

TOUCHSTONE

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



Takapuna Methodists forge community connections

Takapuna Methodist Church joined with Takapuna Grammar School to host a jazz vespers service for the community.

By Paul Titus

The Takapuna Methodist Church is moving away from traditional ways of doing ministry and mission.

Rev Peter Norman says there is a growing momentum amongst faith-based communities around the world to become community-facing and more deeply engaged in community-led development.

“We want to work with our neighbours to identify and build on assets and strengths we already have,” Peter says.

“The growing diversity of our community has highlighted the need to move away from insular thinking and break down the four walls that separate the church from the community. For Takapuna Methodist Church this has meant reassessing our raison d’etre.

“Out of this reassessment has

come a vision for compassionate, creative, and connected communities and a desire to find meaning and purpose in working with and for others,” Peter says.

At the beginning of the year the Takapuna Church entered into a partnership with Lifewise and Auckland North Community and Development. Together they set up a steering group and the parish provides funds to employ a full-time community development coordinator.

The coordinator is Steve McLuckie, and he has worked with both Auckland City Council and Lifewise/Methodist Mission.

Peter says one of Steve's first tasks has been to map the community's assets. This will help determine what resources the church and community have and how they might be best used to improve health and well-being.

“Faith groups have access to talents and resources the wider community may not have. By activating these in the service of local people's visions, we can

contribute to deeper community connections, cohesion and capital,” Peter says.

“In this way we give people inside and outside of the church opportunities to engage with their communities. It is a strength-based approach that is fun and effective.”

The first projects Steve has organised are Repair Café and Re-New Mothers, both of which are held at Devonport's Bayswater School.

Repair Café is indeed a café but also a place people can bring broken or damaged items to get fixed by experienced electricians, tradespeople and seamstresses. In the process they can learn about how to repair things themselves.

Re-New Mothers provides new mothers a chance to build up their parenting skills and self-esteem and receive mentoring.

This approach to working with the community even extends to worship.

Last month Takapuna

Methodist Church held a Sunday evening jazz vespers service in cooperation with Takapuna Grammar School. The programme included the school's jazz vocal group Skat-a-Tak and Choir Bop Doo Wop jazz choir along with a community jazz organist Barry Brinson.

Peter says about 280 people attended the service, most of whom were not members of the congregation.

These initiatives build on Takapuna Methodist Church's history of community development. The church was instrumental in establishing Neighbours Day, which is now a nation-wide event.

The parish is seeking new strategies to enhance its work in the community and this is in accord with community-led thinking promoted by Lifewise through its Splice ministry.

In May, Peter, Steve and two others from the Takapuna parish attended a 'Courage Workshop'

organised by Lifewise. The workshop featured community development activists Jim Diers and Denise Bijou.

Peter says the Courage Workshop included members of other churches and other faiths and it provided a number of ideas for ways churches can be more active and help build stronger communities.

One exercise during the workshop was a mini asset mapping task. People from the workshop visited Karangahape Road to find out what people like about it.

“Karangahape Road has a negative image but we wanted to know what people like about it. They do enjoy the diversity, architecture and atmosphere,” Peter says.

“It is important that we move away from focusing on needs and problems to identifying assets, gifts and strengths that we can use to build stronger more resilient communities. Everyone has gifts and strengths.”

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Solar power shines in Solomon Islands

By Paul Titus

Methodist Mission and Ecumenical director Rev Prince Devanandan visited the Solomon Islands in May to meet with Uniting Church leaders and review development projects supported by Kiwi churches.

Prince says highlights of the trip were the success of a solar power unit at Sasamuqa Hospital on Choiseul Island and the two new boats that are now in service at Helena Goldie Hospital at Munda on New Georgia.

“Our fundraising for Helena Goldie was for a new boat and motor to serve as a sea ambulance. The amount we collected was nearly NZ \$50,000. This enabled the hospital administrators to buy two boats, both with 60hp outboard motors.

“One of the boats does the ambulance service while the other is used to run health education programmes around the islands,” Prince says.

The boats have been named 'Marama Davinia' and 'Marama Helena,' after missionaries Helena Goldie and Davinia Taylor who gave dedicated service to the people of Munda.

Tuberculosis is now a concern at Helena Goldie Hospital. During Prince's visit, there were six patients with the disease at the hospital.

A sad note is that one of the patients with tuberculosis is a student who Mission and Ecumenical has sponsored at the hospital's College of Nursing. She is now unable to continue her studies because of the disease.

There is an urgent need to establish a separate ward for tubercular patients so that other patients are not infected.

The hospital is currently raising money for the new ward and Prince informed the

hospital secretary George Tora that Mission and Ecumenical would be happy to support these efforts once he receives an estimate from the builder.

After his visit to Helena Goldie Hospital, Prince travelled to Sasamuqa aboard Marama Davinia. He says what used to be a five-hour trip is now just three and a half, thanks to the new boats' large motors.

hospital staff at Sasamuqa, Prince toured the facility. He says that during his last visit the wards, toilets and showers were dilapidated. They have now been refurbished in concrete rather than wood with help from the Solomon Island government.

“Mission and Ecumenical's 2013 annual appeal was for a solar power unit for Sasamuqa Hospital. It has been installed and solar power now provides uninterrupted power 24 hours a day.

“The wards are bright with energy saver lights, ceiling fans run around the clock, and there is hot water in the wards and showers. Hospital staff extended warm thanks to the Methodist Church of New Zealand numerous times for the generous donations.

The system uses 12 batteries to store the solar power and deliver it to the wards. There is a separate solar unit that runs the pharmacy's refrigerator so that it can store vaccines and medicine.

Mission and Ecumenical also helped Sasamuqa Hospital buy a new motor boat thanks in large part to donations from East Coast Bays Parish. The new boat has reduced the travel time between Sasamuqa and Ghizo by two hours.

“Staff at both hospitals repeatedly thanked the people of Methodist Church for the help they have provided and the



Rev Prince Devanandan presents a data projector for Goldie College of Nursing, a gift from Whangaparaoa Methodist Parish.

bleasing of better health service they enjoy,” Prince says.

While on New Georgia, Prince also visited Goldie College and the Tabaka Rural Training Centre. At the Tabaka Training Centre he received a traditional warriors' welcome and warm greetings from the principal and chaplain.

Prince was able to announce that Mission and Ecumenical will provide a solar unit to run the Tabaka Centre's auditorium. The contract was to be signed during the week of 20th June and installation of the unit will commence as soon as the material arrives from Australia.



The solar power system freshly installed at Sasamuqa Hospital.

Hamilton stands with Orlando

By Paul Titus

In the wake of the mass shooting at a gay night club in Orlando, Florida on June 12th, vigils were held around New Zealand to mourn and support those who had been attacked.

In Hamilton, Methodist Waikato-Waiariki Synod superintendent Rev Dr Susan Thompson and Anglican Action missionary Karen Morrison-Hume organised an evening gathering where people could share their thoughts and emotions about the tragedy.

Susan says the 'Hamilton Standing with Orlando' event came together quickly through social media. About 100 people gathered at Anglican Action's offices at the

Te Ara Hou Village a day after she put out a notice through Facebook.

“It was an interdenominational and interfaith gathering. Those who came included LGBTI people and their families, Methodist, Catholic, Anglican and Muslim friends, and a whole lot of people of no defined faith,” Susan says.

“It wasn't planned as a religious occasion. We wanted to create a space where we could express our emotions and stand in solidarity with the people of Orlando. Karen welcomed everyone, and I offered a few words about why we had gathered.

“People were free to speak, and there was a lot of shock and anger. It was especially difficult for the younger LGBTI people who have

grown up when being gay is not illegal and is more widely accepted.

“This was the first time they had experienced such an expression of hatred and many were struggling with their emotions.

It was good for them to be with others like them. There was a lot of love in the room.”

The man who killed nearly 50 people at the night club is a self-proclaimed Islamic radical, and Susan says the organisers of the event were concerned with the anti-Muslim rhetoric that was coming through as a result.

“We do not want this tragedy to be used to divide people,” she says.



A poster organisers used to promote the vigil for the shooting victims in Orlando.

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Auckland Parish signs the Living Wage pledge

By Cory Miller

Auckland Central Parish's efforts to pay all of its employees enough to be able to actively participate in the community have been given the official tick of approval.

The Parish has been a member of the Living Wage movement for several years, and it will be accredited with the Living Wage trademark in a ceremony early this month.

Living Wage was established in 2012. It is committed to ensuring Kiwis get access to income that will 'enable workers to live with dignity and to participate as active citizens in society'.

The 2016 living wage is \$19.80, which is \$4.55 above the current minimum wage of \$15.25.

Auckland Central Parish presbyter Rev Dr Lynne Frith says the church and its members strongly support the principal of the living wage and joined the movement in 2013.

Even before applying for the trademark she says the church employees were on more than the living wage.

However, she says the mark would be a "visible expression that says we are doing

this".

She says it was "time to put our dollars where our mouth was" as the church and encourage others to do the same.

Lynne says the most challenging part of the process was getting one of its cleaning companies to pay its staff on the church site a living wage.

To get accreditation employers have to ensure all staff on site, including those contracted through an outside business, are on the living wage. If not, their employers need to at least have set milestones towards achieving a living wage.

Furthermore, all employees need to have access to a union and their other employment benefits must not have been reduced in order to achieve the higher income.

Living Wage accreditation is valid for 12 months, or until the release of a new living wage rate, from which time the employer has four months to implement the new rate to keep it its accreditation.

Lynne says offering a living wage does not give people the ability to live luxuriously, but to live satisfactorily.

She says it would be difficult to for anyone to live well on much less than an



Members of the Auckland Central Parish Council with Rev Lynne Frith holding their Living Wage certification.

income of \$19.80 an hour.

"It is a justice issue. I cannot see how families can survive on \$15 an hour with the cost of living today.

"Generally what we know from the stories we have heard is that those on the

living wage don't have to work as much to live adequately."

When people spend less time working to support and feed their family, then they can ensure that their children are educated and fully participate in society.

Big Sleepout 2016 - homeless, not hopeless

New Zealand's housing statistics are alarming. More than 41,000 New Zealanders face some level of housing deprivation and almost half of them are under the age of 25.

Rough sleeping is the most extreme form of homelessness but it is only the most visible part of a much larger issue.

On July 7th, Lifewise will hold its annual Big Sleepout event. It is inviting business people, politicians and community leaders to experience life on the streets and at the same time raise money to tackle homelessness.

The \$400,000 Lifewise aims to raise through the Big Sleepout will enable it to implement the internationally successful Housing First programme to find homes for at-risk Kiwis and help them live independently.

Lifewise chief executive Moira Lawler says if the Big Sleepout meets its target the money will provide rent subsidies for a year to 80 people with complex needs.

"We will be able to support them into permanent homes and provide the wrap-around services they need to live independently," Moira says.

"However, we know that supporting a small group alone won't solve the issue. Homelessness is complex, and the solution requires a collaborative approach over a sustained period of time, with government, business and community all playing their part."

During the Big Sleepout business and community leaders will be stripped of their creature comforts, and will spend a night on cold concrete to experience what it means to sleep rough. Their commitment will be rewarded by donations from family, friends, colleagues and the public.

Every dollar raised goes towards Lifewise's work for ending homelessness.

While homelessness is a nationwide problem, it is most prevalent in Auckland, where rents for three-bedroom houses have increased by 25 percent in five years. Recent 'street counts' indicate a sharp rise in the number of rough sleepers in central Auckland, with more than 177 people rough sleeping within three kilometres of Sky City.

Moira says that homelessness isn't limited to those sleeping on the street, in bus shelters and in parks. The lack of affordable housing in Auckland has pushed people into substandard accommodation. Individuals and families are living in cars and garages, couch surfing or living in extremely overcrowded conditions.

Data from the 2013 census shows that one percent of New Zealand's population can be considered severely housing deprived, up from 0.8 percent in 2006. Ten percent of these people live without shelter on the street, in a car, or in other improvised dwellings.

Lifewise poster calling for donations to help the homeless.



Participants in the Big Sleepout help Lifewise raise money to support the homeless.

Homelessness is an economic issue. Every year the government spends an estimated \$65,000 on each homeless person through police, justice, welfare and emergency services, and this creates little or no improvement in that person's well-being.

The Housing First model is founded on the belief that housing is a basic human right, and paying for it is much more cost effective than maintaining people on the street. International evidence suggests that when you house people first and then provide the support services they need to be successful in their lives, the cycle of homelessness stops.

Moira says Lifewise is currently working with 118 people to get them into permanent housing and then support them to live well in their communities.

"The real challenge for us is a lack of affordable housing in Auckland. When affordable accommodation is limited, it becomes very difficult to get someone off the street, and this is incredibly frustrating."

Lifewise and other partner organisations will use Housing First to address the needs of people who are

chronically homeless.

However, with homelessness in New Zealand rising, the demand for their services is constantly growing. On average, two new people make contact with Lifewise's team every week.

"That's why the funds raised through the Big Sleepout are so critical," Moira says. "It's our biggest fundraising event, and without it, we couldn't respond to the growing needs of our community. We are so grateful to those who take part and everyone who supports us."

As well as raising funds, the Lifewise Big Sleepout aims to change misconceptions surrounding homelessness.

"Talking to people who have experienced homelessness and are now stably housed helps participants see the issue differently. It humanises homelessness and gets people talking about how we must work together to solve this issue."

By donating to the Lifewise Big Sleepout, you will help solve homelessness in an empowering and sustainable manner. Donate today at lifewise.org.nz/donate. For more information or to participate visit bigsleepout.org.nz.



Bhutanese dancers perform at the Let the Children Live Group's fundraising event

Let the Refugee Children Live

To the editor,

The June issue of Touchstone described Trinity College's Let the Children Live course based on the objectives of the Methodist Church. An article in the same issue brought to our attention that June 20th was World Refugee Day.

In Palmerston North a concert was held to recognize World Refugee Day in the Civic Centre. It featured dancing and music from refugees who have settled in our city.

The Let the Children Live Group at Wesley Broadway Methodist Church is concerned for refugee children. With assistance from Soroptimists International Palmerston North, we held a high tea on May 21st to raise awareness and funds for the Manawatu Refugee Family Reunification Trust.

At this fundraising event New Zealand Red Cross humanitarian services manager Sonja de Lange spoke about the importance refugees

place on reuniting with their families and Antoinette Umugwaneza spoke about her experiences in coming to New Zealand as a refugee.

Family reunification is an important issue for former refugees trying to settle successfully in a new country, and the Manawatu Family Unification Trust says forced separation of family members can have serious individual and social consequences, particularly where this separation involves children.

The fundraising event attracted 100 people and it raised \$2,000 for the Trust. It also provided a picture of the needs of refugees who are settling in New Zealand.

In conclusion, we were delightfully entertained with music and dancing by members of the Bhutanese and Burmese communities.

Audrey Jarvis
Let the Children Live Group
Palmerston North

Praise for Methodist Church's approach to homosexuality

To the editor,

I feel personally bound to challenge the content of the letter from Gavin Marshall in your June issue. In his letter, Gavin urges the Methodist Church of NZ to rethink its policies on homosexuality and homosexual people in positions of leadership within the Church.

My discomforts with the ideas his letter expresses are threefold:

Firstly, I note that Gavin has made the human choice to view the Bible as 'the infallible word of God', as he has every right to do, but he then takes the step to suggest that anyone who does not agree with him is at odds with God.

This is common position taken by those who seem to find difficulty in explaining their own positions on contentious issues. I am reminded of the statement made by President George W. Bush when he said "God told me to attack Iraq."

I am uncomfortable with this because I refuse to use the Bible in such a way to support my own prejudices. My preference is to deal with my prejudices by becoming better informed so as to be more accommodating and accepting of differences.

Secondly, the quotation Gavin uses from Romans 1 is a passage between verses 18 and 32 in which Paul is most vehement in his condemnation of those who have chosen to reject God. By selecting just two of these verses, 26 and 27, to condemn homosexuals who have

chosen to follow Jesus and to serve God in a fulltime capacity, a demonstrable injustice is perpetrated in the name of God.

I am uncomfortable with this because it appears to me that the Bible is being used as a shield to protect the user from the implications of facing his or her own shortcomings.

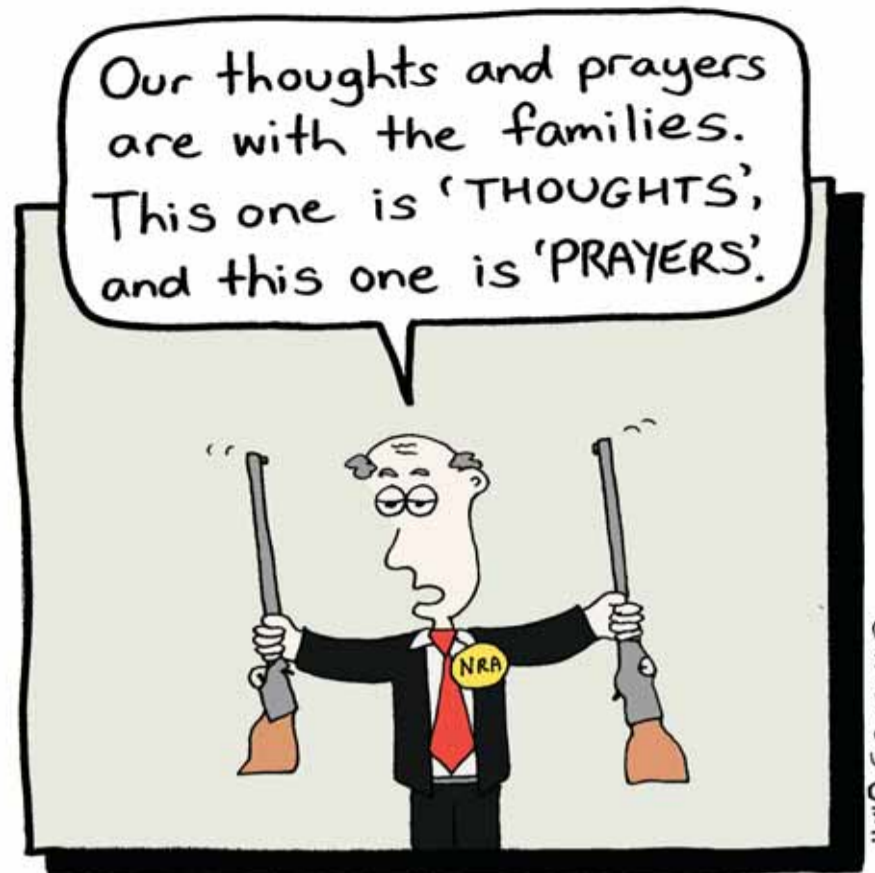
Thirdly, I admit that I have trouble accepting that the Bible is the infallible word of God without good explanations for the scientific discoveries that are at odds with the 'Word'.

Our scientific understandings include that all males are part female and vice versa, and that there is no clear dividing line between the two. We are all positioned somewhere along the spectrum between male and female, and most of us sit predominantly towards one end or the other.

I will not condemn people simply because they are born with a sexuality different from my own.

Indeed, I am pleased to be part of a Church that is grappling constructively with this truth. I am full of admiration for the dedicated ministers and leaders in the Methodist Church who have less-than-common sexualities and serve with honour and dignity to fulfil the call of the Risen Christ to "love one another as I have loved you", and to "feed my sheep".

Brian Kendrick, Nelson



The Ageing Experience By Jan Fogg

When words exclude

'The Word' became flesh and dwelt amongst us - God of the senses, God-with-skin-on. But Protestants have worked hard to take this full God-experience and turn it back into words alone.

As Bishop Richard Holloway has said, "Things are not what we say they are. The word 'water' is not itself drinkable." Words are shortcuts, but may sometimes be a barrier.

It is good for us all to remember how important social engagement is for improving the brain's performance. Such engagement is one way of delaying signs of dementia.

A faith community can be a wonderful means to draw in and embrace those who feel socially excluded for a variety of reasons. The worship ritual can help link people and provide a sense of belonging.

The person with stroke or dementia also has a place in the faith family yet they may not always feel they belong because words themselves can exclude rather than drawing in.

Most worship leaders feel comfortable using words, yet we must be alert to the needs of those who share in worship. When participants have older eyes and ears, memory loss and shorter attention spans, it requires wider skills to communicate and include.

NZ Methodist Eileen Shamy was one of the earliest to bring our attention to the importance of using all possible forms of ritual in worship to draw in those with dementia. Visual cues, touch, smell, taste and of course music can each contribute to the worship experience for those for

whom words have become sounds whose meaning-pattern has become somewhat lost.

Ritual is a form of behaviour repeated at certain times. It can build bonds between persons and reinforce communities. This is vitally important for those whose participation in society is restricted when words are the only road in.

In contrast to everyday habits, ritual contains elements of the symbolic, and this accesses different parts of the brain than the language centre. This means ritual can be an opening to reach people whose language door is becoming stuck.

Music is an interesting one for the Methodist Church, which grew its theology through singing. Many of us will know that someone who has experienced a stroke might not be able to speak but they can join in singing a familiar song. Music provides a different doorway.

Music is a real gift. It places us in the midst of the worship experience, rather than pointing us to something beyond ourselves, as words do.

Just as we are encouraged to lay out an 'advance health-care directive', can we also ensure that we know our loved ones' music preferences and the symbols and rituals that helpfully lead them into worship.

We are inclined to shy away from these conversations. But let us be truly compassionate with one another and ensure in advance we know an alternative pathway to the centre of the person, so that we are not left knocking only on the language-door.

CONVERSATION WITH THE CONNEXION

Buildings glamorous and mundane

President Tovia had the privilege of representing the Connexion at the NZ Property Council's Rider Levett Bucknall Property Industry Awards 2016, which took place at the Vector Arena in Auckland on June 17.

This invitation came via Christchurch North Methodist Parish and two of the Parish's leaders were also on hand for the award ceremony. Project manager and architect Arrow International (NZ) submitted Christchurch North's newly rebuilt Chapel Street Centre church facility for the Property Industry Awards' 'special purpose property' category.

To the delight of the Methodists, the Chapel Street Centre won the award.

In receiving the award Christchurch North presbyter Rev Neti Petaia, project committee convener Richard Chalklen, and Arrow International project manager Craig Byers agreed that it was the result of exemplary team work.

As a result of the Canterbury earthquakes Christchurch North's facilities were severely damaged and the Parish decided to demolish the old buildings and

rebuild anew. They wanted their new facilities to express who they are and their Christian mission. Arrow International responded by designing a complex that is open and transparent, inviting, practical and versatile.

During the planning process members of the parish had the opportunity to submit ideas and suggestions of the kind of design



and building they wanted. Neti and Richard say they received a great many good ideas which were then incorporated in the designing and building of the facility.

For President Tovia, it was a wonderful experience to join the gathering of 1600 people who congregated at the Vector Arena Stadium in Auckland. Most of those present were professionals in New Zealand's property industry.

It was an inspirational and moving experience, to have one of our Methodist Church's buildings appear on the screen and the name to be read out for an Award of Excellence. Well done, and congratulations to all involved, Tovia says.

On Refugee Day June 20th we were again reminded of the plight of so many in need of sanctuary. A few days ago large numbers of folk staged a 'sleep out' in their cars to show solidarity for the homeless in our society. Both of these issues are present here

and now in our country.

Churches have been the mainstay of many initiatives to address these issues for years. President Tovia noted in the Heads



President
Rev Tovia Aumua



Vice President
Bella Ngaha

of Churches meeting a few weeks ago that the government acknowledges this and is looking to work more closely with churches. They will consult with us around the work that we continue to do.

Let us all be vigilant and ensure that the government does address these problems. We should not wait to be asked, but provide input into the discussions and interventions as often and in as many places that we can to help shape policy that will work.

Let's not be lumbered with more policies and little action, or policies that have no practical, on-the-ground application and without proven ability to make a difference. It is our Christian imperative to support the poor and disempowered in our communities. Let us be united, be their voice, use our experience and help our government shape the best way forward for all.

No common ground with progressive Christians

By Stewart Patrick

I am grateful for the feedback that Beverly Osborne, Rev Adrian Skelton and Brian Kendrick have each given to my letter regarding progressive spirituality in the wider Church.

They raise points that are worthy of further comment and I will refer to them as to how they stand in relation to three articles of the 'Act of Commitment' to which the five denominations of Cooperating Ventures hold.

Article 9.1.1 of the Procedures for Cooperating Ventures states that in these churches will be found:

1) The Word of God in the Holy Scriptures as the supreme rule of faith and life.

Clearly this article of the Commitment is dead in the eyes of our correspondents but to Beverly I would say: Your "incredulity over the beliefs of some others" was absolutely correct. With the foundational principal at work of loving and praying for our enemies, we are first of all to tell the truth. We are not to be silent.

It is necessary to judge and undertake a church discipline that restores people, as the Apostle Paul showed the Corinthian Church. According to the MSG translation of the Bible, the Apostle John writes (2 John 1:9-10) "Anyone who gets so progressive in his thinking that he walks out on the teaching of Christ, walks out on God. But whoever stays with the teaching, stays faithful to both the Father and the Son. If anyone shows up who doesn't hold to this teaching, don't invite him in and give him the run of the place."

Truth does have boundaries of acceptability and it is defined by Scripture. There is much corruption inside the wider Church today and it is not to do with behaviour but with doctrine. As Paul said in Galatians 5, "A little leavens the whole lot."

Even the Amplified version says "a slight inclination to error leavens the whole lot." The progressive doctrine is presented to us in a guise of 'spirituality in a loving community' but it is leaven, it is heresy.

2) The historic faith as expressed in the Apostle's and Nicene Creeds.

Adrian would know that the divinity, resurrection and ascension into heaven of Jesus Christ are front and centre of huge portions of all Scripture and our historic faith. Yet in his letter to the editor, he refers to this doctrine as being

formulated around 1910.

What a poor job the Holy Spirit has done for 2000 years if Jesus Christ's virgin birth is a lie and the resurrection and ascension was not a physical event.

Returning to our roots, as Adrian suggests Progressives are doing, means being rooted in Christ. See Colossians 2:6-7 "So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."

Adrian says our ancient doctrines are man-made, human constructs, implying they are not to be trusted. He and the progressives dismiss two things 1) the fact that their beliefs are also human constructs, and 2) the fact that we believe in the supernatural, spiritual power of a living God.

Progressive spirituality seeks to apply the second greatest commandment, 'Love your neighbour as yourself' but leaves out the first and greatest, 'Love the Lord your God with all your heart and with all your soul and with all your mind'.

3) A life ordered by the Holy Spirit in worship, godly discipline, humble service and living fellowship.

The Holy Spirit constantly reveals to us a living Christ, not words. We rise or fall on our definitions of what the Holy Spirit's primary task is, so listen to Jesus' words from the NIV translation of the Bible.

"But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you," (John 16:13-14).

Adrian, it is impossible that the same Holy Spirit would reveal to us both opposing truths about Christ. His principal gift and task is to take the things of Christ and reveal them to us.

We will hold to the historic faith and the articles of our 'Act of Commitment' as a Methodist/Presbyterian Union Parish, and we call other churches and parishes to stand likewise for the faith.

Stewart Patrick is a lay leader at Mangapapa Union Church in Gisborne.

Nature, nurture and the last trump

By Bill Peddie

The thinker, leader and founder of Rhode Island Roger Williams was laid to rest in the year 1683, buried beneath a young apple tree in his garden.

One day in 1936, the local government decreed that he should be dug up, exhumed and re-interred with a suitable monument to mark the state's tercentenary. There was only one catch. When the coffin was opened there were virtually no remains to rebury.

Apparently a root from the apple tree had wormed under the lid of the casket and penetrated the skull. The root then began to absorb the body material - and from there grew down through the remains. The scavenging roots even branched to leave the shape of the two legs as they once had been.

The decaying flesh, the organs, the skin and even the minerals from the bones were all absorbed until at last only tiny fragments remained.

What then? Well it was a fruit tree after all, and gradually, inexorably all those body parts and chemicals became part of the structure of the tree, and of course, in turn, the apples.

No doubt the children of the village picked and ate the apples. Presumably over time, some of them absorbed bits of Roger Williams, and perhaps this moderated their own DNA. In a best case scenario, it might even have imbued them with a little of his intellect and his leadership ability.

Yet isn't this a theological dilemma? For when the last trump sounds and we are all called to stand before the great Judge, how much of us is us?

Now you might think, there is a bit of Shakespeare in me but what if it isn't Shakespeare or even the afore-mentioned Roger Williams?

Our parents, grandparents and everyone in the family tree also has an influence. Many of our DNA traits have far more direct influence than moderation of behaviour by traces of chemicals in our environment.

Are we entirely responsible for all our bad habits if they are really borrowed in part from Attila the Hun or Lizzie Borden? Should we be judged because we are have picked up bits that give us the addictive behaviour of an alcoholic or even DNA that produces the equivalent fragments of the sneaky grey matter from some Jack the Ripper? Are we really just us?

Modern psychology acknowledges that some of the way we are is a consequence of our environment. Surely part of this environment is outside our control.

The person who put lead in your environment is not necessarily you. But lead influences your behaviour.

The parent or wicked uncle who imposed their behaviour and distorted your childhood might have helped make you a frightened or violent adult. Should you be judged on the outcome?

Then there are the serious matters of ownership. Should a now deceased yokel who picked an apple and incorporated a part of Roger Williams, or had a malfunctioning liver based on a pattern inherent in a parent's DNA stand before his maker with more holes than Swiss cheese?

The local Bunnings Hardware franchise markets a product called No More Gaps but I am yet to encounter a scripture or sermon that points me to a Celestial equivalent.

I think the answer is plain. Get a good lawyer while there is still time, and if all else fails you can at least claim quite truthfully it wasn't you.

PUBLIC ISSUES NETWORK

Children and Local Body Elections

Betsan Martin, Public Issues
The government's budget has the beneficial side effect of bringing new thinking out of the woodwork. Now the up-coming local government elections on October 8th give us a chance to take action in our communities.

The Men's Group at East Coast Bays Methodist Parish wants candidates in the local body elections to address the issue of inequality.

They say that a city where people are homeless or hungry, or where children do not have opportunities to grow and thrive is an 'uncomfortable' city. And, in this case, we need to mobilise to help our communities become more compassionate.

Jess Berentson-Shaw is a researcher with the Morgan Foundation, which takes a provocative approach in its social analyses. In a post-budget speech Jess presented some stark figures about poverty related to housing.

She said 2188 families were then on the waiting list for social housing. Since then, Te Puea Marae opened its doors to homeless families, which brought heightened media attention to the housing crisis in Auckland.

Another side to the housing story is the effective government subsidy of \$1.2 billion per year in accommodation supplements to low income families who are not in social housing.

The consequences for

children growing up in hardship and deprivation are troubling. There is a strong correlation between economic deprivation and low educational achievement, antisocial behaviour and poor health.

Jess suggests a novel approach to end poverty: give low income families an unconditional cash payment. A payment without strings affirms parents in their capability to identify the needs of their children and priorities for their families; it gives parents the tools to find their own solutions.

During the budget briefings Finance Minister Bill English said that the government is committed to National Super and can afford it, and older people in New Zealand have very low levels of poverty. Can National Super be a model for children?

Government policy is now tied to the idea that benefits must be low enough to be an incentive to work. In this case they must target aid to some families to limit hardship.

We can make the universal model of National Super an aspiration for policy for children - it is close to the idea of a basic social income.

Research Jess has done examines the effects of poverty on how children's brains develop. A study by Kimberly Noble found that small differences in income are associated with large

differences in brain surface area, and these are associated with skills for educational success.

High income is associated with better cognitive skills, which is in turn linked to greater brain surface area. Better income means better access to nutrition, health care, schools, play areas and extra activities.

This is further evidence of how important it is to sustain our efforts to address poverty because of its long-term impacts on children.

Yet poverty is entrenched and policy solutions are unconvincing. The problem is that policy makers' have focused on the wrong issue. The real issue of poverty is the accumulation of great wealth and affluence within and between countries.

In conventional economic thinking, the way to reduce poverty is through economic growth. But over the past three decades this has created inequality. The distribution of wealth in New Zealand supports this: 30 percent of the population owns 70 percent of our wealth.

The East Coast Bays Men's Group is drafting questions for local government candidates based on the Charter of Compassion and the Sustainable Development Goals, which aim to end poverty and protect the planet. They will share the outline of the Charter and questions for candidates on the Public Issues website.

Charities fill gap in government spending

Like so many of the whanau and families they serve, social service organisations are under huge financial stress.

New Zealand Council of Christian Social Services (NZCCSS) executive officer Trevor McGlinchey says the support demanded from desperate people is far out-reaching the resources available.

"For the last six years the NZCCSS Vulnerability Report has tracked the experiences of the families affected by the impacts of the Global Financial Crisis and the organisations that work alongside them. A 'new normal' of desperation to find housing, food and sufficient income to survive has emerged for many

families," Trevor says.

The latest Vulnerability report clearly demonstrates the complexity of some families' needs and the ever-increasing demand for social services.

The report shows that, apart from a short period since 2008 funding for social services has remained static yet demand has soared to ever higher levels.

"There is a real contradiction in government support and our members' experience. Work and Income's Special Needs Grants for Food have decreased by 28 percent from December 2009 to December 2015 but the demand for food parcels has skyrocketed. Housing New Zealand waiting lists have dropped from over 10,000 in 2009) to 3,500 in 2015, yet requests for emergency and social housing support have become overwhelming", Trevor says.

"Government has relied too heavily on the response of community organisations, charities and service providers to meet the needs of those with the least in our communities."

The Vulnerability Report says services provided by community organisations are critical for many families. However, there has been no increase in funding for these organisations for the past eight years.

"Government must provide greater income to poor families, whether they are in work or on a benefit," Trevor says.

"Social service agencies need a Community Response Fund type of resource. This will assist agencies to provide essential services to stressed families while the new systems to support vulnerable children announced in the Budget are developed and implemented."

HONEST TO GOD

By Ian Harris

Making ourselves whole

If you are dissatisfied with your job and not particularly happy with life anyway, be very careful around 9:00am on Mondays. A United States study suggests that this combination could put you in line for a heart attack.

Researchers into the so-called Black Monday syndrome found there were more fatal heart attacks at the start of the working week than at any other time. People who loathe their job and dread going back to work after the weekend are not in a healthy space. The syndrome underlines the well-known interplay between a person's state of mind and his or her physical health.

That link is embedded deep in the language of medicine and religion. To heal is to make whole; and linguistically, wholeness includes the dimension of the holy.

That is because all those concepts spring from the single Old English word 'hal', meaning free from injury or disease, safe, sound or well - in short, hale as in 'hale and hearty', which in southern English dialects became 'whole'.

The connection suggests that body, mind and spirit are not sealed off in separate compartments. Rather the well-being of each is inextricably tied up with the others. Just as bodily pain can affect people's outlook on life and put them in low spirits, so can mental stress work its way out in physical ailments or noxious behaviour. Lack of wholeness carries a cost both for individuals and the people around them.

So it is healthy (another word from *hal*) to aspire to wholeness, and unhealthy to pretend that positive values and attitudes do not form an essential part of a wholesome (another derivative) mix.

It's important to reflect this when we set life goals. For many people, getting a good job, having a family and paying off the mortgage loom large at the outset. Ideally, however, such goals belong within a broader, life-long effort to integrate our physical, mental and spiritual well-being. 'Integrate', of course, means to make whole.

That happens all the time, though only rarely does it make the headlines. An exception was a newspaper report a few years back headed "Infant's killer finds God". It told how a man in Auckland had confessed that it was he, not his partner, who shook their seven-week-old daughter to

death 13 years earlier, though his partner shouldered the blame at the time. A court heard he was moved to do so by his new-found faith in God. He accepted his three-year jail sentence for manslaughter as the price of setting things to rights.

This points to another word derived from *hal* and highlights its relation to healing, health and wholeness: "holy", from the Old English *halig*. In its earliest uses the word refers to things which must be preserved whole or intact, or which cannot be injured with impunity. It was used especially in connection with the gods and, after Christianity came to Britain, with God.

In our secular society, the purely religious association needs to be filled out by linking 'holy' with the other *hal* words. The Auckland man's experience suggests that conscience

cannot be injured with impunity: his sense of the holy led him to seek the healing of an old wrong and the promise of wholeness.

When a doctor advises a patient to take a holiday for the sake of his or her health, the same connection lies just below the surface. A holiday was originally a holy day - and holy days and holidays can contribute enormously to mental and physical health.

For thousands of years religions have provided rich resources to heal at depth through holiness and wholeness. Sometimes, however, those religions become sclerotic and riddled with superstition. This diminishes their power to convince.

By the same token, a vibrant faith that evolves with the culture offers a focus for the wholesome integration of our total experience of living. At its best, the Judaeo-Christian tradition is still capable of doing just that.

Properly understood, the tradition promotes a sense of identity and worth for both individuals and groups. It provides a framework of meaning and purpose for living. It fosters a trusting orientation to life and its possibilities. It encourages values and attitudes that further the good of society. It offers a way out of guilt and apathy. It gives hope for the future.

In short, the Judaeo-Christian faith tradition liberates, energises and makes whole, and if it is not doing that, it is not the real thing.



Ian Harris



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One approach doesn't fit all

Call for lay leaders to step up

By David Hill

Changing times are creating opportunities for lay people to take on leadership roles in their churches and engage with their communities.

Indeed, secretary of the ecumenical New Zealand Lay Preachers' Association (NZLPA) Linda Cowan says it is not just an opportunity, but a necessity for lay people to lead worship.

"The bottom line is there are fewer and fewer clergy, so if churches want to continue, we need lay people to step up."

The NZLPA is an umbrella organisation that provides guidelines, resources and accreditation for lay people who want to serve in parishes.

It has created a website (nzlpa.wordpress.com) to provide resources to lay leaders and help them find training opportunities.

Viv Whimster is convenor of the Methodist Lay Preachers' Network (MLPN), which supports 250 Methodist lay preachers and trainees from Northland to Southland in English-speaking, Maori and Pacific language congregations.

Viv says there is a lot of life still in the church and the work of lay preachers proves it.

"People are still training and becoming accredited. There is a trend toward more lay worship teams.

"Just like the early Christian communities in the New Testament, it is a time of challenges. Back then people often left their homes and went into other areas which were hostile to them and allowed the spirit to guide them. Today we can go into areas which are negative and find the positive within."

There is a need for lay leaders in both smaller rural congregations and inner city ministries, and Viv says the challenges are different in each geographical area.

Northland has a predominance of Co-operative Ventures with a strong Presbyterian influence, while Auckland and Manukau have a strong Methodist presence and a lot of a cultural diversity.

Waikato-Wairiki has significant lay participation, while the Lower North Island has a large geography and several union churches.

The Central South Island has faced the challenges of the earthquakes but has a strong local lay preachers' association, while the Otago-Southland and Nelson-Marlborough-West Coast Synods do not have many churches though there is a strong lay ministry team in Westland.

"The situations are so varied that we can't respond to them all, but ongoing training is needed to ensure lay preachers can continue to serve their communities," Viv says.

There are a number of training courses available through Trinity College, Laidlaw College and Otago and Auckland Universities. Much of the training is available online and requires computer skills, so access can be an issue.

Funding is available to assist people to follow their calling.

"Like any ministry in the church there are two parallels. There is your own recognition of your calling and the church seeing it too and supporting it," Viv says.

Many lay preachers give long-service to the church. A member of Viv's own congregation recently retired after 65 years.

"It might be a reflection of the fact



Lay preacher Dianne Claughton (right) chats with Betty Corps over a cup of tea leading a service at St Marks Methodist Church in Christchurch.

many people left school at age 15 or 16 and joined the workforce, whereas most young people today stay at school until they're 18 and many go on to tertiary education, so it is a very different social setting."

While there are fewer young people in English-speaking congregations, there is still a very strong youth presence in Pacific Island congregations and Viv believes more could be done to engage them.

"Young people come with their own ideas and skills. We need to be utilise them more in the church. Young people in Pacific Island congregations have the advantage that many are New Zealand-born so they have the potential to be accredited in two languages."

NZLPA president Joy Kingsbury-

Aitken says 80 percent of the certificates she has signed in the last 12 months have been for Pacific Islanders, but she is unsure of the age groups.

"It has got to the point where the names of English-speaking New Zealanders stand out," she says.

Canterbury LPA president Digby Prosser says there is a shortage of young families coming through the door of Palangi churches.

"Families today have other demands on their time, whether it's working in the weekends or activities with their children. There is no longer the same pull for people to go to church on Sundays, whereas Pacific Island families still have a strong tradition."

Six decades of lay preaching 'a privilege'

By Paul Titus

After more than 60 years as a lay preacher, Catherine Dickie says it has been a privilege to be used by God to bring the Gospel to people.

Catherine became a local preacher, as it was known in those days, at Dundas Street Methodist Church in Dunedin in August 1951 when she was 18 years old. She led her final service at Te Awamutu Methodist Church on June 5th.

"I felt called to help others and I wanted to join the mission field in the Solomon Islands," Catherine says. "I became a local preacher and also trained as a nurse to support that. But then I married a parson and did not go."

In the 1950s Dunedin had a number of Methodist Churches and a large pool of local preachers. Catherine led services at churches around the city as well as in Ravensbourne, Port Chalmers and Waitati.

Her marriage to Rev Arthur Dickie initially meant Catherine stopped preaching but later her ability to lead services and deliver sermons complemented his work.

"Arthur's first appointment was at Ohura in the King Country. He had a number of preaching places but in those days ministers were expected to do all the work themselves.

"His next appointment was in Whakatane, and while we were there he was bedridden with a bad back. I took services for him for about six weeks," she says.

The difficulties with his back led Arthur to leave the ministry for several years but he later returned and was stationed in Waihi-Paeroa. In the interim Catherine had

continued to preach on a regular basis and in this appointment she would lead services at some of the churches in the parish.

Next the Dickies took an appointment with the United Church of Christ in the US. They were stationed in White Salmon, on the Columbia River in Washington State. There Catherine continued lay preaching in an ecumenical vein, taking services for Presbyterian, Methodist, and Church of Christ congregations.

Back in New Zealand Arthur retired but took on supply appointments in Hamilton East and Ngaruawahia.

"I started preaching around Hamilton and in recent years I have preached in a number of churches in the city and other towns in the Waikato."

Catherine says she liked to work to the Lectionary and always prepared a new sermon for each service.

"Before I was married I gave the same sermon at one church in the morning and another in the evening. A man who attended both made a comment about it, so I learned my lesson and never did that again. Besides it keeps my mind alert and gives a better message to the people to prepare something fresh."

At her final service Waikato-Wairiki superintendent Rev Dr Susan Thompson acknowledged Catherine's long years of service and presented her with a bowl of tulips.

Catherine says she is grateful for the gift and for the opportunity she has had to remind people of the wonderful things we receive from God.



Catherine Dickie began lay preaching in 1951.



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Love God and your neighbour

GREG HUGHSON
REFLECTS ON LUKE

During July we have the opportunity to learn a lot from Jesus, both from his words and his actions.

The Gospel lectionary readings continue Luke's story of Jesus. On Sunday July 3rd we hear about how Jesus appointed 70 people and sent them on ahead of him in pairs, to every town he intended to go.

The Mission of the 70 was to cure the sick, and to let everyone they encountered know that "the kingdom of God has come near." Towns that were responsive, were to be affirmed. The towns where the 70 were not welcomed were to be judged and chastised.

Jesus makes it clear to the 70, that they are representing him. "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me," (Luke 10:16).

Rejecting God continues to be an option today. How often do we reject the messengers God sends to bring us to our senses? When the 70 returned their first report back to Jesus was positive. "The 70 returned with joy, saying, "Lord, in your

name even the demons submit to us!" (Luke 10:17).

It is wonderfully satisfying when we as followers of Jesus today, can play a part in overcoming evil.

On Sunday July 10th we have the classic parable of the Good Samaritan which Jesus told in response to a question from a lawyer. "Teacher, what must I do to inherit eternal life?" Jesus replied that it all comes down to who we believe to be our neighbour, and how we treat those in need.

In the story Jesus told it was not the priest or the Levite but, surprisingly, the Samaritan who truly understood what it meant to show neighbourly concern, reaching out to someone in need way outside his cultural and religious community.

Jesus asked the lawyer which person in the story had been a true neighbour to the man who fell into the hands of robbers. The lawyer replied "The one who showed him mercy". Jesus said to him, "Go and do likewise," (Luke 10:37).

In the teaching ministry style of Jesus, a question elicits a story, which then leads to a question from Jesus to the questioner (to confirm the questioner has understood the story) and then to an affirmation and clear pithy instruction on how to apply the teaching.

As Christians, our faith is nurtured by our response to the stories Jesus told. When we truly internalise stories such as the Good Samaritan, they transform our worldview in the direction of inclusive love.

In 2011 Chris Marshall gave a Peace Lecture to an interfaith audience at the University of Otago, based on the Good Samaritan story.

Chris said that in response to Jesus' question, the lawyer brings together two separate commandments from the Torah: the Shema from Deuteronomy, which faithful Israelites were expected to recite twice a day, and the Golden Rule from Leviticus.

The lawyer answered, You shall love the Lord your God with all your heart, and

with all your soul, and with all your strength, and with all your mind (cf. Deut. 6:5); and your neighbour as yourself (cf. Lev. 19:18).

Chris said that there are three striking features about this interchange.

"First, it is the Jewish lawyer, not Jesus, who nominates the love commandments as the law's centre of gravity. Second, in doing so, he conflates two distinct commandments into a single unitary obligation. And third, he construes this obligation to be principally a matter of volitional obedience rather than emotional experience."

On July 17th we have the opportunity to reflect on the visit of Jesus to Mary and Martha (Luke 10:28-42) and on July 24th Jesus' teaching on prayer (Luke 11:11-13). Finally on July 31st we explore the parable of the rich fool (Luke 12:13-21).

Note: Chris Marshall's Peace Lecture is posted on the Dunedin Interfaith website: dunedininterfaith.net.nz.

Tapping into Methodist zeal

CONNECTIONS

By Jim Stuart



The other day while reading the morning newspaper, I came across a report on the violent and tragic killing of Yorkshire MP Jo Cox.

The person who allegedly killed Cox had a history of psychiatric problems and possible links to white supremacist groups. In other words, one could say he was acting in the name of 'his God'.

In Wesley's time such tragedies would have been called 'acts of enthusiasm' and attributed to 'bad zeal'. As Wesley emphasises in his sermon 'On Zeal', such zealotry can be a very dangerous force: "a work of the devil", "an unholy alliance", "one of the last evils rooted out when God

makes all things new".

Wesley is clear that zeal can be a powerful force for good when used and applied to works of mercy. He asks, "Do you follow the example of your Lord and prefer mercy even before sacrifice? Do you use all diligence in feeding the hungry, clothing the naked, visiting those that are sick and in prison? And above all, do you use every means in your power to save souls from death? If as you have time, do you do good to all... especially to them that are of the household of faith. Your zeal is pleasing to God."

In religion zeal can be a powerful force for good or for ill. Wesley recognised the importance of genuine zeal as the fuel of strong faith communities and acknowledged how essential 'good zeal' is to a meaningful and healthy life.

One might argue, in Wesley's words, that religion should never be used to harm

or exploit others. Good religion is about healing people and building strong, healthy communities.

However, he notes that bad zeal "makes it impossible, either to make any considerable progress in religion ourselves, or to do any considerable service to our neighbour, whether in temporal or spiritual things".

He believed the exercise of bad zeal, that is zeal that exploits others and divides society and communities is a constant threat to the general welfare and social health of society. "Nothing has done more disservice to religion or mischief to mankind than a sort of zeal which has for several ages prevailed in Pagan, Mahomedan and Christian nations," he wrote.

He reminds the people called Methodist that bad zeal has done more harm to society than we will ever be able to imagine. "It

may be truly said, pride, covetousness, ambition, revenge, have in all parts of the world slain their thousand; but zeal its ten thousands."

Wesley made these observations in the 17th century - the power and devastating consequences of bad zeal continue to spread and deepen. As churches we need to actively build stronger communities where all people have a place and to protect our communities from the damage that can be done by bad zeal.

As Christians we need to make sure no one goes hungry, everybody has a home and everyone is connected. Wesley's dream was about the healing power of love, 'the queen of graces' in a world where violence is rife. Wesley challenges us to make use of true zeal to bring healing to our world. There is a lot to be done.

Make the most of every minute

By Rev Kathryn Walters

Dawn French is one of my favourite comediennes, thanks to her work in 'French and Saunders' and her disarmingly accurate portrayal of small church life as Geraldine Granger in the 'Vicar of Dibley'.

Back in March, Viv and I saw her live in 'Thirty Million Minutes', a show based on her life. Why 30 million minutes? Because that was how long Dawn had been alive when she wrote the show. 30 million minutes of life reduced to a snap-shot of a two-hour performance.

Now I haven't lived as long as our Dawn, having only lived for a mere 28,336,320 minutes, and I doubt that I will ever be as famous or funny as she is, but in terms of lessons I have learned, there were aspects of her story that could have been a snapshot of my own life.

Isn't that the mark of a good story teller - when somewhere in the story you find yourself saying "oh my goodness me too!?" It's the moment of connectedness, the moment you realise that indeed you are not alone.

For many, that connectedness happens with certain characters in Scripture. Our lives connect and resonate with the lives of the people within the sacred texts.

I feel a bit of this with Martha and Mary, quite a bit with Job, a smidgeon with Paul, Moses and a few other well-known biblical characters. A character that I strongly resonate with though, is Jacob - I too have "wrestled" with God and more often than not come away limping.

Another part of connecting with characters or story is when you find yourself saying "Ooh, I want to be like that, or have that kind of faith, character, attitude, when I grow up."

I think of people like Ghandi, Nelson Mandela, and Martin Luther King who have inspired millions of people. And yes, even Dawn French - not just for her comedy but for her personal grace and strength, her



Dawn French has learned a thing or two in her 30 million minutes on earth.

willingness to put herself out there and be vulnerable and open so that others might be encouraged and strengthened.

For most of us on this walk of faith, the one who we aspire to be like is Jesus. But I've got to be honest, not everything about

Jesus is something I want to be, in part because of the costliness and in part because I simply don't think I have it in me to be like that - even with a Holy Spirit magic makeover.

For example, I would love to be the calm, determined, passion-filled yet mild Jesus who is portrayed in the Easter Story. But the truth is that there is more chance that I would be the loud mouthed antagonist railing against the injustice of it all.

I am more like the Jesus who overturned the money changers' tables than the silent Jesus before the Chief Priest, particularly when it comes to a sense of injustice for myself or

others.

That said, Jesus inspires me to be more than I currently am. To work with my shortcomings, to learn from my mistakes, to be open to challenges, to be encouraged in my successes, to embrace my difference and to see myself as a unique human being who brings something of value to life as a whole.

At the end of her show Dawn French said that she now understands that every minute of her life is precious. Every minute is an opportunity to love, laugh, inspire, cry... to live fully. Now isn't that why Jesus came, so that we could live fully? "I have come that you might have life and have it in abundance" (John 10:10).

I invite you to ponder how you are living your life. Consider what or who inspires you. Ask yourself-are your minutes precious to you. As for me, I'm 28,336,320 and counting...

Ma te Atua e manaaki (God Bless).

Homelessness haunts Dunedin students

Hundreds of young people are being squeezed by the housing shortage in Dunedin with many couch surfing and others sleeping rough or even working as prostitutes to find a place to stay.

These are among the findings of a survey Methodist Mission conducted with six social service providers in the city.

In response to the problem, the Mission is proposing small scale transitional housing facilities based on the 'Foyer model', which provides young people accommodation plus education and training.

Methodist Mission Southern business development manager Jimmy McLaughlan says Dunedin has had housing problems for years, but it is becoming worse.

"The data shows that up to 600 young are living in crisis in Dunedin. While the situation is not good, it is still on a scale we can do something about," Jimmy says.

The Mission surveyed 300 at-risk youth and found 45 percent of them were living at home when they did want to be, 39 percent were couch-surfing, 7 percent sleeping rough, and 4 percent trading sex for beds.

A representative of one of the social service providers that took part in the survey said that young people who need housing are often vulnerable for other reasons too.



Jimmy McLaughlan

This includes poverty, illness and, histories of abuse.

"Often young people are expected to perform as adults, but are not able to do this. Many clients are living in poverty, and are unable to afford extra costs such as furnishing houses, even when they are able to find suitable accommodation," this agency responded to the survey.

The survey was conducted in July 2015, and Jimmy says the Mission has not yet conducted a follow-up survey this year, but he believes the homelessness figures could be worse now.

To help address the situation, Methodist

Mission has proposed that government fund a pilot 'Foyer' housing scheme that would handle up to eight young people. The facility would provide 'transitional accommodation' and its aim would be to help 12-24 young people live independently.

Residents would be enrolled in an education or training course or in approved employment.

The facility would have youth workers in residence and social workers would help ensure the young people work toward their goals.

The young people could get help applying for jobs, take life skills courses such as budgeting and cooking, and access health care.

Better housing means better lives - Wesley Community Action

Good housing is the foundation on which people in difficulty can build better lives, but the government's financial restrictions and punitive approach are making it increasingly difficult to provide.

This is the view of Wesley Community Action (WCA), Wellington's Methodist Mission. WCA director David Hanna says poor housing can compound a family's financial and emotional problems.

"If you can get the housing right then it is easier to address other issues. But as the government has put the financial screws on housing this is becoming harder to do."

David says there are two dimensions to housing, the formal sector and an informal sector.

Formal housing is that provided by Housing NZ and the private sector, but then there are the informal ways people cope when they cannot find what they need otherwise. Informal accommodation includes staying with friends and relatives, or 'couch surfing'.

"As the government has tightened up criteria, enforced a punitive approach and reduced funding for housing, it has taken slack out of the system. This is

pushing more people out of the formal sector and the informal sector cannot cope.

"That is the reason we are seeing more overcrowding and people sleeping rough," he says.

WCA social worker Ange Reweti-Davis works in Porirua. Ange says she does not currently have any clients sleeping in cars but that is mainly because they have been able to find a couch somewhere.

"Certainly there is overcrowding. Some of my clients have been on the books for up to six months. One of my girls came to us in April, homeless and pregnant. We actually moved her into a house in early June.

"That took a lot of hard work on Housing NZ's part and all the other agencies involved. But that is not the norm.

"The norm is that they get offered a house, and when they move in they find there is no insulation under the floor or no carpet, or the fences need doing. Housing NZ says yes, yes we will fix it but a year later there is still no action."

Ange says Porirua is notorious for damp houses. Most of the social housing is more than 50 years old and so is the drainage.

"The underground water

articulation isn't adequate. You get these rows of houses and the water starts at the top, runs down and pools under the houses at the bottom. They're very damp."

The same is true of private housing. Private landlords can get subsidies for insulation but not to maintain the rest of the house so they are often damp and mouldy.

Ange says Housing NZ's frugality comes at the expense of families and children, and dealing with the agency is often humiliating.

"You can go to WINZ and ask for help, but if you have used up your entitlements for a year you won't be given any further entitlement to cover emergency accommodation. If they did provide it you would have to pay it back.

"People feel more and more like the system is beating them down. Mums who come out of jail have already experienced that feeling of being pushed down. It becomes layer upon layer.

"Getting people into a house is just the start. Getting them stabilised is probably the hardest part.

"[Housing NZ] moans about how poor the housing stock is because it's such a low grade. But they have let it run down into that



State housing in Porirua is often poorly insulated and damp.

low grade. It is going to take years to fix."

Ange says there is also a big problem with methamphetamine.

"The government is talking big numbers of contaminated houses, but I can tell you the numbers are much bigger.

"What I think we need is an amnesty. If a house is tested positive now, they kick the family out and put them on the street. This doesn't solve the problem, it just

moves it out onto the street.

"With an amnesty people would be moved into a clean house, but every three months it would get swiped. That way the people would still have a house but they would know they can't do meth in that house.

"Then the kids aren't affected and there's a chance to rehabilitate the parents. The family should be required to commit to change."

Christchurch development means homes for vulnerable families

Five vulnerable families will soon have a warm and affordable place to call home, thanks to a new Christchurch Methodist Mission (CMM) housing initiative.

CMM has purchased five relocatable houses previously used to accommodate people having their earthquake repairs done and is moving them to a site owned by the Linwood Ave Union Parish.

"This is an exciting new joint project between the Parish and CMM," says CMM executive director Jill Hawkey.

"The Parish is very active in their local community and was deeply concerned that many local people were struggling to find a home. They had the land, but no funding to develop it.

"They asked CMM as a registered community housing provider to submit an expression of interest for the houses and we were able to purchase them at a very reasonable price. Together, we have been able to make this happen."

The availability of affordable housing for low-income families in Christchurch is a problem.

"The supply of affordable rental housing significantly reduced after the earthquakes," Jill says. "While housing availability is increasing, the new supply targets higher price brackets. The result has been vulnerable young people and families living



One of the relocatable houses that will provide homes to vulnerable families in Linwood.

in cars, garages or overcrowded houses."

CMM has seen the housing struggles of Christchurch's most vulnerable first-hand. It provides housing and support to young people and families who are unable to access housing in the market.

Many have either lost their tenancies or

incurred significant debt. Families have become homeless or have moved house many times. Multiple moves affect the children's development with one primary school principal noting that a child's learning goes back by six months each move.

Providing housing and support through

developments such as Linwood will enable parents to provide stability for their children and families to have secure tenancies.

The Linwood Development will provide more than just the houses. The site's layout is such that each house will have space around it and there will be a communal space with a play area, picnic table and barbeque.

This will help foster a sense of community between the families and reduce social isolation. CMM staff will provide the intensive wrap-around support the families need. This could be anything from budgeting and advocacy to parenting advice.

CMM is seeking financial support for the Linwood Development. Although the majority of funds have been secured to complete the project, a significant shortfall remains.

There are multiple opportunities for individuals, parishes and workplaces to contribute such as purchasing gifts like a 'Welcome Home' Food Hamper for one of the families, buying a tree for the garden or making a general donation to the development.

Go to the dedicated web page bit.ly/linwood_home to see the full range of gifts available to purchase or to make a donation. Visit CMM's website mmsi.org.nz for more information.

Independence suits Mangere's Lotofale'ia

By Hilaire Campbell

It has been three years since the Lotofale'ia Mangere Tongan Methodist Church became an independent parish, separate from the large Auckland-Manukau Tongan Methodist Parish.

Rev Goll Manukia says Lotofale'ia became a separate parish in December 2013. "We had plenty of time to talk about it as a parish and as a congregation. There was nothing dramatic about it."

Members of the Mangere Parish had talked about the move before Goll came to the Parish and they initiated it. "When I arrived we continued the talk, seeking advice from the then superintendent of Vahefonua, Rev Setaita Veikune, and others."

"The majority wanted to move, but some resisted because they liked the social scene of the Auckland-Manukau Parish. Others just didn't welcome change."

Lotofale'ia is a big church with more than 1000 parishioners. It includes many young people, which Goll sees as exciting for the future.

He cites a number of reasons for the separation, including more freedom for individual work and the opportunity to run programmes suited to local needs. The congregation now has more say in parish matters, administration is less unwieldy, and pastoral work more manageable.

"But mainly it was because we're a strong parish and we felt mature enough to look after ourselves," Goll says.

Two other churches previously moved from the Auckland-Manukau Parish, which used to encompass 17 different congregations.

"One trial split before my time didn't

succeed, partly because it was rushed," Goll says. "We learned the importance of taking our time - two years in our case."

Money played a small part in the move. The double levy Lotofale'ia now pays to Auckland-Manukau Parish and Vahefonua was higher, "but we're not financially disadvantaged because we have the numbers."

In the midst of the Auckland housing crisis Goll is pleased that his Parish has the wherewithal to help.

"I can safely say the entire Parish is behind our current project to build 22 homes for Tongan families on a piece of land in partnership with Government, Airedale Property Trust and NZ Methodist Church. Our plan is to keep on building for those who don't have suitable housing. That will eventually include eight units for the elderly."

Goll believes that buildings are also a good future investment for the Parish's young people.

Young and old are well catered for in the Parish. "We have our own pre-school that serves the Parish and the community. It employs Parish members to teach Tongan. A youth camp takes place next month, and we deliver baskets of goods to older members of the Parish living by themselves. These have been well received and although Mangere is a big area, we can cover it."

Goll says that since the move the Parish has been going really well. "Our work is more personal and as a result we feel closer to each other. It's really just a name change.

"We are doing everything we did before but now we have ownership of ourselves and the wider community. We



Lotofale'ia has a large number of young people, which is exciting for the future.

haven't cut ourselves off from the other Parishes. We mix during Vahefonua and our Sunday evening programme includes them.

"As a minister I am grateful that everyone is now on board and everyone is happy. Speaking for myself, I am more focussed on my work, teaching and running programmes for our young people."

Goll thanks his executive committee, parish stewards, secretary, and treasurers, as well as many others, for their dedication and hard work. "Being a separate Parish isn't a bad thing. It is not unchristian and I know God would approve."



Rev Goll Manukia says being an independent parish has made it easier to focus on local concerns.

Grassroots effort to restore Deep Creek

By Hilaire Campbell

The smell from Deep Creek distresses locals near the popular Torbay Beach on the Northshore. Now a group of them has launched a campaign to push the Auckland City Council to clean it up.

Dr David Gray lives three minutes away so he knows all about it. His campaign to save Deep Creek estuary from degradation began when he helped his wife Marie do research for her history of the area, 'And Then Came the Bridge'.

"How the 1958 Waitemata Harbour Bridge has changed North Auckland saddens me," he says. "A housing explosion around Torbay's Waiake Beach has seen a small, historically significant tidal estuary become smothered by native mangroves and silt, making it almost inaccessible."

Imagine people fishing and having a good time on a small estuary near Waiake Beach. That's how a letter from a 1959 resident describes Deep Creek, David says. Today it is cluttered with mangroves and mud, and smells badly because of rotting seaweed. The adjacent yacht club with its hundreds of boats is affected.

Seeing historic photos of this once delightful estuary shocked David into making people aware of its deterioration. A pictorial billboard at local shops attracted great interest and more than 1000 people have since petitioned Auckland City Council to restore the estuary as part of its 10 year

plan.

The campaigners are using the Greenpeace website toko.org.nz and Facebook (Restore Deep Creek) to mobilise support.

A meeting of interested people at the estuary led to the establishment of a 30 strong Steering Committee. "We have just received notice that the Hibiscus Bay Local Council will grant us the necessary funds for a professional Stage 1 restoration," David says.

"However, until resource consent is granted, we cannot do anything except remove rubbish. The initial clean-up produced two truckloads of dead branches, plastic and other human detritus."

Deep Creek estuary is probably the smallest of many North Auckland estuaries that need attention so he doesn't expect immediate action.

"Our biggest battle will be for resource consent. Then it will be hard physical teamwork. A hedge of mangroves to stop erosion will be retained. The matter of toxic silt will follow. It has high levels of zinc and moderate levels of lead and copper. People can't swim because of the smell and seaweed and it reportedly makes dogs sick."

The removal of native mangroves (manawa) is controversial but David says NIWA research articles make the point that unlike tropical mangroves, "there is no unique or estuarine fauna in temperate mangroves."

David doesn't believe the task is thankless. "It's the right thing to do and if people respond we know we are on the right track."

Hopefully, a Stage 2 plan will see the upper half of the estuary cleared as far as the waterfall at its head. David says the City Council is essentially sympathetic, but he does not know when it will make a decision. "In the end the Council will decide how the estuary is going to look."

Support from his family has helped David a lot. His wife and six daughters have contributed to the campaign, as have "two clever granddaughters who created a website, Facebook and video. They all supported the Toko petition."

David is a former general practitioner who worked in a mission hospital in Indonesia for 12 years. He attends Long Bay Baptist Church in Torbay.

He is modest about his contribution to the effort to clean up Deep Creek. "As a Christian, caring for the environment is part of my calling," he says.

He is also philosophical about the time it will take to restore the estuary.

"It may take many years. I probably won't live to see it restored, but I am happy to be just the whistle-blower. It is encouraging to see others taking up the challenge. It will all happen one day - if we are patient, sensitive to others' views, and faithful."



In the early 20th century Deep Creek had an open estuary, now it is choked with mangroves.





From poverty to power through community work

By Cory Miller

It's a long way from a poor village in the middle of central Malawi to a seat in the African country's parliament.

Politician Olipa Chimangeni, 37, describes her journey in a straightforward manner that likely belies the true hardship she faced to achieve it.

The mother-of-two was in New Zealand in May to share her story at a series of World Vision events titled 'A Night of Hope'.

It is her hope that Kiwis recognise how a little helping hand can go a long way in ensuring a sustainable future for others less fortunate.

Olipa's tale begins in a small rural village where her family faced conditions of extreme poverty.

"My parents were farmers, not commercial, but just for our food," she says. "It was a very hard life."

With her parents unable to financially support her schooling Olipa dropped out of school at a young age. She married an older man and by 18 was a mother.

Her husband became abusive and even after she gave him a second chance continued to mistreat her.

Unable to tolerate it any longer Olipa left her husband and returned to her parents' home with two young children.

"That's when World Vision started supporting me and I proceeded with my education."

She completed high school and began working for a local organisation supporting women, youth and those affected by HIV and AIDs.

Olipa later developed an interest in politics and in 2014 made a successful bid as an MP - thanks to the support of her local community.

"I didn't get into parliament because of the

money [typically spent on political campaigns]...the people voted for me because I worked in their community. They could trust in me that I know what I am doing and I will represent their problems."

As the first woman member of parliament for Ntchisi North East, Olipa now has power that she hopes she can use to help her community but, she says, challenges remain.

Being on the opposition side of the government, as in any country is a constant battle.

In addition she's one of a few women MPs in government. She estimates women make up a quarter of the members of parliament.

Furthermore landlocked Malawi faces many challenges with a growing population, limited natural resources,

drought, environmental degradation and HIV-AIDS.

Each morning Olipa arrives at work to a long queue of people outside her office in need of help.

"They say they have no school fees, no food, some don't even have soap to bathe, or for their clothing."

She says it's tough not being able to help everyone at once, but says it was important to look at the bigger picture and help the community develop sustainably.

"I want to empower and help them have a better future."

Her ability to make a difference, no matter how little it seems at times, is something Olipa says would not have been possible without the help of an organisation like World Vision.

Even with their support, getting to where Olipa is now, a woman Member of Parliament, is something she never anticipated.

"I dreamed of being a nurse, but I like it [working as an MP] because I am working on behalf of my community."



Olipa Chimangeni.



Jim Rogers with the new cross that will sit atop the rejuvenated memorial to Te Kopua Methodist Mission.

Te Kopua Mission memorial gets a makeover

By Hilaire Campbell

Cracked, covered in moss and trampled by cattle - that was the state of Te Kopua Methodist Mission memorial before 85-year old retired farmer Jim Rogers and fellow volunteers set to and restored it.

"It was in a sorry state," says Jim. "All on a lean, in the middle of a paddock, but we had to do something. It has involved months of work but this is our history."

Dedicated in May 1963, the memorial stands between the headstones of Jane Buttle, an early Methodist missionary in Otorohanga, who died in 1857, and Rev Wi Warena Pewa, one of nine early Maori missionaries who died in 1907. The names of five other missionaries are also inscribed on the memorial.

The area is a burial as well as a mission site.

The Methodist Mission, established in May 1841, had a huge influence on Ngati Maniapoto territory. It provided the first Maori school and introduced farming and flour milling as well as teaching Christian beliefs. Jane Buttle was a mother of eight and a teacher who worked hard for the Mission community.

She had a lot to contend with, including a flu epidemic and potato blight that ravaged the region. Sadly there are no photos of Jane - men got all the limelight.

The Maori Land Wars interrupted missionary work for some years. Ultimately Te Kopua Methodist Mission closed in 1924.

"We needed permission from the Maori trustees for the project. Tumuaki Rev Diana Tana generously accepted our \$2,500 quote," Jim says.

The work involved much travel and tractor work to remove the original centrepiece and lay a new base. A marble plaque is mounted

on this. Jim says the highlight is an elegant wrought iron circular cross, copied from a local Methodist church.

"We are grateful to many people," Jim says. "We consulted an independent specialist for the marble and Creative Stone was very helpful. Hinuera Quarry provided the base, Peter Gray galvanized the steel supports, and Frances Rawlings sponsored the cost of the steel."

His friend Tony Stott helped Jim with everything, and there was a real family feeling to the project.

"Thanks to Pastor Peter Coventry, local historian, we know a lot about Mission history, and older people are passionate about preserving it. Allan Hall from Pirongia museum and Nan Owen, aged 90, who runs Otorohanga museum have shared their vast knowledge with us.

"However, we are all getting on a bit now," Jim says, "and these monuments don't stand by themselves. The work we have done should see this one right for at least 50 years." He is pleased that one of Jane Buttle's descendents in Christchurch has taken great interest in the memorial.

The rededication ceremony and blessing will take place shortly. George Searancke, whose brother addressed the crowd at the unveiling of the monument in May 1963, is still alive and hoping to attend. Jim's not sure how many will come, "But if it's wet we'll need our gumboots."

Is Jim happy with the memorial? "I've had a lot of joy putting things together and I've been fortunate to have the right people in the right place at the right time."

The monument is signposted from State highway 39, and Pirongia visitor centre runs historic tours.

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For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna
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Gaza crushed by war and blockades

High levels of conflict pushed an average of 24 people every minute to flee their homes last year according to the United Nations Refugee Agency (UNHCR).

In reporting the global trends UNHCR identified 65.3 million displaced people, up from 59.5 million in 2014. The dangers for refugees do not end at the border as the journey to safety is becoming increasingly perilous and funds for relief fail to meet the escalating need.

New arrivals are making it harder for other refugee communities and some - like Palestinian refugees in Syria - have moved to their third country of refuge. In 1948 the United Nations upheld their Right of Return at the time of the formation of the state of Israel. Conflict is slowly escalating again and there are no prospects for peace on the horizon.

For residents of war-ravaged Gaza, life is proving even more difficult. Two years after the last conflict with Israel, 75,000 residents remain displaced and only 3,000 of the estimated 18,000 housing units destroyed have been made habitable.

Nearly a quarter (23 percent) of the displaced people live in damaged homes according to a recent UN report. Unemployment reached 38 percent by the end of 2015 with 80 percent of its 1.8 million residents dependent on aid.

The economy of Gaza continues to sit on the brink of collapse. According to the

World Bank the 2014 war displaced a third of the population and wiped US\$1.7 billion from the local economy.

After military campaigns in 2008 and 2012, the 51 day Operation Protective Edge compounded the deepening poverty and despair of this narrow 365 square kilometre territory, home to 1.76 million people of whom 1.26 million are refugees.

According to the UN agency for Palestinian Refugees (UNRWA), the recurrent armed conflict and blockades imposed by Israel and Egypt are causing the socio economic and psychosocial crisis in Gaza.

Tight controls of imports (including rebuilding materials) and the movement of people are making life difficult. There are longer and more frequent power cuts and the territory's aquifers may become unusable in the next few years.

But Christian World Service's partner the Department of Service to Palestinian Refugees is maintaining its commitment to the local refugee population.

"We suffer daily, but we never lose hope," says Dr Issa Tarazi, executive director of DSPR Gaza which employs around 100 staff.

DSPR Gaza runs three primary health clinics for 25,000 patients and psychosocial programmes for children, funds university fees, and heavily subsidised vocational training courses for young people. When

families need extra support they come to DSPR for an emergency grant or supplies.

CWS international programmes coordinator Trish Murray visited Gaza in 2014. She says she worries about the wellbeing of Gaza.

"International donors have not stepped

up to rebuild what they had promised and the residents are traumatised. DSPR Gaza is doing an amazing job in meeting people's desperate need. I don't know how they do it, but I do know they deserve our utmost support," Trish says.



Rashid (18) is working for a metalwork qualification at the DSPR Training Centre in the Shijaja suburb, Gaza City.



Fatima is a midwife at the Shijaja Primary Care Clinic in Gaza City. She stands outside the remains of her family home which once accommodated 25 people.

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Email postal details to cws@cws.org.nz if you would like a tax receipt.

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Justice and peace the focus of WCC

In late May Christian World Service national director Pauline McKay attended two meetings of World Council of Churches and its partners.

Since the 10th global Assembly held at the end of 2013, the WCC has been working under the framework of a Pilgrimage of Justice and Peace.

The meetings organised by WCC staff provided a great opportunity to see the impact of the ecumenical movement, according to Pauline. Different WCC programmes pitched their work to those attending.

WCC was founded at the close of World War II and it has close connections with the United Nations. In many ways it operates in parallel Pauline says.

"UNICEF is the latest UN agency to sign a formal agreement with the WCC in recognition of the pivotal role faith-based communities can make," she says.

At the height of the Ebola Crisis the World Health Organisation asked the WCC to convene a meeting of UN agencies and Faith-based organisations to learn from each other and find ways to stop the spread of the Ebola virus in West Africa.

"This was a game changer and has opened up new opportunities for making a real difference," Pauline says.

"The WCC has the history and the contacts to bring faith-based organisations into high level discussions at the UN in our joint efforts to make the world a safer and

healthier place."

WCC staff are taking the Pilgrimage theme very seriously and are playing a constructive role in global affairs.

Head of the Churches Commission on International Affairs Peter Prove leads long-term dialogue between Christian and Moslem leaders from Syria. With support from a number of foreign governments the talks are exploring ways to rebuild even as the conflict continues.

The WCC has a long history of working on reconciliation and upholding human rights. Long involved in Israel Palestine, they were deeply troubled by the interrogation of members of a WCC delegation attending an April climate change consultation in the Occupied Palestinian Territory.

The WCC met with the Israeli Mission in Geneva after this unprecedented incident.

Of particular interest to Pauline was progress on the Economy of Life (formerly the Greed Line project) exploring economic and ecological justice and the decision to focus on Goal 16 of the new United Nations Sustainable Development Goals regarding justice and peace.

WCC general secretary Rev Dr Olav Fykse Tveit is planning to visit Aotearoa New Zealand in October.

The New Zealand Anglican, Methodist and Presbyterian Churches are members of the WCC.

Young People

By Filo Tu

Bullying - Does it happen in the Church?

Bullying is definitely not a new topic and over the past decade there has been a lot of research into it and efforts to reduce it.

Yet questions remain: Why is it alive and well? Why do we allow it? And is it something that the Church condones?

Victoria University of Wellington produced a report 'Bullying in New Zealand Schools' in April 2013. The report states that "Bullying can take several forms: physical, verbal, social/relational, and cyber."

According to the study, there is a perception that bullying begins very early on in a child's school life and that no one takes responsibility for the problem. While schools have access to resources, they seem to be reluctant to prevent bullying, and therefore they tend not to report incidents of bullying even though it is deemed to be a significant

problem.

There are many myths about bullying, including:

- It is a normal part of childhood and you should just ignore it;
- It's ok to hit someone who is bullying you to stop it;
- Bullies are born that way, it's in their genes;
- Bullying only happens in schools;
- Online bullying is just banter and harmless;
- Reporting a bully will make things worse;
- Children grow out of bullying.

While it might be easy to laugh it off, it is not hard to see why these notions exist. Maybe we have experienced it first-hand; maybe we have been bystanders and treated it as normal; and maybe we do not act out of fear, shame, guilt or other emotions.

Whatever the case may be, bullying is taking the world by

storm!

So is it something that the Church practices or tolerates?

As the Methodist Church of NZ reaches the halfway point of its 10-year vision to 'Let the Children Live', it is a timely reminder that to reduce child poverty, child abuse and youth suicide, we must remember that bullying is a major factor within the bigger scheme of things.

Many initiatives, projects and events have blossomed out of the 'Let the Children Live' vision. There is no doubt as to the endless creativity with which the Connexional family is engaging and supporting this initiative.

But read this list below and tell me you haven't seen these people:

- They have personal and self-serving agendas;
- They look to form alliances and divisive groups among people;
- They have intense and



emotional personalities;

- They like to think for others using phrases like "people are saying";
- They create chaos and wreak havoc;
- They know that church members will not stand up to them;
- "Church Bully" is not a title they would use for themselves.

Here is my challenge to you: Arm yourselves with prayer, provide a space that is safe for

all church members to speak freely, put in place healthy processes, exercise church discipline, and celebrate all who are part and parcel of the life and mission of the church.

It might not be happening in your local church or maybe you choose to deny it, but let us not condone it in our places of worship, or within our daily interactions with the wider community!

Kidz Korna!

WELCOME TO KIPZ KORNA JULY 2016!

We have already celebrated the shortest day of the year and look forward to longer days. I won't say more sunshine because we have to remember it is winter! Last month the church celebrated Pentecost and children around the country had different ways of doing this. Beckenham Methodist Church in Christchurch and St John's Methodist in Hamilton share how they celebrated this special time. Thank you to the kidz of St John's and Beckenham.

Saying Thanks' Word Search

There are many things in our lives that we thanks God for. Can you find all these words for things we should be thankful for in the word search? How many more things can you think of?

Creation, faith, family, flowers, food, freedom, friends, health, home, moon, pets, stars, sun, water.

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

Kidz Korna!

An autumn Pentecost

Beckenham kidz celebrated Pentecost with autumn colours. Just as the leaves change colour in autumn, so the Holy Spirit takes us on a journey at Pentecost filling us with beauty, glory and grace.

On Pentecost One of the families at Beckenham Church provided enough leaves to cushion the kids while they jumped around, threw leaves, and laughed as if there was no tomorrow!



Beckenham kidz celebrated autumn and Pentecost as the same time.

Pentecost is a party

At Pentecost we celebrate the birthday of the church, and this year the children at St John's celebrated the occasion with a birthday party.

After hearing the Pentecost story, they partied with balloons and red, orange and yellow streamers, which represented the flames from the Holy Spirit. Then they shared a birthday cake which with the congregation.



Hamilton East kidz join in the Church's birthday party

What are the kids in your church up to?

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

ON SCREEN

A Film Review by Steve Taylor

Our Little Sister is a window into rural Japanese culture. It is a heart-warming, albeit slightly surreal alternative to the view of Japan as industrialised, high-tech and fast-paced.

Three adult sisters share life in the family home. Together they have found a way to live despite being abandoned by their parents: a father who left for another woman and a mother who disappears for 15 years, crippled by grief.

At their father's funeral, the three sisters meet their thirteen-year old younger sister for the first time. In the face of shared grief, she joins them in the family home. It sets in motion the facing of an unfolding set of bitter-sweet, until then unexplored, memories.

Our Little Sister began life as a manga. Manga are Japanese comics and cartoons, an art form read by all ages. It is big business, an industry worth over \$5.5 billion.

Manga include more than action and anime. They have spilled into commerce and comedy, history and horror,

OUR LITTLE SISTER



murder and mystery, sci-fi and fantasy.

There is even a Manga Bible, published in 2006 by the non-profit organisation Next. It aims to appeal to those who no longer attend church or find traditional Bible translations less than accessible.

Our Little Sister is Josei manga, a genre aimed at women in their late teens and early adulthood. It began life as a monthly serial: Umimachi Dairy. Created by Akimi Yoshida, 'Umimachi' means Seaside Town in Japanese. It suggests a rural idyll common among

industrialised urban dwellers.

The attempt by director Hirokazu Koreeda to turn the episodic nature of monthly serial into a plot arcing over 120 minutes is less than successful.

He introduces three patterns of life. First there is the daily preparation and consumption of food. Food is a setting for memory making and community building. Repeated scenes focused on food, both at home as the younger sister is slowly woven into domestic life and at the local diner.

What emerges is an approach to food not like glamorous recipe books or celebrity chefs but as knowledge shared between generations.

A second pattern is seasonal. The movie is structured around Japan's rural idyll. There are images of cherry blossoms in spring, the plum harvest of summer, and catching whitebait. These weave further layers in the unfolding of memories.

A third pattern is generational. In Our Little Sister, these involve funerals and memorials rather than births and weddings.

Each of these three patterns amplifies the dysfunctional distortion at the movie's heart. Food, seasons and funerals create memories, each of which is distorted by the strangeness of the four sisters who live in a mono-generational family unit.

Mono-generational makes sense when your manga market involves women in their late teens and early adulthood. But as a way of life it ends up becoming a somewhat surreal 'seaside' diary.

Nevertheless, Our Little Sister is well worth the watch. Despite the attention required to read subtitles, the humour is rich, the characters rewarding, and the crossing of cultures endearing.

Rev Dr Steve Taylor is principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for change (Mediacom: forthcoming)* and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

Bible phrases in common use

Winter lends itself to cosy times with books and board-games and puzzles. The world has just celebrated 400 years since the death of Shakespeare. Lovers of his works are quick to point out that the Bard coined many catchy phrases that continue to be used in common speech today.

However, there is another body of 16th century English writing that is quoted even more than Shakespeare - the King James Version of the Bible. Below is a list of everyday phrases that you may not know originated from the Bible. (You can find quizzes that compare the words of Shakespeare and the Bible in my book 'Theme Scheme', available from Philip Garside Publishing.)

Bible Challenge

The ___ leading the blind (<i>pointless</i>)	___	B _____	Mtt 15:14
The ___ is willing but the flesh is weak	___	I _____	Mtt 26:42
___ of my bones and flesh of my flesh	___	B _____	Gen 2:23
At the ___ hour (<i>last moment</i>)	___	L _____	Mtt 20:6
Teeth set on ___ (<i>discomfort</i>)	___	E _____	Jer 31:29
Cast ___ before swine (<i>useless extravagance</i>)	___	P _____	Mtt 7:6
___ than thou (<i>attitude</i>)	___	H _____	Is 65:5
With ___ and trembling	___	R _____	Phil 2:12
God ___ the king	___	A _____	1Sam 10:24
A wolf in ___ clothing	___	S _____	Mtt 7:15
To ___ up the ghost	___	E _____	Gen 25:8
Love ___ a multitude of sins	___	S _____	1Pet 4:8
Greedy of ___ lucre (<i>accumulated money</i>)	___	I _____	1Tim 3:8
As a thief in the ___ (<i>stealthily</i>)	___	N _____	1Thes 5:23
Has feet of ___ (<i>a weakness</i>)	___	C _____	Dan 2:42
To ___ the cost	___	O _____	Lk 4:28
A fly in the ___ (<i>a spoiler</i>)	___	M _____	Ecc 10:1
___ for measure (<i>fair judgement</i>)	___	M _____	Mtt 7:2
A ___ cannot change its spots	___	O _____	Jer 13:23
There is ___ new under the sun	___	N _____	Ecc 1:9
A drop in the ___ (<i>insignificant</i>)	___	U _____	Is 40:15
There is nothing new under the ___	___	S _____	Ecc 1:9
In the twinkling of an ___	___	E _____	1Cor 15:52

ANSWERS: blind, bone, eleven, spirit, edge, pearl, holder, sheep, give, covers, filthy, night, clay, count, oilment, measure, leopard, nothing, bucket, sun, eye © RMS

Hymnbook Trust passes baton

The New Zealand Hymnbook Trust (NZHBT) has appointed of James Mist to be its new manager.

James is also Waiapu Cathedral's director of music and has fulfilled a number of music positions for the Diocese of Waiapu and the Diocese of Wellington.

He has also worked with other Christian denominations over the years and is familiar with the Presbyterian, Methodist and Catholic traditions.

His appointment follows the retirement of John and Gillian Thornley from the role of NZHBT manager.

Along with his experience with church music, James has held a number of advisory and managerial positions and holds post-graduate qualifications in management and commerce.

James says he is particularly passionate about facilitating hymn writing and engaging people into hymnody.

"Hymns are hugely relevant in terms of Christian worship and are one of the most effective ways to engage worshippers. Hymnody has been around for a long time, and in every generation, new hymns have been added to the repertoire that in time become part of the great hymn tradition.

"The exciting challenge now, is how to facilitate involvement in hymnody in the digital age."

The NZHBT board says in welcoming James to his new role, it also acknowledges the dedicated service of John and Gillian Thornley and wishes them well in their retirement.

With James' appointment, the office of the NZHBT will relocate to Hastings. Contact can still be made through the website or through info@hymns.org.nz.



Deeply Connected: How to Write Liturgy

By Dorothy McCrae-McMahon
2015, MediaCom Education, 60 pages
Reviewer: John Thornley

I can warmly recommend this guide to worship leaders.

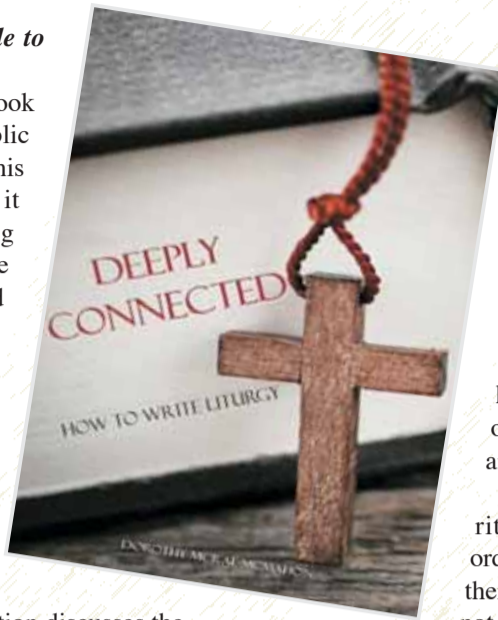
The back cover blurb describes the book as providing “worship resources for public occasions and major celebrations”, but this does not fairly reflect the contents as it covers the liturgies for addressing individuals or small groups to provide pastoral care as well as larger church and civic events.

The 60 page booklet can be divided into five sections:

1) Two funeral liturgies, one in 'religious' language, the second in 'non-religious'.

2) Features of contemporary liturgy, including the structure or order, style or choice of language, tone or mood.

3) Creating liturgy together. This section discusses the role of the worship committee within the parish, and you will be rightly challenged if your church doesn't have one. I like the realism of the conclusion: “My experience is that having a Worship Committee can be very helpful and means



though it does not matter.

“Having someone to take you through a caring journey of reflection matters, when much of the rest of the world does not seem to have noticed the significance of a particular

moment in your life, or it is a very private situation.”
that a group in the congregation is more deeply engaged with what happens each Sunday. This happens, even if the Worship Committee only helps prepare one service a month.”

4) The Power of Ritual Life. This section covers the pastoral needs of individuals and congregations. Topics include healing guilt, farewells to loved ones, sharing and naming hurts and pains.

The author defines 'personal rituals' as rituals that mark an ordinary person's journey. They tell them that that journey is significant not something to be glossed over as

moment in your life, or it is a very private situation.”

5) Public liturgies. Here the author includes two recent liturgies that have been widely used and appreciated in Australian churches: Service of Lament for Refugees and Prayers of Lament and Support for All who Have Been Abused.

These liturgies hold together both the personal and the political. They address issues of contemporary public debate and concern in the Australian community.

Where are similar liturgies in New Zealand churches? They could address the same issues, or others such as: The Bicultural Journey, TPPA, rich and poor, a new flag, water - gift for us all.

This book is designed to help worship leaders, it is not a collection of liturgies to use. The author's own liturgies can be found in several prayer collections, all of which are highly recommended.

Echoes of Our Journey (1993) are liturgies that came from her time as minister at Pitt Street Uniting Church in Sydney. Also recommended is the author's autobiography Moving On: In the Life of Dorothy McCrae-McMahon, an extraordinary story. It may be available in your local library.

From Whom No Secrets Are Hid - Introducing the Psalms

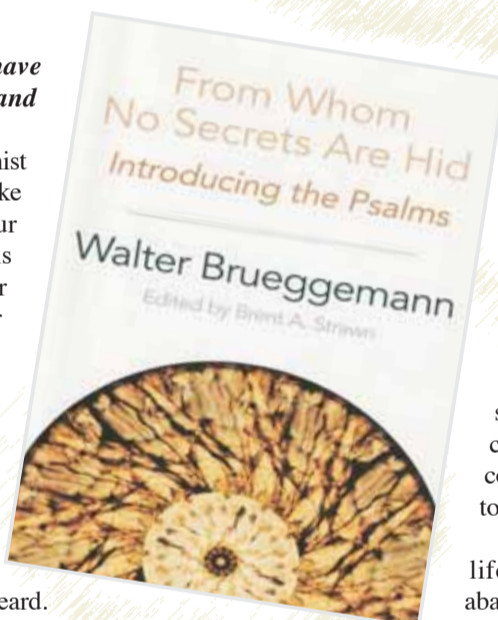
By Walter Brueggemann
2014, Westminster John Knox Press, 194 pages
Reviewer: John Meredith

The psalms recorded in the Bible have an important place in church liturgy and Christian devotion.

Yet while we may agree with the psalmist that God knows our innermost secrets, unlike the psalmist we tend to exclude from our worship and devotional practice psalms that we do not think are fit for God to hear or that compel us to face what we prefer to ignore.

But, as Brueggemann states, the Psalter is not a collection of beautiful sayings from which we can lift pious snippets. Taken as a whole the psalms embrace the whole gamut of human emotions and experience, including helplessness and hatred. Until we have acknowledged this no true gospel can be heard.

The French philosopher Paul Ricoeur promoted the idea of a hermeneutic of suspicion, that is, we should read even familiar texts with open-mindedness and readiness to be surprised. Brueggemann finds this a helpful approach to the psalms.



confronting enemies without a spread table or full cup.

There is, he says, good reason to take the two psalms together so that the confidence of Psalm 23 is counterbalanced by the despair of Psalm 22.

Sensitive readers may be shocked or try to reinterpret the genuine candour and blunt language of the psalmist. The fact is, however, that the psalmist brings the negative realities of life to speech before God from whom no secrets are hidden.

Psalm 23 is probably the most familiar of all psalms. It seems to radiate a quiet confidence. Yet, as Brueggemann counsels, readers should not claim too quickly that all is well.

Psalm 22 knows the reality of life is often a feeling of divine abandonment, of being in the valley without a protective staff, of

Brueggemann comments helpfully on a number of psalms. He refers to Psalm 137 situated in the grief and humiliation of Jews deported to Babylon. The psalm ends with a raw wish for retaliation.

Instead of pretending that all is well, this psalm and others too express the ugly emotions that must be recognised and dealt with if we are to find rehabilitation of the spirit.

This is an insight Sigmund Freud shared, and it is deeply informed by Jewish tradition.

In the psalms we find the assurance of faith, but we also hear the voices of desperation, fear, hate, anger and despair. Emerging from them, we recover hope and a sense of gratitude and well-being.

In this the psalms are grounded in lived experience. From the depths the psalmist cries out to God and sometimes hears no answer. This reflects life as it is.

God does not intervene. But the faith of the psalmist is that somehow a way will be found out of the depths.

Brueggemann states that this book is an invitation to grow in faith. He hopes that it may widen the repertoire of psalms used in worship. It is an inspiring book that will repay study.

Asian Christianity focus of Knox collection

A series of public lectures is being held at Knox College to highlight its newly established collection of works on Asian theology, history, religion and culture.

The Rita Mayne England Asian Studies Collection was donated by Rev Dr John England on behalf of his wife Rita, a librarian who worked with him to gather the literature over a period of 40 years.

Beginning in 1969, John and Rita worked closely with the ecumenical East Asia Conference of Churches, which went on to become the Christian Conference of Asia. They later worked as overseas staff for the joint Methodist and Presbyterian



Rita Mayne England

Council for Mission while based in Hong Kong and Japan.

Much of their work was with Programme for Theology and Cultures of Asia, which provided in-service training for teachers of theology and lay people. John and Rita encouraged their students to use Asian resources so they could be nourished by indigenous Asian theology rather than transplanted Western thought.

John says to do this Asian theological resources had to be available, so the role of librarians was central. Beginning in 1970, he and Rita gathered books and journals relating to Christianity in Asia.

“Rita's training as a librarian was invaluable. We had a broader scope than just theology because we believed it was

important to understand Christianity in its living context, in the framework of the major religions, histories and cultures of Asia,” John says.

John has written and edited a number of volumes on Asian Christianity and theology, and he and Rita wrote a book for theological librarians, 'Ministering Asian Faith and Wisdom'.

When they returned to Christchurch from Asia in the early 1990s they continued to gather material. Their collection grew to nearly 10,000 volumes and it took up two rooms and a hallway in their house.

The Canterbury earthquakes left the books in jumbled heaps, which were sorted out with the help of the Student Volunteer Army.

Rita died in 2005. Now to give more people access to the collection she created, and to give it a permanent home, John has

donated it to Knox College. Most volumes are held at the Presbyterian Research Centre there.

John says about half the collection has now been catalogued and placed on-line. The collection is open to the public and volumes can be borrowed from anywhere in the world.

A public launch was held on March 17th, which included a lecture on the spread of Christianity in Asia by Prof Mark Mullins from Auckland University.

On May 26th the first of four seminars aimed at fostering use of the collection, was held at Knox College.

Three more lectures are scheduled. Speakers will be, Linda D'Ortia (Aug 30), Dr Sin Wen Lau (Oct 13), and Rev Dr John Roxborough (Dec 8).

Sister Ada - harsh, impractical but dedicated

METHODIST ARCHIVES

By Jo Smith, Archivist, Methodist Church of NZ Archives, Christchurch

We know much about some missionaries, whereas others fade into the shadows. Here is a brief look at the life of one such missionary nurse in the Solomon Islands, Ada Saunders.

Although there was not much information about Ada, she is a fascinating character and I would be very grateful if anyone can fill in the gaps. Most of the information here came from Rev John Metcalfe's papers, the Open Door, NZ Methodist Times, and Esau Tuza's thesis about the Christian Fellowship Church.

Rev John Metcalfe served as a Methodist missionary in the Solomon Islands for 37 years beginning in 1920. Early in his career, he found himself increasingly irritated by the missionary sisters based at Sasamuqa on Choiseul.

Nurse Ada Saunders arrived in the Solomons in 1923. In Metcalfe's opinion, she had a very forceful personality and her religion "has developed into fanaticism, especially as regards the Second Coming".

She proclaimed that her reason for coming to Choiseul was to preach and to heal the sick by the laying on of hands. Metcalfe found her impossible to work with and her fellow nursing sister "Ethel [McMillan] [to be] nearly as bad, in some ways worse". He even described them as his "thorn[s] in the flesh".

At the height of his frustrations with the Sisters, Metcalfe laid out rules for them. "To train girls for leadership in villages in body, mind and spirit; To visit the sick and minister to their needs; To teach school; To visit the villages, teach sewing, attend the sick, hold Bible classes if possible".

It was difficult to convince Sister Ada that evangelical preaching was quite definitely not one of the duties.

Sister Ada spent less than two years in the Solomons, 1923-24. Offering rare praise for her, Metcalfe said that she was "a handsome woman with a pleasant voice... captivated male members of the conference with her message". Rev John Goldie described her as a "mixture of narrow Plymouth Brethrenism and emotional Salvation

Armyism... and a second Adventist".

During the 1920s, there was a rise in religious fervour in New Zealand. Visits and crusades run by people like Smith Wigglesworth and Gypsy Pat Smith attracted many people, including Methodists. Sister Ada's fervour may have been fuelled by this.

Sister Ada was forceful in her criticism of other missionaries. Metcalfe said she was often "harsh and unkind" about them, telling them exactly what she thought of them. In 1923, she even told Rev John Goldie and all the European workers at Munda that they were spiritually dead and appealed to Goldie to "get down on his knees and pray".

Metcalfe reported that Sister Ada was "a most impractical person" and that she was not business-like. She spent hours praying and reading the Bible to the detriment of her nursing duties. However, he noted that she also had a loving, kind and generous nature and that she was very good company. "She could have been an invaluable asset to the mission".

After stubbornly refusing to take malaria medication because of her expectation that God would keep her safe, Sister Ada developed the disease. By 14 January 1924, Sister Ada was still suffering from attacks of 'Remmittant [sic] Fever' and complications of untreated malaria.

ECCLYASTICAL.

A M I R A C L E.

NURSE ADA SAUNDERS
NURSE ADA SAUNDERS
(From Solomon Islands),

Tells of the
Great Physician's Healing Power.

TO-MORROW (SUNDAY), AT 7 P.M.,
In
PALACE THEATRE,
Corner of Pitt St. and Karangahape Road.
The Breaking of Bread at 10.30.

Carried to boat on stretcher. Doctor said only short time to live. After many attacks of fever, black water, dying of consumption; no hope. Great Physician wonderfully heals. Sydney doctor, after examination, certified health all right. Now well, and will tell her own story. Don't miss it. Bring Sick and Suffering.

Jesus still lives, saves, and heals. (Mat.S).
"His Touch has Still its Ancient Power."

THE BIG ORCHESTRA PLAYS.
(Baton: MR. J. EWART.)

Gipsy Pat Smith Mission Continues.
A 1924 advertisement in the Auckland Star announcing a talk by Ada Saunders.

She continued to ignore medical advice and refused to take quinine. Eventually she felt so ill, she asked to be taken to the Methodist mission hospital for medical treatment. The illness ended her missionary service.

Accompanied by Sister Lillian Berry, she returned to New Zealand by way of Sydney apparently suffering from tuberculosis as well as complications of malaria. The Choiseul Circuit Report for 1924 stated that she had returned home due to ill health.

The next historical evidence of Sister Ada was an advertisement in the Auckland Star in May 1924, shortly after she returned to New Zealand. "Miracle Nurse Ada Saunders carried to boat on stretcher... Doctor said only short time to live... Great Physician wonderfully heals..."

The advertisement claimed Sister Ada had been healed from "fever, Blackwater, dying of consumption; no hope". People were exhorted to bring the sick and suffering. The meeting was held in the Palace Theatre, corner of Pitt Street and Karangahape Road, just around the corner from Pitt Street Methodist church.

Sister Ada Saunders was a deeply committed Christian with a strong idea of what she wanted to do to spread the Gospel. Her beliefs challenged the other missionaries and she became alienated from the Methodist Mission.

Unsung Methodists

PITT STREET'S FAMILY NETWORKS

By Donald Phillipps

IT ALL DEPENDS ON WHO YOU KNOW

The more one explores the history of the Methodist Church in New Zealand the more intriguing become the extensive and complicated family networks that were at the heart of the Church and the reason for its quite astonishing growth during the second half of the 19th century.

It's not all that obvious, of course, but with easy access to genealogical resources it is possible to uncover the links in ways that were not possible a generation ago. So, let us now praise famous families, and our kin that begat us!

An extensive newspaper article from the New Zealand Herald from exactly 150 years ago described the nearly completed building of Pitt St church in Auckland, which opened on October 14th 1866.

The writer of the article described the growth of the denomination since 1843 and made the point very strongly that the first Auckland Wesleyan church had been planned and built by lay-people. There was no stationed minister in Auckland at that time.

It is well for us to be reminded that this was the case throughout New Zealand. Before there were Circuit ministers there were faithful Methodist laypeople who wanted to worship here as they had worshipped in England.

They didn't wait for a minister to lead them, instead they gathered in their own homes, sang hymns from the hymn-books they had



Pitt Street Methodist Church is 150 years old this year.

brought with them, and prayed from the heart rather than from a book of services. Maybe someone gave a testimony, or even read a sermon published in the latest issue of the Methodist Magazine that found its way to this country by the score.

The trouble with the old High Street site in Auckland was that it was downtown and there were now numbers of Methodists at Newmarket, Parnell, Epsom, Mt Eden Road and elsewhere. Pitt Street was better placed in those days when people walked to church on a Sabbath morning.

The decision was made, the Pitt Street site was purchased and the foundation stone laid on 9th November 1865 by Hon Thomas Russell, a banker, politician and member of the High Street congregation who was married to Emmeline Vercoe, niece of the late Walter Lawry. Emmeline was a cousin to Rev Henry



Lawry, who had recently retired from the ministry and lived nearby.

The design and construction of the handsome new building was in good hands. The architect was Philip Herapath, a leading architect, and designer of many well-known Auckland buildings. He was a Baptist leader and he worshipped just over the road at Beresford Street.

The builders were Henry White, a High Street church leader, father-in-law of Frank Phillipps, a member of the High Street congregation and the builder of several Auckland churches, and Robert Kaye of Parnell, who put down the massive scoria foundations.

Completing the building project wasn't easy going. Costs escalated, and money had to be borrowed at 10 percent. Altogether the building cost about £11,000, and took quite a while to pay off.

Within the group of trustees many family connections are found - Richard Arthur, CJ Stone, Richard Hobbs, John Hosking, John Edson, FL Prime, James Heron, GS Jakins and John Fletcher as well as others had connections to the Buddles, the Buttles and the Lawrys and two families of Whites.

Generations of commitment flowed from these people into the Methodist communities created by their fellowship and their community-making. And this sort of commitment was matched in a hundred other church-building projects from Kaeo to Tuatapere.

If, as seems likely, those original Pitt St visionaries overstretched themselves financially, they made up for it by sheer hard work.

On the first Sunday there were special services and £87 was taken at the door - that is more than \$9000 in today's money. The following Wednesday there was a monster tea-meeting for about 600 people, followed by a concert with the choir performing parts of the 'Messiah.'

A couple of months after the opening the first of countless fund-raising bazaars was held. Stalls at the bazaars were staffed by a roll-call of those first families, and they raised about £500 (more than \$54,000). What incredible energy!

This is not just 'ladies a plate' stuff. This is all part of the church's one foundation. Let us now praise famous women and men.



SA'ILI LE FAAMOEMOE O LE ATUA MO LOU OLAGA!

DISCOVER GOD'S PURPOSE FOR YOUR LIFE!

(O lenei pepa, ua fausia mai i a'oa'oga sa ou saunia mo le inspirational workshop mo le Mafutaga a Tamaitai o le Sinoti Samoa - Fono Tele MTSEMNS, faia i Carrey Park, Aso Toonai 11th Aperila, 2015 – Iakopo P Faafuata)

1. MAILE EFUEFU I LE MAMALU -FROM DUST TO GLORY

O le faaogaina o le upu “i le” (to), O lona uiga o loo tatou talanoa i se mea o tulimata'i, se mea o mata'ituina, se mea o iai se faamoemoe.

O lona uiga, tatou te talanoa i se mea e iai sona amataga (starting point) ma sona taunu'uga (destiny). We are talking about some kind of motion, or movement from point A to point B

O le Tala muamua o le Fofoaga, i le Kenese 1 fuaiupu muamua o lo'o fa'amaonia ai le amataga o mea uma.

O lona amataga o le fofoaga, e le faapea o tumau ai i mea na amata mai ai. Ae o loo gaii, ma aga'i atu i se taunu'uga ua atofaina. Moving toward a designated point. O le fofoaga atoa, o lo'o af_f_ lona taunu'uga, i le FAAMOEMOE FAAOLA o le Atua (the redemptive purpose of God).

2. MAMALU O LE ATUA – GOD'S GLORY

O le fesili AISEA? Aisea ua iai le lllgi? Aisea ua faia ai le tgt?

Na FAIA MO LE MAMALU O LE ATUA For the GLORY of GOD

Fai mai le Isaia 43:7 “o i latou uma ua igoa i lo'u igoa, na ou faia ia vi'ia ai a'u; na a'u gsosia ma ou faia lava i latou.” everyone who is called by my name, whom I created for my glory, whom I formed and made.”

Na faia le tagata mo le VIIGA o le MAMALU o le ATUA SILISILI'ESE.

O 'i o lo'o ta'oto ai le FAAMOEMOE MAUALUGA o le ATUA, mo mea uma na faia.

Afai e te faitau i le TP, o lo'o tusia i le tele o ona itulau, le faamoemoe o le Atua na faia ai mea uma. Ua uma foi ona faia i le Mata'isau o le Atua Mamana mea uma o le lagi ma le lalolagi, ma ua leai se mea o totoe e le'i faia e Ia.

E fai a ma faafitauli ia te a'u, le tali ua masani ai tagata ona tali i le fesili foi lea - “O a au mea sa fai”. Ae fai mai le tali: “E leai se mea”

E faigata ia te a'u, ona ou faia o le leai o se mea. Afai o le leai o se mea, o se mea e le o iai, e fa'apefea ona ou fai se mea e le o iai?

Fai mai le fuaiupu muamua o le Kenese: “Na faia e le Atua le lagi ma le lllgi i le amataga.”

This is the starting point of every created thing: amata i le ATUA. O le ATUA o le AMATAGA o mea uma.

O le talitonuga lea o le au Kerisiano. O le talitonuga lea o e uma ua talitonu ma fa'atuatua i le Atua. O le talitonuga foi lea, o e ua iloa ma malamalama i le Atua Fofoa.

3. E GALUE LE ATUA MA LE FAAMOEMOE – GOD IS ACTING WITH A PURPOSE

Kenese 1:26-28: Ona fetalai ane lea o le Atua “Ina tatou faia ia o le tgt

i lo tatou faatusa ia foliga ia i tatou, ia pule foi i latou i i'a o le sami

ma manu felelei ma manu vaefa ma le lau'ele'ele mea atoa ma meafetolofi uma e fetolofi i le eleele.” Ona faia lea e le Atua o le tagata i lona faatusa, o le faatusa o le Atua na Ia faia ai o ia. Na faia e Ia o i la'ua o le tane ma le fafine.

I lenei lava fuaitau, e pei foi ona iai i le ulua'i fuaiupu o le Kenese 1, o lo'o va'aia ai le galue o le Atua ma le faamoemoe (God is acting with a purpose).

I totonu o le 'aiga-Atua, sa fetu'utu'una'i ai MUNIAO i le TOFA PA'IA. I totonu o le TOLU TASI PAIA, na tasi ai le TOFA

I totonu o le AIGA-ATUA, o lo'o iai le fa'amoemoe mo se galuega taua e ao ona fai.

O lele ua uma ona fofoa mea uma i le MATA'ISAU o le ATUA SILISILI'ESE. Na faia mea uma i le FETALAIGA MAMANA a le ATUA. O le UPU a le ATUA, o le UPU o le OLA, na ona fetalai ona iai lava

lea.

O lona uiga, o le Atua o le afua'aga o mea uma, o le Atua o le kenese, o le amataga o mea uma. O mea uma o loo iai le faamoemoe.

O mea uma na faia i le POTO ma le ATAMAI o le ATUA FOAFOA. O Le na silafia ma malamalama lelei i ana mea na fai.

O le a le fa'amoemoe o le Atua mo oe?

Ina ua uma ona faia e le Atua mea uma lava o le fofoaga,

- Malamalama (ao & po)
- La, masina ma fetu
- Vanimonimo
- Vai, sami, vaitafe ma le timu
- 'Ele'ele matutu
- La'au, manu felelei, manu fetolofi, manu vaefa
- O i'a tetele ma i'a laiti

Ua silasila atu le Atua ua lelei mea uma lava. Peita'i, e le i o'o i le tumutumu o lana fofoaga. Ua silasila atu le Atua i nei mea uma lava, ua lelei ma matagofie. Peita'i e leai se mea o atagia ai ona foliga/lona fa'atua. (Nothing that bears His image. Nothing that has His likeness)

4. FAAMOEMOE O LE ATUA MO LE TAGATA – PURPOSE OF GOD FOR A CREATED BEING

Manatu sa fa'apea ifo le Atua i lona finagalo: “O le 'a ou faia se galuega/mea, o lona faamoemoe, na te tau'ave o lo'u fa'atua ma atagia ai o'u foliga, Ia faaalai ai lo'u mamalu”

I am going to create something that its purpose is to be my image, to be my likeness. Something that will reflect, something that will mirror my glory, and I'm going to give to it dominion over everything else.

Ona faapea ane lea o Ia: “O maia, se'i tatou faia le toe galuega lenei. Se'i tatou faia se mea na te tau'ave lo tatou faatusa, se mea e foliga ia i tatou, se mea e fa'aalia ai lo tatou mamalu, something that reflects our glory.”

O le mea lea na faia ai e le Atua le tagata, i lona FAATUSA, ma ia FOLIGA ia te IA.

E le fa'apea ua faia e le Atua le tagata i lona faatusa ia foliga ia te Ia, ona tutusa ai lea o le tagata ma le Atua. Leai! Peita'i, e iai se vaega taua o le Atua ua na faia ai le tagata, e mafai ai e le tagata ona tau'ave le fa'atua ma foliga o le Atua.

O le a lea mea? Po'o a fo'i ia mea?

O le to'atele a la o le 'au popoto o le Tusi Pa'ia (Scholars) ma le a'u fai mafaufau o le Mataupu Silisili (Theologians), sa matua tu'utu'u i le loloto le tofa sa'ili, i le tele o senituri sa tau sa'ili po'o le a lenei mea o le image and likeness of God ua na tu'u i le tagata.

5. FAATUSA MA FOLIGA O LE ATUA I LE TAGATA – IMAGE AND LIKENESS OF GOD IN MANKIND

O le to'atele la ua latou ioeina, o le Atua, o le Atua na te SILAFIA MEA UMA. O le POTO ma le ATAMAI o lona MAFAUFAU e le matalalaina. O lona MAFAUFAU e PA'IA ma MAMA. E le lualuagia lana TOFA i ni mafaufauga le manuia. O lona MATA'ISAU e leai se mea e gata mai ai. O ana FA'APUGA fai e MAMA, LELEI, e MANUIA. O ana FA'APUGA e fafau fa'atasi e lana TOFA PAIA ma lona FINAGALO ALOFA, o lona NATURA lea.

O le FA'ATUSA lea o le Atua na Ia faia ai le tagata. Na Ia tu'u i le tagata le MAFAUFAU LELEI.

- O le MAFAUFAU e PA'IA ma MAMA
- O le POTO ma le ATAMAI e MAFAUFAU LELEI ai.

O FOLIGA o le Atua na Ia tu'u i le tagata

- O lona FINAGALO ALOFA lea
- O le ogatotonugalemu lea o lona NATURA o le ALOFA ua na tu'u mai e tiu ai le PALEALII o lana FOAFOAGA.

O itu-atua lea o le ATUA na Ia tu'u i le tagata e tiu ai, ma lona faamoemoe, ina ia faaalai ai LONA MAMALU i le soifua ma le ola o le tagata.

6. ESESEGA O LE TAGATA MA ISI MEA O LE FOAFOAGA – DIFFERENCES BETWEEN

MANKIND AND OTHER CREATED THINGS

O itu-atua ia o le ATUA, na Ia faia ai le tagata, ua eseese ai le tagata ma isi mea o le fofoaga a le Atua.

O le MAMALU ma le LELEI SILISILI lea na maua e le tagata i le amataga:

- i. Maua le mafaufau lelei – e pei o le Atua
- ii. Maua le agaga lelei – e pei o le Atua
- iii. Maua le alofa lelei – e pei o le Atua
- iv. Maua le va-feagai lelei – e pei o le Atua

Ua pei lava i tatou o le ATUA, i le fa'aaogaina lelei o tatou mafaufau.

O le upu “pei” o lo'o fa'amatalaina ai lo tatou le tutusa ma le Atua. Ua na ona foliga i le Atua, ae le o i tatou o ni Atua.

O le faaogaina lelei o tatou mafaufau, ua mafai ai ona tatou mafaufau i mea fou (creative thinking). O le mafaufau i mea fou, ua mafai ai e le tagata ona fausia fale (mea fou e le'i iai i le amataga) e nonofo ai. O le mafaufau i mea fou, ua mafai ai e le tagata ona fausia ta'avale, va'a o le sami ma va'alele (o mea fou e le'i iai i le amataga) e fa'aaoga mo femalaga'iga.

O le 'ese'esega lea o tagata ma meaalo (manu, i'a, la'au, masina, fetu, etc). Tatou te le'i va'aia lava se malie (shark) o ta'a ta'a i le sami tatou va'ai atu ua aloalo mai sona paopao/va'a na ia faia; po o se manuki (monkey) ua tatou va'ai atu ua ti'eti'e mai se va'alele na ia fauina. Aisea? Aua fo'i e leai se mafaufau lelei e mafaufau i ni mea fou e tatau ona fai mo lona ola manuia.

O se mamalu ma se lelei silisili lea na maua e le tagata i le amataga! O le FAATUSA ma FOLIGA ia o le Atua (mafaufau lelei ma le alofa lelei) na tuu i le tagata i le amataga.

I lea taimi, e le'i iloa e le tagata se leaga, na o le lelei, mama ma le pa'ia/amio-Atua; aua e le'i agasala.

7. AGASALA - SIN

O le agasala a le uluai tagata ina ua to'ilalo i fa'aosoosoga a le ti'apolo e ala i le gata, na leiloa/pisia ai itu-atua o le ATUA na faia ai le tgt. Ua oia ma pisia le MAFAUFAU LELEI FAALE-ATUA o le tagata i MAFAUFAUGA LEAGA FA'A-TI'APOLO. Ua oia ma pisi-samia le ALOFA LELEI FAALE-ATUA, i le ALOFA LEAGA FA'A-TI'APOLO.

O le mafaufau leaga lea o le tagata, na mafua ai ona tupu le ulua'i fasioti tagata i le lalolagi (Kaino - Apelu). Ua sola le ALOFA LELEI FAALE-ATUA, (alofa lefa'atua'oia – unconditional love), a ua maua le ALOFA LEAGA (alofa fa'apito), na mafua ai ona ita i le uso, a ua alofa ia te ia lava.

8. FAALELEI E IESU – RENEWED BY JESUS

O le afio mai o Iesu, ua na toe faalelei/faafou/le FAATUSA ma FOLIGA o le ATUA na satia, ona o le ulua'i agasala.

9. O LO TATOU VALAAUINA – OUR CALLING

1. IA ILOA IESU-KNOW JESUS

A valaauina i tatou e Iesu, He expects us to begin thinking like Him. Ua na o Iesu lava e mafaia ona fa'amama ma fa'alelei o tatou mafaufau.

A'o se mea taua tele lea mo i tatou, aua pau lea o le ala e mafai ai ona faia e le Atua ni suiga moni, suiga tumau, e tusa ai ma ni fa'ai'uga/filifiliga/tonu tatou te fai, ae maise o ni suiga i o tatou uiga ma a tatou amio. e.g (Paulo i le ala Tamaseko).

O le mafaufau e pei o Keriso, e le fa'apea o se mea e le mafai ona fai. Aua fai mai Paulo: “Aua po'o ai ua na iloa le finagalo o le Alii? O ai na te a'oa'oina atu o ia? A ua tatou maua le finagalo o Keriso.”

Who knows the mind of the Lord? Who is able to give him advice? We, however, have the mind of Christ.” (1 Kor 2:16)

O lo tatou iloa moni o Iesu, ma tatou ola i se olaga vavalalata ma Ia, e mafai ona tatou malamalama ai i ala o lona finagalo.

The more we know Jesus and the more time we spend with Him, the more we understand His way of thinking.

See Page 18



NA VANUA, NA LOTU, NA MATANITU

Na Vanua e tiko na kena I tovo, ka kena yavu na vei vakaturagataki.

Na lotu e tiko na kena I vakavuvuli, ka kena yavu ko Jisu Karisito

Na matanitu e tiko na kena lawa, ka kena yavu na bula galala kei na tiko Sautu.

NA REVUREVU NI VEISAU NI GAUNA VOU

Na veisau e dua na tiki ni noda bula na tamata.

E sega ni rawa meda tarova, e da sega talega ni da vakuwai keda mai kina, e sega ni rawa talega meda vakalecaveca. E dua ga na ka e rawa meda cakava, meda digia na I walewale ni bula vakacava meda bula kina ni sa tarai keda na veisau. Na veisau e dau yaco mai ni sa dau toso na gauna. E rau veiwekani voleka na gauna kei na veisau. Na vuku e kaya ni “sa vagauna na ka kecega sa yaco e ruku ni matanisiga”. Dauvunau 3:1-8.

Na vosa e rogo vakalevu duadua ena tikina oqo “Na siga”. Oqori e tukuna na gauna. “Na veika e yaco kina” e tukuna na veisau.

DA RAICA MADA NA GAUNA E TU TAUDUA GA KINA NA VANUA

E vakatokai me gauna ni butobuto. Na gauna ni nodra veivaluvaluti kei na veikanikani. Oqo na gauna era se sega ni kila kina na tamata na bibi kei na dokai ni bula vatamata. E na vakasama vaka I volatabu, na I tovo butobuto e vesu kina na tamata, e revurevu ni nona lutu mai Iteni. E lutu mai Iteni, sa vakayalia kina na tamata e tolu na ka bibi. Na nona veikilai kei na Kalou. Ni mate na nona veikilai kei na Kalou, sa mate e yalona na loloma. Na loloma na I tovo ni Kalou. Ni mate na loloma, e mate na nona veiwekani kei na wekana.

NI YACO MAI NA LOTU

Ni yaco mai na lotu e kauta mai na uto ni nona I tukutuku ko Jisu Karisito o koya na rarama kei vuravura. E mai vakararamataka tale na yavu ni bula vaka Vanua sa I koya na veivakataturagataki, na vei rogorogoci, na veidokai, na dau veisorosorovi, na vei vosovosoti, na veiciqomi kei na veilomani. Ka mai susugi kina na I tovo ni solesolevaki kei na cakacaka vata ni veivakaduavata taki. Na lotu e kauta talega mai na vuli.

Na vuli e vakatubura na kila ka ni tamata. Na kila ni tamata e vakasucuma na vakadidike vakavuku ni tamata me kunei kina na veika vovou. Na yavu oqori sa tubu cake mai kina na veivakatorocaketaki.

NA MATANITU

Na veivakatorocaketaki e tekivu taki kina na matanitu ia me kena yavu na bula galala kei na tiko sautu.

Na veivakatorocaketaki e vu mai na tubu cake ni kilaka me vakarawarawataka na bula. Na veivakatorocaketaki e kena waqa ni vakalele mai na ilavo. Ni sega na ilavo e sega na veivakatorocaketaki. E kena I balebale oqo ni kaukauwa e kauta mai na veisau vou e na gauna vou oqo na ilavo kei na veivakatorocaketaki.

Sa irau na kaukauwa levu oqo e rau veisautaka na I vakarau ni noda bula .

Sa irau na kaukauwa levu oqo, erau ceburaka tiko mai na veisau levu e na noda vanua, noda lotu kei na matanitu. E tiko na yasana vinaka ni veivakatorocaketaki ka tiko talega na yasana e malumalumu kina. Sa vosa vakamatata kina e na I volatabu ko Jisu ena Maciu 13:24-

30 (Sa kaburaka na sila vinaka ia sa qai tubu talega mai na sila ca, e rau sa tubu cake vata ruarua).

LEQA E KAUTA MAI NA VEIVAKATOROCAKETAKI

1)Ena dau mate mai na yalodra na tamata na ka vakayalo se na nodra veikilai kei na Kalou.

Ena dau yaco oqo baleta ni sa toki na ka era vakabibitaka na tamata ena ka era raica, rawata se taukena. Sa tekivu me nuitaki koya vakai koya na tamata ka sa sega na vakararavi vau na Kalou.

2)E DAU TUBU CAKE NA I TOVO CA.

Ni sa mate e yaloda na veikilai vakayalo kei na Kalou sa tubu cake mai na noda I tovo ca. Na yaloda na tamata e vure mai kina na noda lewa, na noda lewa oqori ena laki vakavotukanataki e na noda I tovo.

E da raica ni sa tubu cake sara vakatototo na I tovo rerevaki:

Sa tubu cake na veivakalolomataki me vaka na laba, na kucu, na nodra vaqaseni na goneyalewa kei na gonetaganai lailai. Na nodra vakaloloma taki na marama kei na nodra bukete dole na gone yalewa. Sa tubu cake na kavoro ni vuvale. Tubu cake na tatawasewase e a bula vakoro, veisei vaka lotu. SA YALI NA DUA VATA KEI NA CAKACAKA VATA E NA BULA VAKAITIKOTIKO.

Qori na ka e kauta mai na veivakatorocaketaki.

Na dina levu meda kua ni guilecava, ni leqa vakayalo ni yaloda e na vakasucuma na leqa no noda I tovo. Ia na I tovo e bulia na vanua, na vanua e kila ga ena nodra I tovo na lewena. NI SA LEQA NA I TOVO, SA YALI NA KAMIKAMICA NI BULA VAKALEWE NI VANUA. Veitalia na noda rawa- ka vakaiyau se na noda vuku, e na sega ni tarova rawa na rusa ni dua na vanua kevaka sa leqa na nodra I tovo na lewena.

Na vuku ko Solomoni e kaya: “**Mo vakatawana vakavinaka sara na yalomu ni sa taka mai kina na I vurevure ni bula**”.

Ni rusa na ka vakayalo e na dau muria na rusa ni nodra I tovo na tamata.

3)E RAWA NI DAU MATE NA NODA VEIWEKANI

Kevaka sa tubu cake na bula vakaiyau kei na veivakatorocaketaki, ena vakatubura cake na bula ni nanumi koya vakaiyau se na bula yadudua. Na nanumi koya vakaiyau e sucu mai na mate ca ni kocokoco, ia na kocokoco na mate ni tamata e vakaliuci koya vakaiyau.

E liu duadua vau na vosa oqo Au, Au, Au Noqu, Noqu, Mequ. Oqo na I tovo rerevaki duadua e vuravura e na gauna oqo.

Kevaka sa mate na veikilai vakayalo kei na Kalou sa na tubu kaukauwa mai na bula yadudua ni nanumi koya vakaiyau. Na nanumi koya vakaiyau ena vakasucuma mai na I tovo ca ni bula yadua:

a)Na qaciqacia kei na dokadoka

b)Na viavialevu kei na tukutukuni koya.

c)Na yalo kaukauwa kei na talaidredre.

Oqori na I tovo ka ra meca naba I ni bula vakaveiwekani.

NA BULA VAKAVEIWEKANI, E KENA IYAU TALEI NA NODRA VAKAVULICI NA LUVEDA NA

KA E BALETI KEDA ENA LOMA NI NODA VEIVALE. QORI NA VANUA E MAROROI TUKINA NA VAKAROKOROKO KEI NA VEIDOKAI KA SUSUGI KINA MEDA TAMATA NI VEIWEKANI VINAKA.

A CAVA E TUKUNA NA I VOLATABU ME BALETA NA NODA LEQA.

1)Maciu 24:3-14—Ko Jisu e tukuna ni na yaco e vuravura na veisau ni gauna ka sa na I vakatakilakila ni sa voleka na nona lako mai.

2)2Timoci 3:1-5—Tukuna ko Paula vei Timoci ni na yaco e vuravura e dua na gauna dredre. Na gauna dredre oqori ena vakatakilakilataki ena kena tubu cake e tolu na mataqali loloma.

a)E ra na lomani ira vakaira na tamata---AU (Self)

b)Era na lomana vakalevu na I lavo—Nai lavo (Money)

c)Era na lomana vakalevu na marau---(pleasure)

Ko Paula e tukuna vei Timoci (vei keda talega) ni sa vakaliuci na vieika oqori, sa veisautaka na itovo ka sa na tubu cake mai na I tovo rerevaki vakayago e vuqa.

1)Era na daubole (bosters) se dokadoka. Na I tovo oqo e veibasai kei na yalomalua e vakabibitaka ko Jisu.

2)Era viavialevu (proud). E veibasai kei na vakarokoroko kei na veidokai.

3)Era dau vosa vakacaca (bleshemers). Vakacacataka e dua tale.

4)Era na talaidredre (disobedient) na gone vei ira na nodra qase.

5)Era sega ni yalo-savasava (unholy) E ra dau maroroya voli e lomadra na yalo ca.

6)Era caca veiwekani (without natural affection). Mate e lomadra na loloma vakaveiwekani.

7)E ra sega ni daulewa na yalodra (incontinent)

8)Era na dau cudrucudru (fierce). Era cakava na ka rerevaki ni ra sa cudru.

Ni ra sa kune na veitovo oqori, sa dusia ni sa mate na ka vakayalo, sa mate na veikilai dina kei na Kalou sa I vakatakilakila ni vanua tauvimate (sick society).

NA I WALI NI LEQA.

LET'S END VIOLENCE IN THE NAME OF THE LORD.

2Timoci 4:1-5- Ko Paula e cauraka na I wali ni leqa e na tikina oqo. Kevaka sa kune ni sa leqa na I tovo ni bula veimaliwai ni lewe ni vanua, ka sa tubu cake talega na itovo rerevaki e vuqa, oqo na ka me vakayacori me wali kina.

Vunautaka na vosa

Mo tukuna na ka e ca. Kakua ni vunitaka.

Vunauci ira sac ala. Kua ni rerevaki ira.

Mo ia tikoga na veivakaroti.

2Veigauna 7:14.

Ni vakayacori na I wali ni leqa e tukuna tiko mai ko Paula vei Timoci ena kena vunautaki, vakavuvulitaki ka wasei na I tukutuku vinaka (2Timoci 4:1-5) e na kauta mai vei ira na tamata e vica na ka e tukuna tiko na I vola 2 Veigauna 7:14:

1) **Era na qai veivutuni**

2) **Era na qai yalomalumulumu.**

3) **Era na qai masu vau na Kalou**

4) **Ena qai rogoci keda ko koya**

5) **Ena qai vakabula na noda Vanua.**

Rev Rupeni Balawa

From Page 17

SA'ILI LE FAAMOEMOE O LE ATUA MO LOU OLAGA!

2. IA VIA LE MAMALU O LE ATUA- GLORIFY GOD

Ua tatou vaai i le soifua atoa o Iesu, i mea uma na Ia fai, na ia fai mo se viiga o le Atua.

O lana savali, o lana tautala, o lana vaai, o ana faaiuga fai, o lona ola galue, na fai uma mo le viiga o lona TAMA.

Fai mai Paulo:

“Aua ua faataaina outou i le tau, o lenei, ia outou vivi'i atu i le Atua i o outou tino ma o outou agaga o mea a le Atua ia.” (1 Kor 6:20)

O tatou tino o mea na faia e le Atua, o le agaga foi o i totonu ia i tatou, e a le Atua ia. E ao ona tatou fa'aaogaina ia mea e viia

ai le mamalu o le Atua.

(1 Kor 10:31-33) “O lenei pe tou te aai pe tou te inu, po o se tasi mea tou te faia ia outou faia mea uma lava ia viia ai le Atua...”

Well, whatever you do, whether you eat or drink, do it all for God's glory. Live in such a way as to cause no trouble either to Jews or Gentiles or to the church of God. Just do as I do; I try to please everyone in all that I do, not thinking of my own good, but of the good of all, so that they might be saved.

So'o se mea tatou te fai, ia fai e viia ai le mamalu o le Atua. So'o se fa'ai'uga tatou te fai, ia o gatasi ma le fa'amoemoe o le Atua.

O lo tatou valaauina lea.

Faamatalaga mo le ata:

O 'a_samasama (yellow arrows) o tatou fa'ai'uga ua o gatasi/fa'atasi ma le fa'a moemoe o le Atua, o fa'ai'uga fo'i ia tatou te manuia ai, aua o lo'o fa'atonufofua e le Agaga o le Atua.

O 'a_uliuli (black arrows) o tatou fa'ai'uga ua le o gatasi/fa'atasi ma le fa'amoemoe o le Atua, o fa'ai'uga fo'i ia tatou te malaia ai, aua o fa'ai'uga ua faia i le potu o le tagata, ae le o le fa'asinomaga a le Agaga Paia

Pau o lea oute ta'u atu ia te oe:

O le mamana o le foafoaga a le Atua, ua 'ese'ese ai tgt uma lava ta'ito'atasi.

• O oe o le tagata tutasi, e leai se tasi e tusa ma oe.

You are unique individual, unlike anybody else

• E le o oe o se kopi o se isi tagata

You are not a copy

• O oe lava o le ulua'i oe na faia

You are the first edition

Ua vala'auina oe, ia fa'aalia i lou soifua le mamalu o le Atua e ala i le:

• Mafaufau lelei (*good and sound mind*)

• Mafaufau i mea fou (*creative mind*)

• Loloto o le tofa (*Wise in decision making*)

• Alofa i le Atua (*love God*)

• Alofa i e tuaoi (*love neighbours*)



Ko Rev Lute Pole pea mo e Potungaue 'a Tangata 'a Epsom hili 'enau taliui faka-Sune.

Taliui Faka-Sune 'a e Kakai Tangata

Na'e lava lelei e taliui faka-Sune 'a e ngaahi potungaue 'a tangata 'a e ngaahi siasi Metotisi Tonga 'i he mahina ko Sune. Ko e Taliui ko e taha ia e ngaahi ma'unga kelesi 'oku ngaue'aki 'e he siasi tali pe mei Tonga 'o fai mai.

Ko e taliui ko e ma'unga kelesi ia 'oku kamata pe hono ngaue'aki mei he Potungaue Akolotu 'o fai ai ki he ngaahi potungaue kehe 'a e siasi.

I he Potungaue Akolotu 'oku fa'a anga maheni 'a e ngaue'aki 'a e Taliui 'i he Sapate faka'osi 'o e mahina.

'Oku a'u foki eni ki he ngaue'aki fakafamili pea toe

ngaue'aki pe 'a e tali fakakalasi'aho. Ko e makehe mei ai 'oku ngaue'aki 'e he Potungaue 'a Fafine 'o ui ko e Taliui Sepitema he 'oku fai foki 'enau taliui 'a kinautolu he mahina ko Sepitema.

'Oku hoko atu foki eni mo e Potungaue 'a Tangata ke nau ngaue'aki 'a e polokalama taliui kae fai ia ki he kuata Sune 'o ui ai pe ia ko e taliui faka-Sune 'a e kakai tangata.

Na'e pehe 'e Rev Dr. Jione Havea 'i ha'ane malanga ki he to'utupu 'oku mahu'inga 'a hono ngaue'aki 'a e ma'ungakelesi ko eni ko e taliui koe'uhii he 'oku ongo'i 'e

he to'utupu 'oku nau kau ki he siasi.

Pea 'oku faka'apa'apa'i kinautolu mo 'ilo'i (acknowledge) 'e he siasi ka 'oku 'ikai ke tuku noa'i pe kinautolu.

I he 'uhinga ko iaa 'oku tau sio ai 'oku 'iai 'a e mahu'inga 'o e mahu'inga 'o e ma'unga kelesi ni he 'oku lava ai ke ongo'i 'e he kakai tangata 'o tatau pee 'oku nau malanga pe lotufehu'i ka 'oku nau taha kotoa pee he 'oku ui kinautolu 'i he polokalama taliui faka-Sune 'a e kakai tangata.

Fakaava houa lotu makehe ma'ae to'utupu

Ne kamata he mahina ko Sune 'a e houa lotu mavahe ma'ae potungaue talavou mo e to'utupu 'i he vahenga ngaue Saione 'i Papatoetoe. Ko e faifekau na'a ne tatakai 'a e houa lotu mavahe ma'ae fanau ko Rev. Dr. Jione Havea.

Ko e taha e fakakaukau na'e tokanga ki ai 'a Jione ko e fakaake pe toe fakamahino ki he to'utupu 'a e ngaahi ma'unga kelesi pe polokalama 'a e siasii 'a ee na'e fa'a ngaue'aki 'i Tonga. Ko e taha 'a e ngaahi ma'unga kelesi pe ko e ngaahi polokalama 'oku ngaue'aki 'e he siasi ko e "TALIUI".

Ko e taliui 'oku kamata pe hono ngaue'aki mei he potungaue ako fakakalasi'ane, kalasi'aho, potungaue a tangata 'o a'u ki he potungaue 'a fafine 'o hange ko e Taliui Sepitema. Ko ia na'a ne kamata'aki 'a e houa lotu ni e taliui. I he tokoni na'e fai 'e Jione na'a ne fakamahino ai ki he potungaue talavou 'a e 'uhinga 'oku ne kamata'aki ai 'a e ouau malanga ni'aki 'a e taliui.

'Oku hanga 'e he taliui pee ko e ui honau hingoa 'o fakaha'a 'a e tokanga 'oku fai 'e he siasi kia kinautolu. Pea ko e ui honau hingoa 'oku mahino ai ki he

to'utupu ko nautolu ia ko e koloa 'a e siasi kinautolu. I he taimi tatau pe 'o k u fakafofonga 'e he siasi 'a e tokanga 'oku fai 'e he 'Otua kia kinautolu he ko e k o l o a kinautolu 'a e 'Otua mo e siasi.

I he polokalama taliui na'e fai 'e he fanau na'e fio ai pea mo e talaloto 'a ia 'oku 'ikai ke fu'u mahino ki he fanau ni'ihii 'a e kehekehe 'o e taliui pea mo e talaloto. Na'e fakamahino ai 'e 'jione 'a e kehekehe 'o e ongo polokalama ka 'oku nau lava pe 'o fakahoko looua.

I he fakama'opo'opo 'o e houa lotu pe malanga ko 'enii na'e pehe ai 'e Jione Havea 'oku mahu'inga ke 'oange ha faingamalie ke fakamatala'i ai ke mahino 'a e 'uhinga 'oku nau lotu ai. Pea 'ikai ko ia pe kae mahu'inga malie mo mahino ki he 'etau fanau 'a e 'Otua 'oku nau tui ki ai pee 'oku uki 'e he siasi ke tau tui ki ai.



Ko Rev Dr Jione Havea 'i he fakaava e houa malanga mavahe ma'ae potungaue talavou.



Ko e ni'ihii eni he potungaue talavou vahengaue Saione.

'Oku 'ikai foki ko e hiva ta me'alea pee 'oku ne tohoaki'i 'a e manako 'a e to'utupu, pe ko e fai 'enau lotu 'i he lea fakapalangi. Ka ko e me'a mahu'ingaa ke mahino kia kinautolu 'a e lotu mo e 'uhinga 'oku nau lotu aii pee ko e 'uhinga 'o e ouau koe 'oku fakahoko'aki 'enau lotuu.

I he houa lotu ko 'eni na'e fai ia 'i he lea fakapalangi mo faka-Tonga foki. I he

malanga ka hokoo 'e tokanga ai 'a Jione ki he lau 'o e Tohitapu pea mo hono ngaahi talanoaa koe'uhii he 'oku mahu'inga ke 'uhinga malie pea nau lava 'o faka'uhinga'i 'a e me'a 'oku nau lau 'i he Tohitapu.

Ko Rev Dr Jione Havea 'oku ne faiako fakataimi he kolisi Tohitapu 'a e Metotisi 'a ia 'oku 'iloa ko Trinity Theological College 'i Meadowbank.

Ko e Kolifelenisi 'o e TALANOVA 2016

Na'e fakahoko 'i he ngaahi uike si'i na'e toki maluu atuu 'a e konifelenisi TALANOVA.

Ko e konifelenisi eni hono 6 talu e kamata 'a e TALANOVA, ko e fakamatala ia 'a e taha 'o e kau fokotu'utu'u 'o e konifelenisi ni, ko e puleako 'o e Kolisi Tohitapu, Trinity, Rev Dr Nasi'i Vaka'uta. Ko e kaveinga pe siate folau na'e tukufua mai mei ai 'a e 'o e konifelenisi ni ko e 'oange ha faingamalie ke talanoa'i ai 'a e ngaahi 'isiu 'oku fetaluaiki mo e kakai 'o e Pasifiki 'i ha tapa pe 'o e mo'ui 'o tatau pe 'i muli ni pea mo honau tukui fonua taautaha.

I he konifelenisi Talanoa 'oku ma'u faingamalie ai ha taha pe 'o hangee ko ha fanau ako, kau faiaiko, pe ko ha ni'ihii pee kuo nau 'osi ngaue 'i he ngaahi mala'e kehekehe ke nau fakaha'a'i ai 'enau ngaahi taukei, fekumi pe ngaahi fakatotolo 'i he 'elia ko iaa 'a ia 'oku tokoni ki he anga 'etau nofoo pea mo e mo'ui 'a e kakai.

Ko e kaveinga 'o e ngaahi konifelenisi 'o e ta'u ni ko e "Faitotonu/Totonu" pe "Justice". Na'e fakahoko (present) foki 'i he konifelenisi ni 'a e fakatotolo pe ko e ngaahi fa'u pepa he ngaahi 'elia kehekehe 'o

fakafelave'i pee ki he kaveinga ko 'enii.

'Oku 'ikai lava ke 'oatu kotoa 'a e ngaahi pepa mahu'inga pea pehe ki he kau lea tupu mei he si'isi'i 'a e peesi Pukolea. Kaekehe, mei he kau memipa 'o e siasi Metotisi, na'e ma'u faingamalie 'a Dr Melenaite Taumoeofolau ke lea 'i he kaveinga ko e "Human sexuality and the Tongan Methodists".

I he kaveinga ko 'enii na'a ne lave ai ki he vakai (view) 'a e kakai Tonga 'o e siasi ki he sekisuale fakaetangata (human sexuality) 'o hangee ko e tangata, fefine pe kei foki.

Na'e kau foki 'i he kau lea 'a Rev Sifa Pole mei Dunedin pea ko 'ene kaveinga ko e "Kuo fonua 'a e hakau" pe ko e "Reef is Land: A Tongan Concept of Justice toward children in relation to the words of Jesus in Luke 18: 16 - 17.

Na'a ne tokanga foki ki he fakakaukau kuo lalahi 'etau fanau 'i he fonua ni pea koeha leva 'a tautolu 'e fai ke tokoni'i honau kaha'uu.

Ko e konifelenisi TALANOVA ka hoko 'oku fakaangaanga ke fakahoko ia ki Tonga ki he kolisi Sia'atoutai.



Ko e taha 'o e kau fokotu'utu'u 'o e konifelenisi, Dr Jione Havea (taupotu ki to'ohema) pea pehe ki he talekita Pasifika 'o e Mission Resourcing, Rev Setaita Veikune (fika ua ki to'omata'u) mo e ni'ihii 'o e kau ma'u konifelenisi.



Ko Rev Ian Foulkner, Rev Kuli Fisi'iahi, Rev Sifa Pole pea mo e fanau ako Trinity lolotonga 'a e konifelenisi TALANOVA.

Fakalotofale'ia: “Ko e Mafi 'o e Ta'u 150 e Kolisi ko Tupou: 'oku fakatouanga mo fakatoukatea”

'Oku ope mai pee ki he mahina ni 'a e mafi 'o e katoanga lahi ko ia 'i hotau siasi 'i Tonga 'a e fakamanatu 'o e ta'u 150 e kolisi ko Tupou. Ko e katoanga ni na'e toki faka'osi'osi 'i he ngaahi uike si'i kuo toki maluu atuu.

Na'e folau atu 'a e toko lahi mei hotau siasi ka ko e kau kolisi tutuku 'i Toloa ki he katoaga ni. 'Oku kau atu foki ki ai mo honau ngaahi famili mo e fanau ko e mahu'inga'ia pe he ako 'etau ngaahi matu'aa.

'Oku ou fie taki 'etau tokanga ki he himi 'o e ta'u 150 e kolisi na'e fa'u ia 'e he puleako malooloo 'o Toloa ko Rev. Siupeli Taliai. 'I he ngaahi veesi 'oku ha ai 'a e fo'i lea ko e “fakatouanga pea mo e fakatoukatea”.

'I he 'ene fakamatala ki he 'uhinga 'o e ngaue'aki 'o e lea ni ko Toloa na'e 'ikai ke fa'u ia ko e 'apiako faka'atamai 'ata'ata pee ka na'e toe kau ai mo e lotu. Ko e 'apiako ke fakatouanga mo fakatoukatea 'i he lotu pea mo e ako. 'I he 'uhinga ko ia 'oku teu'i 'a e tamasi'i ako Toloa ke “fakatouanga pe fakatoukatea” 'i he poto he ako faka'atamai pea mo e lotu foki. Ko e tamasi'i ako 'oku faka'amu ke 'osi mai mei he ako'angaa 'oku fakatoutatau pee he 'ilo mo e poto he ako faka'atamai pea mo e lotu pe 'ilo 'Otua foki.

'I he visone ko ia kuo tau fakamo'oni ai ki he mahu'inga 'o e fakakaukau he kuo hoko ai 'a e kau ako tutuku Toloa tokolahi ko e tapuaki ki he ngaue 'a e siasi pea mo e pule'angaa. Ko e tokolahi 'o e

kau ako Toloa kuo nau hoko ko e kau faifekau, kau minisita, palemia, kau setuata, kau faihiva pea mo e kau ngaue malohi 'i he siasi.

Taa na'e mo'oni pe 'a e visone 'a e punake (Siupelil Taliai) ki he fa'u 'o e himi ni ko e ta'u 'e 150 'o e kolisi kuo ne teuteu'i ai 'a e ngaahi to'utangata lahi ange fau ke nau “fakatouanga mo fakatoukatea” he lotu mo e ako pea ke nau hoko ko e tapuaki ki he ngaahi siasi, famili pea mo e fonua foki.

'I he mahina ko 'eni ko Siulai 'oku uki ai ki tautolu ki he kaveinga: “Fakafo'ou Ako Fakakalisitiane ko e Tohitapu pe _a e Ma_u'anga Tala mo e _Ilo (II Timote 3:16).

'I he veesi ko 'eni meia Timote 'oku

haa ai ko e ngaahi fekau 'o e Tohitapu pe ngaahi potu folofola kuo fakamanava'i mei 'Otua pea 'oku 'aonga ki he akonaki. Ko u tui ko hono 'omi 'a e mahino ko ia ki he himi kuo fa'u 'e faifekau Siupeli Taliai, 'oku ne ngaue'aki 'a e ngaahi akonaki 'o e Tohitapu ke fakafuo pe ho'ata mo fakahaa'i fakataha ia mo e visone ko e tamasi'i ako Toloa ke fakatoutatau pee fakatoukatea 'i he ako mo e lotu.

'I he mala'e 'o e Ako Fakakalisitiane 'oku tau tui ki he fakafo'ou pea mo e fakalalaka 'oku fai 'e he Siasi 'i he ngaahi 'aho ni 'a ia ko hono teu'i 'etau fanau ke lalaka 'i he ako mo e potoo pea nau 'ilo 'Otua foki mo 'ofa 'i he ngaue 'a e siasi, pea pehee ki honau ngaahi famili mo e fonua foki.

Folau kau ako tutuku e Metotisi ki he katoanga ta'u 150 'o e kolisi ko Tupou

'Oku ha mai 'oku toko lahi 'a e kau ako tutuku kolisi ko Tupou 'i he Metotisi kuo nau folau atu mei Nu'u Sila ni ki he katoanga lahi ko ia 'oku fakahoko 'i Tonga ko e fakamanatu 'a e ta'u 150 talu hono fokotu'u 'o e 'api ako ni.

'Oku kau atu 'i he folau 'a e faifekau sea 'o e Vahefonua, Rev Tevita Finau pea pea pehe ki he kau faifekau toko lahi 'a ia na'a nau ako 'i he kolisi ko Tupou. 'Oku 'ikai ke ngata pe ai ka 'oku ai pe mo e ngaahi hoa pea pehe ki he ngaahi famili 'o e kau ako tutuku.

'I he taimi tatau pe 'oku tokolahi pe foki mo e kau ako tutuku ia 'i he ngaahi kolisi kehe 'oku nau folau atu ko e poupuu pe ki he katoanga fakahisitolia ni.



Ko Rev 'Alipate mo Kaneisini 'Uhila pea mo Heilala Maka lolotonga e katoanga.



Rev Hausia Taufu'i (Christchurch), Sovesa Taulahi (Eilerslie), 'Alatini Talia'uli (Epsom), Rev Tevita Finau (Faifekau sea), Toloa Kakato (Eilerslie), Ko e kau ako tutuku kotoa mei he kolisi ko Tupou.



Ko Jenny Salesa, MP 'o Manukau East pea mo e kau kolisi tutuku Nu'u Sila ni lolotonga 'a e katoanga. Ko 'ene tangata'eiki, Samiu Latu pea mo 'ene fanga tamai na'a nau ako Toloa kotoa.



Ko e setuata Pamure, Naita Manu mo e hoa, Sia Manu, Pole Tu'uhoko (hoa e faifekau Epsom), Heilala Maka lolotonga e katonga.



Ko Rev Dr. 'Eveli Taungapeau (taupotu ki to'omata'u) mo e ni'hi honau ta'u mo honau ngaahi hoa lolotonga e katoanga ta'u 150 kolisi ko Tupou.



Ko Rev Moi Kaufononga, Rev Hausia Taufu'i, Komai Kamitoni pea mo kau kolisi tutuku mei he Kolokakala, Christchurch.