photographer's stamp is on the back "William H." and "Mulgrave Street, Wellington" written by hand. A bit of searching on the digitised newspapers website PapersPast establishes that the photographer's name was W Davis.

William HW Davis was based in Wellington as a photographer from about 1862-1902 so we now know that this image is unlikely to have been taken before 1862.



Which of the many buildings on the site of Wellington's Sydney Street Primitive Methodist Church is this?

More searching on PapersPast locates a written description of the new Sydney Street Primitive Methodist Church which opened in 1869. It is described as having four turrets above the roof with carved finials on top and two large gothic doors in the front of the building with more turrets and finials. Sadly we don't have a photograph of this ornate building in our collection.

But this building is definitely not the church in our photograph which is much simpler in appearance.

Putting all the evidence together, we date the photograph as being taken between 1862 and 1869. I would narrow it down further to between 1864 when the Sydney Street Church was enlarged and 1869 before the new building was built.

This is an important image of vanished Wellington, made at a time when photography in New Zealand was fairly new.





# TOMANATUGA FAAMATAUPU SILISILI

*Ua faavae leni tomanatuga i fuaitau o loo i le tusi a le aposetolo ia Korinito.*

*2 Korinito 12:10-12. Ma ua tuuina foi iai le Sini faapea: 'O le mea matuitui I le tino'.*

Na tusia se solo e se tasi o fitafita o le taua, na ia ta'ua ai faafitauli o loo tatou taafifili pea ina ua tatou taumafai e fai atu i le Atua i mea ua tatou mananao ai, ae le o le finagalo lea o le Atua mo i tatou. Fai mai le solo a le fitafita:

*Na ou manao i le Atua e aumai ia te a'u le malosi ina ia ou ausia ou faamoemoega.*

*Ae ua faavaivaia a'u, ina ia ou aoaoina le usitai ma le loto maualalo.*

*Na ou manao ia ou maua le ola maloloina, ina ia ou faia ni mea sili.*

*Ae aumaia ia te a'u le vaivai, ina ia ou faia ai mea lelei.*

*Na ou manao i le tamaoaiga, ina ia ou maua le fiafia.*

*Ae faamativaina a'u ina ia ou maua le poto.*

*Na ou manao i le paoa, ina ia viia au e tagata.*

*Ae aumai le vaivai ina ia ou lagona le manaomia o le Atua i lou olaga.*

*Na ou manao i mea uma lava, ina ia*



Rev Suiva'aia Te'o

*fiafia lo'u olaga.*

*Ae tuuina mai ia te a'u le ola, oute fiafia ai i mea uma.*

E iai taimi peiseai ua tatou manatu, ua sili atu la tatou peleni, i lo le peleni ua tapena e le Atua mo i tatou. E iai taimi e fai ai a tatou peleni, ma lo tatou iloa ua matua taua lava lea mo i tatou, ae galo ai, e ese se peleni a le Atua mo oe ma a'u.

O le peleni a le Atua e atoatoa ma

lelei – ao a tatou peleni e feosoosofa'i solo, aua e tele mea tatou te mananao ai. Ma o na mea e tele ua avea lea ma faafitauli o loo tatou taafifili pea i taimi uma o le olaga. Ua taafifili pea taafifili pea, ma ua avea ai loa ma mea matuitui i le tino, o le tagata.

Ose faafitauli foi faapea sa taafifili ma le aposetolo o Paulo. O se faafitauli na natia i totonu o lona loto – e leai se tasi na ia iloa, ae ua na'o le Atua lava na ia silafiaina.

O le a lea faafitauli? O lona faamaualuga ma lona mitamita ia te ia lava. Peitai, na iai se mea na taofia o ia mai le na mitamita ia te ia lava. Sa ia ta'ua lea mea o le **'mea matuitui i le tino'**. Toatele le aufai tofa o le Tusi paia ua le mautinoa poo le a tonu le uiga o le upu leni a le aposetolo – ua tuuina ia te ia e le Atua le **'mea matuitui i le tino'**.

Oute manatu ua tatou le mailoa foi poo le a leni **'mea matuitui i le tino'** sa i le aposetolo. Peitai, e mafai ona tatou tutu faatasi ma le aposetolo i leni lava mau e tasi. Aua o loo ia i tatou foi leni lava faafitauli.

E leai lava se tasi o i tatou e le o iai se **'mea matuitui i le tino'** o loo la

taafifili e oo mai i leni aso. Mo nisi o i tatou o le **'mea matuitui i le tino'** o gasegase o loo maua ai.

O nisi o ni mea o tutupu i totonu o aiga, i le va o matua ma fanau. O nisi o le le lava o le faasoasoina o le tamaoaiga. O nisi o le leai oni galuega. O nisi o aitalafu.

Poo le a lava se faafitauli o loo fetai ai ma le tagata lava ia, o **'mea matuitui i le tino'** ia o loo ta'ua e le aposetolo, o loo tatou taafifili i le lalolagi. Peitai, ua tatou talitonu – E leai se mea e faigata i le Atua. Afai e talitonu i lena upu – aisea e le talanoa ai i le Atua.

Tuu tasi faafitauli i le Atua e ala i le tatalo. E leai lava se isi mea e sili atu i lo le mana o talosaga. Na'o le tatalo e mafai ai ona fesoasoani i mea matuitui i le tino o loo tatou fetai ai.

Fai mai Paulo: faatolu ona ou ole i le Atua ina ia aveeseina leni mea matuitui, ao le tali na ia maua: Ua lava lo'u alofa tunoa e fesoasoani atu i lou vaivai.

Tu'u tasi **'mea matuitui uma'** o loo oulua ta'afifili nei i le Atua e ala i le tatalo, aua e leai se mea e faigata i le Atua. Amene.

**Saunia: Rev Suiva'aia Te'o**

## SAUNOAGA AFILOGA I LE SEA O LE SINOTI SAMOA

Rev Suiva'aia Te'o

*Faatatofa atu i le mamalu o le tatou Sinoti Samoa, ae maise foi o le toatele o nai o tatou tama, tina, uso, tuagane ma fanau laiti o e o loo faitau i le tatou itulau. Malo foi le soifua maua ma le lagi e mama. Malo foi le onosa'i faafetai le tauatai mo le Atua ma lona finagalo.*

O leni ua tatou iai i le iva o masina o la tatou malaga, ma e ua mamao foi le ala ua tatou savalia nei.

Talitonu toatele e na faataotolia mai apulusia o tofaga ona o gasegase ma faama'i na taia ai pea le soifua ma lo tatou ola. Na iai foi nisi na feagai ma faanoanoaga ona o e pele ia i latou ua fai i lagi le tuligasi'a.

O le upu moni na le tuulafoaina i tatou e lo tatou Tapa'au i le lagi, sa fesoasoani ma malutia lo outou soifua, na auai ma lotolotoi ia i tatou taitoatasi.

Na faamafanafana foi i taimi na lutia ai i tatou i puapuaga ma mafatiaga. O le mea lea tatou te faapea ane faatasi ai ma le fai Salamo: 'O matou agaga e, faamanu atu ia Ieova, o mea uma foi o i totonu ia tei matou, ia faamanu atu ai i lona suafa paia.

O matou agaga e, faamanu atu ia Ieova, aua foi nei galo se mea e tasi o ana meaalofo' O le viiga sili lea o lo tatou Atua.

Ua tatou iai nei i le amataga o le vaiata o le tautotogo. O le vaiata tatou te iloa ai ua le o toe mamao foi le tau mafanafana ia. Tatou te vaaia ai le tele o la'au ua amata ona fuga mai, ma ua amata foi ona pa'epa'e pe piniki ona fuala'au tau tutupu ane.

Ua tatou molimauina foi ua ta le 5:00 pm i le afiafi ao lea lava e ao, pe ua vave foi ona malamalama le taeao ao lei taina le 6:00 am. O nai faailoga ia ua tatou

iloa ai ua suia foi le tau mo i tatou.

O le Aso Sa mulimuli foi o leni lava masina, aso 27 o le aso foi lea o le a suia ai le taimi, o le a amataina ai foi le daylight savings. E fesuisuia'i lava le tau ma ona vaaiga i lo tatou siosiomaga, ae tumau lava le alofa o le Atua ia. E le liliu o ananafi o nei e o'o lava i le fa'avavau.

Atonu ua maea ona fofogaina ni iuga fono mai le tatou Sinoti o leni tausaga, e pei ona alofaiva iai le paia o le Afaigaluega faapea usufono uma o le tatou Sinoti i Ueligitone. Ma o nisi o nei iugafono aua le vaai atu i le lumanai nao na toe faailoa atu i leni tusiga e faapea:

**Sea Tu Toatasi:** na faamanuiaina le tatou talosaga na ave i le PAC aua le fesoasoani mo le faatulagaina o le Sea Tu Toatasi. E afa miliona sa talosagaina ma na taliaina foi lena tupe atoa, peitai e iai tuutuuga o leni tupe.

**Nao lona tupe tului [interest] e mafai ona faaaogaina, ae inivesi lava le tupe atoa. Tatou te faafetai ai i le Ekalesia e tusa o leni tupe, ma ua iai foi le komiti filifilia e silasila iai i le faaaogaina o le tupe tului o le nei inivesi aua le faaaogaina i le Sea Tu Toatasi.**

Na tuuina atu ile Sinoti o le nei tausaga le Mau a le Komiti ma ua taliaina e faapea....o le a amata ona galue afa taimi le tatou Sea i le tausaga 2017. E oo atu i le taimi lena ua lava le tupe tului e amata ai le afa taimi lea, ae nofo pea i le fale o le galuega a le Matagaluega o loo galue ai.

Ae o le a faaaauina foi le galuega a le komiti i le vaaiga o nisi vaega o le Galuega afa taimi, faapea foi ma se fale.

**Faatonu Galuega Pasefika:** pei lava

ona silafia ua gasegase le susuga ia Aso ae maise foi o lea ua iai nei i lona tausaga malolo manumalo ai. O lea ua maea ona iloilo ina nisi na apalai mai i leni tofi, ma o le susuga i le faifeau Tonga o Setaita Veikune lea ua tulai mai ai nei.

Na auai atu le tatou aufaipese a le Sinoti na tapenaina lea e itumalo o Manukau ma Aukilani, faapea ma le fue ma le to'oto'o na momoliina lea aua la tatou meaalofo i le susuga i le Faatonu fou o Galuega a le Pasefika.

**Faiga meaalofo:** o leni mataupu e le laititi lona aoga, aua ua tuuina mai se pepa e talanoaina ona o le manatu o le Ekalesia nei afaina se tasi o le afaigaluega poo se tasi lava i aiaiga a le Ofisa o Lafoga e tusa ma faiga meaalofo a tatou le au Pasefika i soo se mea lava o feagai ma tatou, e pei o maliu, faaipoipoga, aso fanau, aso faailogaina.

O le nei la pepa ua aumai o se lapataiga, poo ai lava e tauaaoina se meaalofo tupe tele lona aofaiga, e tatau ona faailoa lea e tusa o aiaiga a le ofisa o lafoga e ala lea i le faatumuina o le pepa o le tax credit pe a aumai i lea tausaga ma lea tausaga.

O le faamoemoe maualuga lava, ia aua nei afaina se tasi o i tatou ina ua le mafai ona faailoa ni mea faapea. E le o se sailiili la pe su'esu'evale, ao le alofa moni o le Ekalesia ia i tatou nei tulai mai ai ni faaletonu i le malo po o le ofisa foi o lafoga i le lumanai.

**Tofa Mamao:** na iai se pepa na tuuina mai foi le Ekalesia e silasila iai ma faatalanoaina e uiga i le vaai mamao, po o le fai miti aua le lumanai o le ekalesia. Ua maitauina le faatoaititia o tagata lolotu, ae ua vaai foi i le tagata

ma le tele o fesuiaga i le atunuu nei, ma le siosiomaga.

Ua faigata ai le soifua tautua o le tagata atoa ma lana auaunaga i le Atua. O lea ua tele lava ina tapunia foi nisi o tatou matagaluega papalagi ma nisi o falesa ua faatau atu ona ua le o faaaogaina.

Ona vaai lea o le Sinoti latou pe le o se taimi foi lea ua tataua ona silasila toto'a tatou i la tatou foi galuega aua le lumanai. O lea ua tofia ai se komiti e ta'ua o le TOFA MAMA O leni komiti e fai miti mo le Sinoti, ae faatinoina e le komiti faafoe nisi o ana faatofalaiga.

**Miti a le Sinoti:** o lo o faagasolo pea sailiga tupe aua le tatou miti lea e pei ona gapatia mai ai i le tele o tausaga. Lea foi na outou lafoina le tele o tupe i le nei sinoti aua lava leni faamoemoe. Ua maea ona fono le komiti faauli ma le Lifewise, o le Mission a le Ekalesia faatasi ma le isi Trust e taua o le Airedale trust a le Ekalesia foi, ina ia fesoasoani mai i le faamoemoe.

Ma o lo o ua iai ni a latou galuega o loo feagai ai ma le tapenaina. Ao le taimi nei i le tatou sinoti o loo taumafai pea tatou sailiga seleni, aua e maua lava fanua ae lei taitai se tatou seleni.

O le mea lea e olega lava ma le faaaloalo tele ina ia onosa'i mai ma mau pea le to'ovae. Tatou loto tetele ma taumafai mai, e lei fausia Roma i se aso se tasi....e faapena foi se vaai mamao atu i le tatou faamoemoe leni. Ia tatou taufai tatalo e faaaupogaina ai i tatou i le tofa mamao mai le Atua aua le atinaeina o le Sinoti Samoa i ona matagaluega ma aulotu, ae sili ai ona atinaeina ona tagata faale agaga.



# Ko e Fakakoloa 'a e me'a mai 'a e Fale 'o Ha'amohefo ki he Malanga Vahefonua.

*'Oku hoko ma'u pe ko e tapuaki ki he Vahefonua 'a e fa'a me'a mai 'a e Fale 'o Ha'a Mohefo ke kau fakataha pea mo e siasi 'i he malanga pea pehe ki he ngaahi fatongia 'o e fakataha'anga.*

I he fakanofu 'o e faifekau sea fo'ou, Tevita Finau na'e ha'ele mai ai 'a e ta'ahine Kuini 'o Tonga, Nanaspau'u Tuku'aho pea ko e tapuaki ki he Vahefonua. I he Vahefonua ko 'eni na'e me'a mai ki he malanga 'a Pilinisesi Salote Mafile'o Pilolevu Tuita pea pehe ki he 'Eiki Nopele, Lord Tuita. Ko e fakakoloa ia ki he fakataha'anga pea mo e siasi 'a e fakamahino 'oku poupuu mai 'a e fale 'o 'ene 'Afio ki hono kakai.

I he malanga 'o e Vahefonua na'e tatakia ia 'e he puleako fo'ou 'o e Kolisi Tohitapu Trinity, Rev Dr Nasili Vaka'uta. Pea ko e Sakalamenti 'o e 'Ohomohe na'e tatakia ia 'e he Faifekau Sea, Tevita Finau pea mo e toenga 'o e kau faifekau.

Ko e fakataha kelesi'ia 'aupito pea na'e toko lahi 'a e kau fakafongia na'e me'a mai tu'a 'Aokalani ki he fakataha. Na'e lahi foki 'a e ngaahi me'a na'e alea'i ai pea mafana foki mo e kau fakafongia 'i he 'enau kau mai ki he fakataha'anga.

**Po Hiva Efiaki Falaite**

I he po Falaite na'e tatakia 'e he to'utupu 'a e po lotu pea sea ai pe 'a e Faifekau Sea, Tevita Finau. Na'e fakamafana 'a e ngaahi lea pea ko e fanau potungae talavou pe foki na'a nau fakahoko. Na'e taki 'a e kau lea 'e Dr. Seini Taufu, ko e finemui mei he potungae talavou 'a Onehunga pea pehe foki kia Siliva Havili (tokotaha va'inga he Warriors) pea mei he potungae talavou 'a Papatoetoe, 'Ike Taha mo Sisu, Vahenga Ngaue 'Aokalani/Manukau.

Na'e lava foki mo e talaloto 'a e taha e to'utupu 'a Lotofale'ia, Faka'osi Hausia. Ko Cassey Fa'au'i mei Dominion Kingland na'e faingamalie ke ne lava atu mo e kau folau 'a e siasi lahi 'a NZ ki Indonesia ki he ako he 'apiako tohi tapu pea nau lava ai pe 'o kau ki he konifelenisi fakata'u 'a 'Initonisia. Na'e faka'osi 'ehe taha e kau konivina 'a e To'utupu 'oku ne tokanga'i e To'utupu mei tu'a 'Aokalani, Ko Lewin Tupou mei Wellington. Ko e fakafiefia pea fakamafana foki ko e mahino 'oku tokangaekina 'e he Vahefonua 'ene fanau to'utupu.

Lea 1: Dr Seini Taufu – Onehunga

Lea 2: Faka'osi Hausia – Lotofale'ia

Lea 3: Siliva Havili – 'Ike Taha mo Sisu

Lea 4: Cassey Fa'au'i – Dominion Kingland

Lea 5: Lewin Tupou – Ututa'u Kau Hiva 'a e Ngaahi To'utupu

- Lotofale'ia
- Saione
- Tokaima'ananga
- Vahenga Ngaue 'Aokalani mo Manukau

**Lotu Hengihengi Sapate Vahefonua**

Ko e lotu hengihengi Sapate 'o e Vahefonua ko e ma'unga kelesi mahu'inga ia 'oku tokanga ki ai 'a e fakataha. I he lotu hengihengi 'o e Vahefonua ko 'eni na'e fakahoko ia 'e he hoa 'o e faifekau pule 'o e Christchurch ko Maa'imoa Maa. 'Oku fakamafana 'a e ma'unga kelesi ni neongo hono faingata'a 'i he momoko. 'Oku 'i ai ma'u pe foki 'a e kau hiva 'a Lotofale'ia ko e ongo kalasi'aho nai pea mo fanau to'utupu 'o uiui kelesi. Ko e fatongia mahu'inga 'aupito ia pea 'oku fakamafana foki.

**Kulupu Fakaikiiki**

Ko e taha he ngaahi ma'unga fakamatala pea mo e 'ilo 'a e Vahefonua ko e ngaahi kulupu ha'ofanga fakaikiiki 'a ia 'oku taki taha 'alu ai ki he 'ene komiti. Kuo 'osi vahe pe 'a e kau taki ke nau tokanga'i 'a e ngaahi komiti pea mo 'omai 'a e ngaahi lipooti mei he ngaahi kulupu taau taha. 'Oku 'i ai 'a e ngaahi fokotu'u 'oku 'omai mei he ngaahi kulupu 'oku tokoni 'aupito 'a 'enau ngaahi fokotu'u ki he langa hake 'a e ngaue 'a e Vahefonua.

**Ko e Ngaahi 'ata mei he Fakataha'anga**



Ko e kau hiva 'a e Potungae Talavou 'a Lotofale'ia, Mangere



Ko e kau hiva 'Evangelio' a Dominion na'a nau fai 'a e Lotu Hu mo e Fakafefa'i Kimu'a he Malanga 'i he Sapate.



Ko e ni'ihina 'o kinautolu 'a e to'utupu na'e kau he hiva fakatahataha 'a e Vahefonua.



Ko e kau faifekau na'a nau lava mai ki he Vahefonua 'a e kau faifekau.



Ko Matangi Fonua mo e Setuata, Pauli Ma'afu na'a na fakafongia mai 'a e Kainga Lotu Gisborne.



Ko Maa'imoa Maa (lotomalie) pea na'a ne tatakia 'a e failotu pea mo e kau faifekau na'a nau ma'ulotu he hengihengi.



Ko e Potungae Talavou 'a Tokaima'ananga, Otara 'a ia na'a nau kau he po hiva.

## FAKAMALO MEI TRINITY METHODIST THEOLOGICAL COLLEGE

Na'e ma'u 'a e tohi mei he 'apiako Trinity Methodist Theological College 'i he 'aho 29 'o Siulai 2015, ko e fakamal\_ ki he Vahefonua 'i he me'a'ofa 'oku foaki ange, ko e ngaahi li pa'anga fakasiasi mei he Sapate Trinity ke tokoni ma'ae 'apiako.

'Oku 'oatu 'a e fakamal\_ kiate kimoutolu kotoa 'a e ngaahi siasi 'oku fakaa'u mai ho'omou ngaahi tokoni. Ko e ta'u fo'ou 'e toki fakapapau'i mai he Pule Ako 'a e 'aho 'i Fepueli 2016 ke hoko ko e 'aho ia 'e 'apiako.



Ko e ni'ihina 'o e Potungae Talavou Fakatahataha 'o e Vahefonua na'a nau kau he hiva fakava'a lesoni 'o e malanga.



# FAKAMAHAU'INGA'I 'O E 'EKE'ANGA

**Matiu 18:20** - “He ko e potu kuo fakataha ai ha toko ua pe ha toko tolu ki hoku hingoa, 'oku ou 'i he potu ko ia au 'i honau lotolotonga”.

Pea ko 'etau fehu'i anga maheni 'oku peh\_: 'Oku f\_f\_ 'a e anga ho'o mo'ui fakalaum\_lie? Ko hono 'omi ki he fakakaukau 'o e felongoaki, 'oku mahino ngofua mo faingofua ange pea peh\_ hono fotunga. 'Oku ke f\_f\_ hake? 'Oku faka'amu 'a e tokotaha fehu'i ke 'inasi he mo'ui 'a e tokotaha te ne tali 'a e fehu'i.

'Oku fanau'i heni e fe'inasi'aki. Kapau ko ha lava me'a, kapau ko ha monu'ia 'i ha koloa pe naunau matelie, kapau ko ha tu'unga pe lakanga kuo a'usia, pe ko ha a'usia fakalaum\_lie, 'oku faka'amu e tokotaha fehu'i ke 'inasi he 'uuni lelei mo e tapuaki ko ia. Pea kapau ko ha mamahi pe koe mole ha mo'ui, koloa pe tu'unga ko e 'uhinga ia ke vahevahe mai 'a e kanongatamaki mo e kovi ko ia ke kau atu 'a e tokotaha fehu'i hono fuesia.

'Oku tui 'a e fakahoha'a ni ko e laum\_lie eni 'o e 'eke'anga pea 'oku akonaki'aki 'e Sisu 'ia Matiu 18:20 “He ko e potu kuo fakataha ai ha toko u ape ha toko tolu ki hoku hingoa, 'oku ou 'i he potu ko ia au 'i honau lotolotonga”.

Ko e pununga (context) 'oku to'o mei ai 'a Matiu 18:20, 'oku felave'i mo e tauhi va fakatokoua (primary relationship) 'i he uhouhonga 'o e Siasi. Kapau 'e fai hala 'e ho tokoua, mole pe koe 'o fakamahino kiate

ia fakaekimoua pe. 'Oku 'i ai e ngaahi sitepu ke muimui'i 'i he potu folofola ni ka e toki fai ha lave ki ai ha taimi, kau fakamahu'inga'i pe heni 'a e 'eke'anga.

Kuo manava mai foki mei he ngaahi 'retreat' 'a e kau taki 'a e lea ko e “FAKATAUTEHINA” 'o mahino ko e fua lelei eni 'o ha 'eke'anga, ko e fakatautehina. 'Oku 'ikai lahi ha taha mo si'i ha taha 'oku tautehina kotoa pe fakang\_ue. 'Oku 'amanaki 'a e fakahoha'a ni ke fakamanava hake 'a e fakatautehina he levolo 'o e takanga sipi 'o 'oua ngata pe he levolo fakang\_ue 'o e kau taki. Na'e m\_nava'aki 'e Sis\_ ki he'ene kau ako, kapau kuo mou ui au ko e 'eiki mo e takimu'a pea kuo u hoko ko e sevanti 'o fufulu homou va'e mo holoholo'aki e tauveli pea 'oku taau ke mou fai peh\_ mo kimoutolu.

Ko e 'Eke'anga ko e kupesi ne ho'ata meia Sione Uesil\_ mo 'ene ki'i “Holy Club”. Pea kuo ohi mo fakatoka ai 'a e makatu'unga malohi mo fefeka 'o e ngaahi feohi'anga fakalaumalie 'o e ngaahi takanga Metotisi mei he senituli 18, ko eni kuo a'u mai ki he senituli 21 ni.

Na'e mafola vave 'aupito 'a e Metotisi mei Pilitania ki 'Amelika, 'Iulope, 'Afilika, 'Esia, Saute 'Amelika mo e Pasifiki. Ko e potu kotoa pe ne a'u ki ai e Metotisi ne 'ave ai pe mo e 'Eke'anga. Ko e tapuaki foki 'o Mele mo 'ene hinalolo 'alapasita. Ko e potu kotoa pe 'oku a'u ki ai e tala 'o e fakamo'ui 'e 'ave ai pe 'a e talanoa 'o e lolo takai 'a Mele.

'Oku 'ikai 'aupito ko e 'eke'anga 'oku ne fakamo'ui 'a e tangata mo e fefine Metotisi, 'ikai 'aupito. Ko Sisu 'oku 'i ai 'a e mo'ui. Sione 14:6 “Ko Au 'a e hala, mo'oni mo e mo'ui”. Ko e 'eke'anga ko e fo'i fa'unga (biblical structural form) 'a e 'ia Mat 18 : 15 - 20, 'oku ne pukepuke 'a e va fetauhi'aki 'i he levolo fakafo'ituitui, fakatautehina (primary relationship) 'i he Siasi. Na'e tomu'a ma'u 'e Sione Uesil\_ ia mo 'ene “takanga tapu” 'o ohi mo ng\_ue'aki e 'eke'anga, ka ko e nge'esi ia 'o e lotu. 'Oku 'ikai ko e peh\_ ko e nge'esi pea 'oku ta'e'aonga ai 'a e nge'esi 'o e lotu. He ko e nge'esi 'o e fingota 'oku ne malu'i mo tokoni hono fakatupulekina 'a e fo'i fingota 'o tali ki hano 'aho 'e faka'aonga'i ai.

Ne toki talaloto 'a Sione Uesil\_ he 'aho 4 Me, 1738, he 'aho hono fanau'i fo'ou 'ene a'usia 'a e mo'ui fo'ou 'ia Sisu mo fonu 'i he Laum\_lie M\_ 'oni'oni. Ne hoko leva 'a e 'eke'anga ko e ki'i pununga mo'ui 'o taufetuku mei ai 'a e mo'ui, fanau'i fo'ou mo fonu Laum\_lie M\_ 'oni'oni'ia mo mafola 'i mamani.

Ko e mafana ko ee hono tauhi 'i he 'eke'anga 'a e kelesi 'oku 'i he kau memipa 'o e kalasi 'aho, ko e uho'i mo'ui ia 'oku mo'ui ai e Siasi. Ko Sisu Kalaisi 'oku ha sino ai 'a e kelesi ko ia ka ko e fu'u ivi ia 'oku ng\_ue 'i he lotu 'o fai hono fakamo'ui.

'Efeso 2:8-9. He 'e ha'u e taha ne mahua 'ene ipu kuo maha he kelesi, kae ha'u e taha 'oku 'oho'oho, pea fonu 'a e taha pea ko e

taha kuo fonu mahuohua ia he kelesi. Ko e felingiaki 'i he 'eke'anga te nau foki mei he feohi'anga kuo nau 'inasi tatau kotoa pe 'i he fu'u ivi 'o e kelesi 'a e 'Otua.

'Oku lave'i 'e he fakahoha'a ni kuo matuku mai 'a e kau taki 'o e Metotisi 'i he fakataha'anga 'a e ngaahi Siasi Metotisi 'o e Pasifiki mo e fehu'i kuo fakatokanga'i he potu kotoa pe kuo 'i ai e Metotisi 'a e holo e kau memipa he ngaahi Siasi Metotisi 'i mamani.

'Oku kau heni 'a 'Aositelelia, Nu'usila ni mo e ngaahi motu he Pasifiki. Ne fai pe foki e fakatokanga mei he Palesiteni, Siasi Uesiliana Tau'atina 'o Tonga, he ngaahi ta'u kuo tau toki situ'a ki ai 'a e holo e kakai 'o e siasi mei he tohi kakai na'e fai, pea 'ekea mo e fakahoko fatongia he ngaahi siasi fakakolo 'a e kau tauhisipi. Tukuheke ange 'a e mahino he siasi Metotisi 'i Nu'usila 'a e tangaengae pea a'u 'o tapuni e ngaahi falelotu 'e ni'ih.

M\_I\_ mo e kakai nofo mai ke nau faka'aonga'i e ngaahi falelotu kuo tapuni. Ko e tokanga 'a e fakahoha'a ni 'oku fefe 'a e 'EKE'ANGA. Ka mavae fo'i fingota mei hono nge'esi pea mahino hono iku'anga. Ko e 'eke'anga, ko e nge'esi, 'oku ne fakalekesi 'a e uho'i mo'ui. 'i he kelesi 'a e 'Otua ne fononga mai mo e Metotisi he 'Holy Club', ka ko e fa'unga fakatohitapu pe ia (biblical structural form).

(Toki hoko atu).



Ko e Youth Outreach Camp na'e fai ki Ngaruawahia Christian Camp

## Youth Outreach Camp - Battle for the Truth Part III BUILD A BRIDGE AND GET OVER IT:

.Na'e lava lelei 'a e kemi 'a e to'utupu ne fakahoko he 'aho 13 ki he 'aho 16 'o Siulai ki Ngaruawahia Christian Camp. Na'e fe'unga 'a e kau kemi mo e toko 330. Ko Faifekau 'Ilaisaane Langi pea mo Faifekau Finau Halaleva pehe foki ki he kau Sekelitali mo e komiti ngaue ne nau tokanga'i 'a e kemi.

'I he 'aho Monite 'aho 13 ne mavahe 'a e 'u pasi mei 'Otahuhu-Fuakava Ta'engata 'o Kenani he taimi 11am. Na'e fakahoko 'a e polokalama Malanga fakaava he taimi 2pm pea na'e fakaafe'I 'a Rev. Dr .Foueti Motuhifonua kene to ha'amau tapuaki.

'I he taimi 4pm ne fakahoko ai 'e Nick Tuitasi 'a e workshop 'uluaki - Kaveinga: Build a bridge with my Parents and family and get over it. 'Ihe hili e houa 'ilo efi'afi 'o e 'aho koia ne fakahoko 'e faifekau Saane Langi mo Penisimani Langi 'a e womens and mens ministry workshop ('aia na'e fakamavahevahe ai 'a e kau finemui mei

he kau talavou) pea ko e Kaveinga: Build a bridge with my friends and get over it.

'I he 'aho Tusite ne fakahoko 'e Penisimani Langi 'a e workshop hono 3 kaveinga: God's culture vs. My Culture. Workshop hono 4 ne tataki ia 'e Faifekau Saane Langi pea ko e Kaveinga: Build a bridge with Jesus and get over it.

Hili 'a e houa 'ilo ho'ata 'aho ne fakahoko ai 'a e polokalama Creative Corners 'a e fanau pea na'e lava ange 'a e kau facilitators mei tu'a: ko Leki Bourke, Petia & Caroline Wilson (MADD MESSENGER), Sola Vuna, Sisela Latu, Sisterhood Dance Crew (Nita Latu, Leva Faafua), Mele Ta'e'iloa. 'Ihe efi'afi Tusite ne lava ai hono fakahoko 'a e Creative corner showcase mo e cultural night 'a e to'utupu - fakamalo lahi atu ki he kau taki lotu mo e si'I ngaahi matu'a ne mou 'ahia ange 'o tau fakataha he polokalama fakafiefia ko 'eni.

'I he 'aho Pulelulu ne fakahoko 'e Penisimani Langi 'a e workshop hono 5-Build a bridge with Jesus and get over it. Pea na'e faka'osi 'aki 'a e workshop hono 6 'a e Mens and Womens ministry 'e Geoff Wiklund (mei he Promise Keepers-potungae ma'ae hou'eiki tangata) pea mo Pastor Lynette Leota (mei he siasi Break through church mo e “WOMEN BY DESIGN” ministries).

'I he hili 'a e houa 'ilo ho'ata ne tuku e fanau ke nau ki'I malolo mei he ngaahi workshops pea nau sipoti.

Pea toki fakahoko 'a e malanga tapuni hili 'a e houa 'ilo efi'afi. Ko e konivina 'Osaiasi Kupu ne fakahoko 'a e malanga ului fakataha mo e malanga palofisai 'a e faifekau Saane Langi. Fakafeta'i ne ului 'a e toko 178, ko e toko 80 ko e kau ului fo'ou ('uluaki tali ia 'a Kalaisi ki he'enu mo'ui) pea koe toenga ne nau fakafo'ou honau kovinanite mo e 'Eiki).

Na'e kau eni ha kemi fakafiefia mo fakamafana 'aupito. Ne mamata 'a e tokolahi ki he mana 'a e 'Eiki- pea na'e papitaiso e ni'ih 'I he laumalie ma'oni'oni (manifestation of the Holy Spirit) 'o iku to e ni'ih (Slain by the Spirit) mo lea kehekehe e ni'ih.

Fakamalo atu he ngaahi hufia kotoa pe ne mou fai 'o lava ai 'a e 'apitanga ni. Ne mau fakamo'oni'i 'a e ivi 'o e lotu mo hono hufia 'a e 'apitanga ni. Kuo lava hono to e tenga, pea 'oku mau tui 'oku 'ikai ko ha laufano e ngaue 'oku tau fai.

Ne vahevahe 'a e tokolahi 'a e to'utupu 'enua fiefia 'I he fanongo ki he ngaahi talaloto 'a e ni'ih mei he komiti ngaue mo e kau sekelitali pea na'e hoko ia ko e fakalotolahi kiate kinautolu tautefito ki he tauhi honau va mo honau.

'Eiki.



# Malanga Faka-Vahefonua Lotofale'ia 'Aokosi 2015

## Fakatapu.

*Tapu mo e 'afio 'a e 'Otua Mafimafi; tulou mo e pangai tupu'a 'o e lotu.*

*Tapu mo e Ta'ahine Pilinisesi, Sālote Mafile'o Pilolevu Tuita; Tapu mo Tuita mo hou'eiki.*

Tapu mo e fale matāpule mo ha'a tauhi fonua.

Tapu mo e Faifekau Sea, pea mo e kau faifekau;

Tapu mo e ongo setuata lahi, kau setuata, sekelitali mo e kau fakafofonga kotoa pe 'o e Vahefonua

Tapu kiate kimoutolu kotoa pē kuo lōnuku he ma'ungakelesi 'o e pongipongi, pea 'oku ou kole ke u hūfanga he fakatapu kakato 'oku fa'a aofaki mei he tu'unga ni, kae fakamonū e koloa kuo u lave ai. Ka 'i ai ha fakahoha'a 'e tō ki tu'a, 'oku kole ke u hūfanga he tala malu 'o e fonua mo e lotu.

**Kaveinga:** "Tupulekina 'I he 'Ofa"

**Veesi Malanga: 'Efesō 4:1e,** "...ke mou laka 'o tāu mo e lakanga na'e ui kimoutolu ki ai."

Ko e fakahoha'a te u fai 'e tokanga ke tali 'a e fehu'i pe 'e taha: *ko e hā e laka 'oku tāu mo e lakanga kuo ui kitautolu ki ai?* 'Oku ou fakaafe'i kotoa kimoutolu ke tau fai e ngāue 'e ua: (i) ke tau kaungā fifili ki he fehu'i (kimu'a pea mou toki kuikui 'o mohe), pea (ii) tau fekuki mo e lea kuo fai 'e he 'aposetolo ki he kāinga 'o 'Efesō (hangē ko ia ne lau 'o tau fanongo ki ai) ke ma'u ha tali 'e fe'unga ma'a 'etau ngāue. Ka lava ia pea te u toki 'oatu ho'o ngofua ke ke mohe lolotonga e malanga.

Ko e lēsoni ne lau mei he tohi ki 'Efesō vahe 4 'oku fokotu'u ia 'e Paula he ngaahi fakakaukau kuo ne fakatoka mei he vahe 1 ki he 3. 'I he kongā ko ia 'oku fu'u e'a mei ai 'a e ngaahi kaveinga ko eni:

- ko kitautolu ko e



Rev. Dr. Nasili Vaka'uta

fa'ahinga kuo fakamo'ui, 'ikai ma'a kitautolu fakafō'ituitui pe, ka ke lau ai ki he 'Otua 'a e langilangi mo e fakamālō'ia.

- ko Kalaisi 'e fema'uma'utaki ki ai 'a e me'a kotoa pē 'i he 'univeesi. Ko ia 'oku fou mei ai pea 'e iku ki ai 'a e me'a kotoa pē.

- Tu'unga 'ia Kalaisi: o ko e taha kotoa pē kuo fakalelei 'e he 'Otua kiate ia 'o tu'unga he'ene kelesi (2:1-10).

o ko e taha kotoa pē kuo fakalelei 'e he 'Otua ki hono kaungā-mo'ui, he kuo holoki 'e Kalaisi 'a e ngaahi kau'ā kotoa pē 'i he'ene pekia (2:11-22).

o ko e kakai kotoa pē kuo ne fakalelei 'oku ne finangalo ke nau hoko ko e sino pe 'e taha, ko e Siasi!

Ko e Siasi, fakatatau kia Paula, ko e feohi'anga 'a e kakai kuo fakalelei 'e he 'Otua; ko e sino 'e taha ko ia ko hono 'ulu ko Kalaisi. Ka 'oku mālie 'a e tala 'o e siasi—'oku 'ikai ui ia ke mo'uhangā ki langi 'o 'avea he potu 'oku 'i ai 'a Kalaisi mo e Tamai, ka 'oku fekau' i ia ke nofo 'i māmani, fakahoko fatongia 'i māmani, he ko māmani 'a e 'ātakai ke ne fakahā ai 'a e ngāue fakamo'ui mo fakalelei 'a e 'Otua. [Ko e fakatokanga lelei, he kuo kamata ke uesia 'etau lotu 'e he 'āvanga sio langi, pea ngalo ai ke tau tauhi hotau vā mo e kakai 'oku tau feohi mo ia, pea ngalo ai hotau fatongia ki he koloa 'oku

tuku fakafalala mai 'e he 'Otua ke tau tauhi faka-setuata ki ai.]

'Oku toki hunuaki mai leva 'e Paula he vahe 4:1e 'a e lea ko eni ki he kau mateaki Siasi: "*ke mou laka 'o tāu mo e lakanga na'e ui kimoutolu ki ai*" (ko hotau folofola malanga ia). *Ko e hā e ui 'o e Siasi? Ko e hā e tō'onga 'oku fiema'u ke hā mei he Siasi?*

'Oku 'i ai 'a e ngaahi lea mahu'inga 'e tolu 'oku nau fālute 'a e 4:1-16: 'Ofa, Taha, Tupu.

'Oku toutou hue'ekina 'e he 'aposetolo 'a e kupu'i lea ko eni he folofola 'o e 'aho ni: "'i he 'ofa"

o pea ō mo e fa'a faka'aki'akimui mo e angamalū, pea ō mo e angamokomoko 'o mou fekātaki'aki pe 'i he 'ofa (2-3a);

o ka tau fai 'aki 'a e totonu 'i he 'ofa (15);

o langa hake 'o e sino 'i he 'ofa (16).

Ko e ngaahi fekau ni kotoa 'oku fiema'u ke tākiekina 'e he 'ofa. Pea 'oku 'ikai ko ha toe 'ofa ange, ka ko e 'ofa tu'unga'a, hangē ko ia ne fai 'e he 'Otua ma'a kitautolu 'ia Kalaisi (1:3-5):

Ha taha ā ke fakamalo'ia pe ko e 'Otua mo Tamai 'a hotau 'Eiki ko Sisu Kalaisi, 'a ia na'a ne fai hotau tapuekina 'ia Kalaisi, ke tau anuanu 'i he ngaahi tapuaki kehekehe mei he Laumalie 'i he ngaahi feitu'u 'o langi; 'o fakatatau ki he'ene fili na'e fai ma'ana 'i he te'eki ke tanupou 'a mamani, 'a e fili kitautolu 'iate Ia, ke tau ma'oni'oni mo ta'emele 'i he'ene 'afio hifo, 'o tu'unga 'i he 'ofa;

Koe'uhi kuo 'ofa tu'unga'a 'a e 'Otua kiate kitautolu 'o fai hotau fakamo'ui mo fakalelei 'ia Kalaisi, ko hotau ngafa ke tauhi ki he 'Otua mo hotau kaungā mo'ui 'aki 'a e 'ofa tu'unga'a pe ko ia. Ko e laka ia 'oku taau mo e

lakanga kuo ui ki ai 'a kitautolu ko e siasi, ko e sino 'o Kalaisi. 'Oku 'ikai ha'atau laiseni fakangatanga 'ofa, koe'uhi 'oku 'ikai ko ha'atau koloa ka ko e koloa foaki 'a e 'Otua. Ko e 'ofa 'oku taau 'oku hā sino ia he taimi 'oku ta femataaki ai pea ke talamai:

*Toko, 'oku 'ikai ke u tokanga au pe ko hai koe, pe ko e hā ho'o me'a 'oku ma'u, pe ko e hā ho tu'unga, pe 'oku ke lanu hā, pe ko hai 'oku ke feohi mo ia, pe ko ho'o ha'u mei fē; 'oku taha pe me'a 'oku ou tokanga ki ai ko hoku tokoua koe 'i he 'Eiki, pea 'oku ou 'ofa 'ia koe tatau ai pē, koe'uhi he na'e 'ofa' i au 'e Kalaisi. Ko e laka ia 'oku taau!*

Ko e Siasi kuo 'ākilotoa 'enau mo'ui 'e he 'ofa tu'unga'a 'oku nau uouongataha pea no'o 'aki 'a e melino.

Hangē ko e tu'unga 'a e 'ofa he 'ofa mai 'a e 'Otua, 'oku pehē 'a e uki ke taha, pea 'oku tu'o 7 hono ngāue 'aki e lea "taha" he veesi 4-6 ke fakamahino 'a e fakakaukau: *'Oku taha pe 'a e Sino, pea taha 'a e Laumalie, hangē foki 'oku taha 'a e 'amanaki 'oku tupu mei he ui na'e ui 'aki kimoutolu. 'Oku taha pe 'a e 'Eiki, taha 'a e Tui, taha 'a e Papitaiso; taha 'a e 'Otua mo Tamai 'a e kakai kotoa pe, 'a ia 'oku pule ki he kakai kotoa pe, pea 'oku fou atu 'i he kakai kotoa pe, pea 'oku nofo 'ia 'a e kakai kotoa pe.*

Mo'oni 'oku kehekehe 'a e ngaahi me'a'ofa 'oku fakakoloa 'aki kitautolu 'e he 'Otua: 'aposetolo, palōfita, 'evangeliō, tauhi pe faiako. Ka ko hono taumu'a 'a 'eni: ke fakamā'opo'opo mo sāuni 'a e kakai lotu ma'a e ngāue tokoni, mo'o langa hake 'a e sino 'o Kalaisi, kae'oua ke tau a'usia kotoa pe 'a e tui taha mo e 'ilo taha ki he 'Alo 'o e 'Otua, ke a'usia 'a

e tangata haohaoa, ke a'usia 'a e fua, ko e lahi 'o e kakato 'a Kalaisi. Ko e hā e kelesi 'oku tau takitaha ma'u, langa 'aki ia 'a e sino 'o Kalaisi ke ma'uma'uluta "'i he 'ofa."

'Oku taki ai kitautolu heni ki he fakakaukau faka'osi: 'oku taau mo e Siasi ke tupu (v.15): *ka tau fai 'aki 'a e totonu 'i he 'ofa, 'o tau tupu hake 'i he'etau me'a kotoa pe ke hokosi 'a e toko taha ko ia, 'a ia ko e 'Ulu, 'a Kalaisi. Ko e siasi ke tupu ke hokosi 'a Kalaisi! Ko e faka'ilonga 'o e tākanga 'oku mo'ui 'oku tupu mo liliu—pea 'oku 'ikai kei hangē ha tamaiki 'o femou'ekina he fekihiaki pe ko hai 'oku tonu. Ko e lotu pehē ko e faka'ilonga 'o e kakai 'oku te'eki mavae'i mei he ngaahi tokāteline pukupuku 'oku ne fakangatanga 'etau fe'ofa'aki, pea 'ikai paotoloaki 'etau uouongataha 'i he 'Eiki.*

'Oku fakakoloa ma'u pe 'etau kau mai ki he Vahefonua he ko e faingamālie ke tau feohi, talanoa, fevakai'aki mo kaungā lotu. 'I he'etau fakataha, 'oku ne tā valivali e 'imisi kitu'a 'o hangē pe 'oku tau melino, fe'ofa'aki, taha mo tupulekina.

Ka 'oku 'ikai puli ai 'a e mo'oni kuo monumonuka 'a e sino 'o Kalaisi he kuo tau femou'ekina he taimi lahi he taki-taha-fai-ma'ana, he fakafasifasi, he kumi mafai, he 'afungi, he siokita, he talanoa ta'e'ofa, he lōmia e tukuhausia mo e masiva, pea ta'omia ai ke tau laka ke hoa mo e lakanga kuo ui kitautolu ki ai. Ko e laka 'oku taau mo e kakai kuo 'ofa'i, fakamo'ui, fakalelei, fakamelino mo fakakoloa 'e he 'Otua 'oku nau tupulekina 'i he 'ofa, pea "'oku nau laka ai pē ki mu'a, pea 'oku nau tupu ai 'o ofi ki he anga he 'Otua!"