

# TOUCHSTONE

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



## Uniting Congregations at a crossroads?

Northland's Otamatea Co-operating Parish held a three-day camp during the first week of summer holidays.

By David Hill

**I**n the face of increasing administrative demands, some Uniting Congregations are questioning their commitments to their partner churches. At the same time some partners are reviewing the value of some Uniting Congregations.

The issue has been particularly acute in Northland.

A co-operating venture (CV) is defined by the union, not the denominations that originally came together to create the union.

That is the view of Northland minister and Churches Together Northland (CTN) secretary Rev Dr Robyn McPhail. CTN is the local 'synod' for Northland's 16 parishes and local ecumenical projects. One of these parishes is Methodist and the rest are CVs.

"They are Union or Uniting Parishes. That is their life," Robyn says. "It is a mission of unifying."

As CVs, Northland parishes tend to support the United Congregations Aotearoa NZ (UCANZ) Forum, rather than the Methodist Conference or the Presbyterian General Assembly. But they still value their links with parent churches, Robyn says.

"We still get the paperwork and emails from both directions. We have connections because of property and ministry appointments. But beyond that there is a disconnection. People ask, 'What's their relevance?'"

Northland congregations are predominantly small, isolated and in low income areas.

And they lack resources. Just three full-time and one part-time presbyter, a deacon and two lay support appointments serve the

area. Local Methodist superintendent Rowan Smiley says the relative isolation and confusion over the conflicting theologies and messages from the partner churches can create challenges for the local congregations.

There are people who find the Methodist Church's 'liberal' theology particularly challenging, he says, although Robyn believes theological issues are not a concern for some congregations

Rowan persuaded Mission Resourcing director Rev Dr Trevor Hoggard to visit congregations in the region and he wrote a comprehensive report about the plight of Northland parishes.

A few CVs have been dissolved in Northland and the Ruawai Co-operating Parish's three-way partnership is currently

being dissolved. Trevor says the Anglican Church reviewed its position at Ruawai, so Te Hahi followed suit.

In future Ruawai will continue to be under direct Presbyterian oversight, and will associate with CTN.

Despite the Ruawai case, Trevor says Te Hahi remains committed to CVs, although other partners appear to be reviewing their commitment.

"While they are working fine we will leave well enough alone, and when they're not, sometimes it is due to the changes in people or differences in theology."

"It's a mixed picture across the country; some CVs are working well, but others move on and try something different."

"Sometimes they have been formed because there were two dying parishes. Suddenly they might get a large increase in membership and so those

dynamics which led them there are never addressed."

The differences in theology between Te Hahi and its partners, particularly over human sexuality, has been challenging for many people in CVs, especially in rural areas.

Trevor says someone who enters into a ministry appointment in a CV for the first time can find it challenging to understand the different theologies, traditions and practices. For this reason, Methodist Mission Resourcing offers an induction course for Methodists and Presbyterian presbyters.

"We are just trying to get people's heads around what to expect when trying to relate to a different denomination. Just because there is a lead denomination, it does not mean you forget about the others."

### INSIDE

PROGRESSIVE SPIRITUALITY - PAGE 2



ST ALBANS UNITING OPENS - PAGE 3



GLENN INNES YOUTH - PAGE 10





# CHRISTIANS - DANGEROUS OR BORING?

By Tony Franklin-Ross  
*Faith as resistance to ego, orthodoxy and the political status quo was the theme of a Progressive Spirituality NZ conference that was held in Napier on 6-8 May.*

The gathering drew 122 people from around New Zealand, and they heard a number of speakers address the topic.

The keynote speaker was US author Rev Dr Robin Meyers, who is known for his books *The Underground Church*, *Saving Jesus from the Church*, and *Spiritual Defiance*.

Robin criticises the church for neglecting the initial concept of Jesus' Way, in favour of beliefs and dogma that were created later.

He suggests the Beatitudes is closer to the creed of the early followers of the Jesus Way, along with the affirmations 'Jesus is Lord' and 'Caesar is not'. Christianity was initially not a belief system but a peculiar way of being in the world.

Robin also criticised contemporary empires that protect the majority and the status quo in a broken world. Rather

than be content to benefit from such structures, the Church should meet in joyful defiance to the political and economic prophets of power, he says.

Jim McAloon provided examples of faith-based resistance in Aotearoa.

These include the Peace Squadron, the anti-Apartheid movement, and the Hiko of Hope, as well as earlier reforms against sweated labour, peace movements, and the development of the welfare state as 'applied Christianity'.

Playwright and actor Jo Randerson explored the place of art. Is art just nice decoration, the icing on the cake of society, or can it be used to challenge, question and disrupt the status quo?

Jo says the arts can provide different voices and explore different possibilities.

Be wary of the seeds sewn into the fabric of the Bible that can be used to suppress, exploit and dominate. This was the message Robert Myles brought to the conference.

Robert says the Bible is used



Speakers at the Progressive Spirituality conference included (from left) Jim McAloon, Robin Meyers, Jo Randerson, and Robert Myles.

to support reaction and revolution. How can it be used to counter current politics and economic inequality, rather than romanticise Jesus' poverty as a way of life?

While the conference stirred cerebral activity, counter-point moments were provided through pop-up engagement with the works of Shakespeare and

workshops on drama, dance, art, walking and meditation.

The conference dinner was embellished with spiritual songs, themselves voices of resistance and hope, performed by the Napier Community Gospel Choir.

It is hard to do justice to two days of stimulating presentations and conversation.

Challenges were laid and

questions asked: How do prophetic voices of resistance get translated into action? Does the church need to do a rummage sale of the things in its attics of orthodoxy?

Jesus' people were once anti-imperial, a thorn in the side of the establishment. Have Christians gone from being dangerous to being boring?

## Kiwi and Korean Methodists reach out in friendship

By Paul Titus

*A visit to a Conference of the Methodist Church in Korea has given NZ Methodist Church leaders fresh insights into that country's history and religious life and paved the way for closer ties.*

Methodist Church of NZ president Rev Tovia Aumua and general secretary Rev David Bush attended the annual gathering of the South Seoul Conference of the Korean Methodist Church in April.

Tovia and David say they were warmly received at the Conference, enjoyed warm hospitality during their stay, and were impressed with the vitality of the Church in Korea.

David says the history of Korea is complex and difficult but their visit gave Tovia and him a better understanding of the issues Koreans face and the nature of the Christian Church in that country.

During a meeting, incoming president of the World Methodist Council Rev JC Park shared his concern regarding nuclear weapons with Tovia and David. The issue has become very sensitive for Koreans as North Korea has made highly publicised efforts to develop nuclear bombs and missiles.

David says JC spoke of his hope that Methodist people around the world would make their opposition to nuclear weapons known.

"Dr Park will be pushing this when he is president of the World Methodist Council. We shared the story of how New Zealand became nuclear-free through a national movement that began with community groups, churches and local councils," David says.

"He was impressed with this because he envisions a similar world-wide people's movement against nuclear weapons. There are 80 million Methodist people around the world, and he believes if they work together they can make a difference."

Tovia says JC was also impressed with New Zealand's new national Religious Diversity Centre which was opened in March. He sees this as the type of initiative that will help maintain peace in the Asia-Pacific region.

Tovia and David also visited several churches in Seoul. One was a church in central Seoul founded by people from North Korea early last century and it now commits itself to reconciliation of North and South Korea.

Another church was in the forefront of the resistance to the Japanese occupation of Korea from 1910 to 1945 and helped keep the Korean language script alive after the Japanese banned it.

"We heard about a deep longing for the Korean Peninsula to be reunited, but nervousness about how and when."

David says relations between New Zealand Methodists and congregations of the South Seoul Conference have also improved as a result of the visit.

"We signed an agreement with the South Seoul Conference in 2012, and during our visit we heard of the deep appreciation that Church holds for us. While we are aware that both parties in the agreement may not fully



South Seoul Methodist Conference Bishop Youn Gyu Kim exchanges gifts with MCNZ president Rev Tovia Aumua.

understand the other, we know that we are among friends who share the same heartbeat of faith and passion."

A number of practical steps have been plotted to strengthen the ties between the two Churches in New Zealand. These include an exchange programme between the two parent Churches and a proposal for a mutual recognition of one another's ministers.

"The exchange programme would take place at the parish level. Many Methodist churches in Korea have English language services so it would be possible to send Kiwi ministers to Korea without them having to learn Korean.

Likewise, Korean ministers with good English could fit in well with Kiwi congregations," David says.

The Methodist Church of NZ has also offered to assist Korean Methodist Congregations here manage some of the obligation churches now face, such as complying with the Charities Act, financial reporting, and health & safety regulations.

### Korea in our prayers for Asia Sunday

In 2016, Churches and ecumenical movements around the world are focusing their prayers and energies on peace and reunification of the Korean Peninsula.

Asia Sunday is held every year on the Sunday before Pentecost, which coincides with the founding of the Christian Conference of Asia (CCA).

CCA organises Asia Sunday and designates a particular theme for it each year. Churches and ecumenical groups are invited to organise special prayers or worship services on the theme for Asia Sunday or on another date that is more convenient.

This year's theme for Asia Sunday is 'Korea: Towards Unity in the Bonds of Peace', and CCA asks churches around the world and the ecumenical movement to join with churches in South and North Korea to be part of peace-building in the Peninsula.

North and South Korea have technically been in a state of war since the 1953 armistice.

Tensions have heightened over the past year, so CCA is urging church people to make renewed efforts to encourage peace and reconciliation in the region.

The ecumenical church bodies in North and South Korea jointly prepared an Easter prayer for peace. It says in part:

"God of resurrection let the churches of the North and South hunger and thirst for righteousness. Lead us to cultivate such desires and will into courage and wisdom and become communions of faith that make peace."

MT ALBERT  
METHODIST CHURCH

150th  
Anniversary

NOVEMBER 12TH & 13TH 2016

*This is an invitation to all members of the Methodist Church and interested parties.*

*Mt Albert Methodist is holding its 150th anniversary celebrations over the weekend of Saturday 12th and Sunday 13th November, 2016.*

For further information and expression of interest contact  
[mtalbertmethodist150@gmail.com](mailto:mtalbertmethodist150@gmail.com)  
or phone the church office 09 846 7264





The new St Albans Uniting Church complex.

## St Albans church sign of Christchurch's rebirth

When Christchurch mayor Lianne Dalziel spoke at the dedication of the new St Albans Uniting Church complex on May 21st, she hailed it as part of the city's resurrection after the earthquakes.

Lianne also praised the complex for the role it will play as the city shifts from rebuilding to regenerating communities. This is because the complex is not only a place of worship but also an important community hub.

St Albans minister Rev Hugh Perry says the Parish's community-facing ministry is forefront in its slogan: 'Christ in the community, no strings attached'.

The complex was designed with this purpose in mind. It features a carpeted worship area that seats 200, separated by a partition from an equally large hall with wooden floors. The partition can be opened to create a single large space for big events.

"With its wooden floors the hall is ideal for dance groups and the like. Community groups will also use the worship space," Hugh says.

"All of our old tenants have said they will return to us and we have lots of enquiries from other groups that want to use it. In fact, it is getting to the point where it is hard to find times for parish events."

The complex has three offices; one for Hugh, one for the parish, and one for community development worker, Liz Whitehead.

There is also a separate room for the St Albans Men's Shed, which the Parish runs in partnership with Papanui High School's Community Education Programme.

Behind the complex is the Parish's community vegetable garden.

The total cost of the new complex was \$2.2 million, some of which came from insurance and some from funds the Parish received when it sold two other properties to consolidate its worship activities on its current Knowles Street site.

Hugh says the St Albans congregation generally has about 40 worshippers at its Sunday service and up to 30 parents and children at its Sunday morning breakfast church.

"It was a difficult decision to put millions of dollars into this place when we are a small, aging congregation but our growing breakfast club gives us hope," he says.

"In the end we decided that because it is a community hub that is well used by families, it will be a good investment. If we are not prepared to put energy and resources into churches we will be engineers of our own demise."

Among those Hugh attributes with the success of the project are father and son architects Charles and Simon Thomas and the builders, Hann Construction.

He also makes special mention of Bill Delaney, chair of the Parish's Finance, Property and Administration Committee. Bill was the organising and driving force behind the construction project.

St Albans Uniting is a Methodist-Presbyterian cooperating venture and so the dedication ceremony had an ecumenical flavour.



Christchurch mayor Lianne Dalziel is welcomed to the dedication service. Rev Hugh Perry, right.

Methodist president Rev Tovia Aumua and Presbyterian president Rt Rev Andrew Norton were on hand to bless the new facility, and the heads of the local regional synod and presbytery, Rev Kathryn Walters and Rev David Coster, also spoke.

Andrew gave the sermon at the new church's opening service the next day. The following Saturday the Parish held an open day for

local people to visit and check out the new facility.

In his talk during the dedication ceremony Hugh said that during the year it took to demolish the old earthquake-damaged church and build the new complex, the congregation worshipped in a nearby dance studio.

"Now it feels as if we have crossed the Jordan River and, while the trumpets have not sounded, we

have entered our own Jericho. We face an amazing challenge to live in and of this new place. Our mission in this place is no less mysterious and challenging than was that of the early Israelites," he said.

He closed with a quote from Martin Luther King: "We need to face the unknown future with commitment to be agents of real change."



METHODIST CHURCH  
OF NEW ZEALAND

Lectionary 2016/2017

Orders for the new Lectionary are due by Monday  
20 June 2016.

Orders received by the due date are at no charge. After  
that date the cost is \$2 each.

The order form can be downloaded from  
[www.methodist.org.nz/faith\\_and\\_order/lectionary](http://www.methodist.org.nz/faith_and_order/lectionary)

Orders are to be posted to PO Box 931,  
Christchurch 8140 or emailed to  
[wendyk@methodist.org.nz](mailto:wendyk@methodist.org.nz)



PAC Distribution  
Group

Share your dream or story

Grant requests close on 30 June 2016

See <http://pac.methodist.org.nz>  
or email

Wendy Keir [wendyk@methodist.org.nz](mailto:wendyk@methodist.org.nz)



## We cannot know what is acceptable to God

To the editor,

When I was stationed in the Hawkes Bay, it was a very real joy to join in worship occasionally at Mangapapa Union Church and to attend some of their leaders' meetings.

This was and is a vibrant Church, a people whose lives clearly evidence the living, loving Christ Spirit in their faith, their love and their outreach.

I have a huge respect for Stewart Patrick and the other lay leaders there and I can sympathise with their distress about theological positions far from their own.

That's because I, too, have experienced incredulity over how the beliefs of some others could be expressions of Christianity acceptable to God, the God personified in the Christ whose

name defines us.

But gradually I came to see that if it was necessary for me to judge, I was missing an essential ingredient, that the differing theological positions were differing human interpretations, and that God's boundaries of acceptability couldn't be defined by me, a human.

I saw that it was the evidence of the presence of the Christ Spirit in lives and deeds that I needed to recognise and value.

I believe that the living, loving Holy Christ Spirit nourishes us according to our individual needs and can be recognised in a progressive Christian as clearly as in the wonderful people of Mangapapa Union.

*Beverley Osborn, Stewart Island*

## Common ground for progressives and conservatives

To the editor,

I am a minister of Presbyterian Church of Aotearoa NZ and I have a great admiration for the work of the Methodist Church in NZ. Having had my attention drawn to the letters page of the May Touchstone, I must congratulate you on hosting lively debate - surely a sign that faith is alive!

I am pleased to report that the recent conference of Progressive Christians under the title of Common Ground has provided an excellent opportunity for the exploration of radical (i.e., returning to our roots) theology with Rev Dr Robin Meyers and others.

We explored the roots of our New Zealand progressive political tradition, looked at how the Bible is used as a cultural icon, and considered how religion and art may be agents for radical change within our culture.

Conference attendance was 122 people from the North Island and Christchurch. The event was self-funded - no denominational funds were used - and it was the result of cooperation between four local churches, two Presbyterian,

one Methodist and one Anglican.

Robin Meyers is a fine preacher, pastor and scholar. He hails from the Congregational (United Church of Christ) tradition. He, like me, does not adhere to the five 'fundamentals of faith', which include Jesus' physical resurrection, ascension into heaven, and virgin birth) formulated around 1910, to which I believe Stewart Patrick refers in his letter.

Clearly, there are doctrinal matters on which Stewart and I are unlikely to reach agreement. However, like him I place myself at the disposal of the Holy Spirit and try to live out the ethic of Jesus, so urgently needed if our world is to be healed.

It is my hope that, connected as we are by institutional loyalties, he and I can agree on the many aspects of faith that motivate us both - especially the building of loving community, to which I recognise he is committed - so that we might both be allowed to vary in our response to ancient man-made doctrines.

*Rev Adrian Skelton, Hastings*

## Progressive Christians members of the one Body

To the editor,

I write with a measure of concern at the misgivings your contributor Stewart Patrick expressed in the May Touchstone about the Progressive Spirituality Conference held in Napier in May.

Clearly, Patrick is of the opinion that 'progressive' Christians cannot honestly preach the risen Jesus Christ because this is outside their belief framework.

For me, this stance represents a clear example of the range of expression of Christianity throughout the churches. Christianity, too, comes in many colours.

The spectrum of Christian belief extends from those who are convinced through their study of the Bible that the world was created in 6,000 years to those who see that biblical stories describe experiences that contain truth and that this truth is exposed once the words are peeled away.

In other words, there are those who seek their truth in the words of scripture when taken

literally and others who seek the truth in the rich metaphorical interpretation of the same words.

Either way, the truth is always as perceived by the beholder.

I spent nine years of discomfort in a Church where the minister preached the Word as written. My sense of calling to serve was at odds with that teaching. I felt stifled while others felt inspired.

I left and joined another Church where the presbyter followed a more progressive theological approach. I was immediately enlivened and empowered.

I too am now a lay preacher.

Recognising the totally unique nature of every human being and their consequent unique needs, I would encourage Stewart to continue with his good works in the knowledge that the very same empowerment of the Spirit drives those who met in Napier.

*Brian Kendrick, Nelson*

## Human ideas vs the infallible Word of God

To the editor,

The Methodist Church of New Zealand should rethink its policies on homosexuality and homosexual people in positions of leadership within the Church.

The Word of God is abundantly clear: "For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the

woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves the due penalty for their perversion," Romans 1:26-27.

Each one of us has a choice. We either accept the Bible as being the infallible Word of God, or we believe and accept man's fallible ideas as being the truth.

*Gavin Marshall, Nelson*



## The Ageing Experience By Jan Fogg

### I just called to say I love you

*As we age, we may no longer have those people around us who readily contact us with that simple message: 'I just called to say I love you'.*

If so, we are aware of a loss. We used to feel our hearts swell to fullness whenever those words were shared with us.

One of the joys of older age, however, is being able to take ourselves back into a time when the words were both spoken to us and spoken by us.

Sadly, there are many younger people in our world who don't hear these special words either. Surely grandchildren are one of God's most special gifts! Let us all get much better at saying, 'I love you' to them and others.

One of the Church's gifts to its people is pastoral care. I believe at its heart and foundation the Church has a variety of ways to express and understand love as the most essential human-divine gift.

If the Church is fulfilling its pastoral purpose, we might use our creative minds to identify ways we can express God's love to the hearts of those who seek it.

Part of that creativity might include carefully opening our eyes to the joy we get when we give to others. Amazingly, giving out goes some way to filling our own hearts.

Giving out also helps to answer the question faced by us as we age:

'What meaning has my life had?' It might seem that such a deep question requires a profound answer. The real answer is the same as God's answer to us: 'I just called to say I love you'.

For older people now living in rest homes, the question of meaning can be persistent and painful. In part, this is because there are few tasks they can do that occupy the mind and hands. Basic tasks such as cooking, gardening, and shopping give shape and some meaning to our days.

But meaning primarily revolves around relationship and belonging to others. How can we as Church best honour such folk and make sure they feel included still in the body of Christ we represent?

Good pastoral care includes the ability to 'prayerfully listen' with those we visit. At the heart of it is relationship - taking the time to be a companion and a friend. This can include simple things that make a difference, such as sharing the order of service sheet from the previous Sunday with its hymns, prayers and readings.

Even though those on their own may have their own devotion times, there is something special and different about being in a community to share worship - even a community of two. It can open up all kinds of conversations that effectively say, 'I just called to say I love you'.



## CONVERSATION WITH THE CONNEXION

## From the leaders' table to the grassroots

*The Presidential Team continues to be busy representing our Methodist Church, Te Haahi Weteriana o Aotearoa at events here and overseas.*

In the first week of May, President Tovia attended the annual trans-Tasman presidents' and moderators' meeting in Melbourne Australia. Tovia says this is an opportunity for churches to share their stories and identify common issues and challenges in order to gain new insights.

Life and challenges in cross-cultural ministry was one of the main topics of focus at the leaders' meeting. We spent a significant amount of time discussing this topic because it is now a common experience for most denominations in Australia, New Zealand and other countries of the world.

Tovia says the delegates unanimously recognised that the more diverse each church and country becomes, the more issues and challenges we face in the future. However, this should never outweigh the beauty, significance and privilege of living

life and serving ministry in a world and a church of many cultures, languages, ethnicities, and theologies.

In closing the discussion, an acknowledgement was made of the issues and challenges the Uniting Church in Australia and the Presbyterian Church in Aotearoa have been facing.

The Methodist Church of New Zealand has managed to find ways to resolve many of these issues, although it is still difficult at times.

We also acknowledged that we too encounter cross-cultural challenges from time to time, and work through them as best we can to continuously improve the life and mission of the church that we have been called to be part of.

We continue to enjoy our travels around the Connexion and are very happy to meet our people at grassroots level in our various parishes, and to represent you in our meetings with other churches and in their forums.

On Wesley Day weekend, Vice

President Bella visited the Tauranga parish and preached on Sunday morning. She says it was a privilege to be a part of that service as she also took part in Daniel Belchamber's commissioning as the new youth worker for the Parish.

Bella says it was great to be reacquainted with friends, make new friends and just fellowship together. Then we travelled over the Kaimais to a 5:00pm Service at St John's in Hamilton. Again, meeting up with old friends was a highlight and it was great to see a full congregation despite the cold and wet weather.

On the same weekend of May 21st, President Tovia travelled to Christchurch to take part in the opening of St Albans Uniting Parish's new church complex where he co-led the dedication and the blessing of the building with the moderator of Presbyterian Church, Rt Rev Andrew Norton.

The weather for the occasion was the same as it was throughout the country: cold, windy and wet. Despite that, a good



President  
Rev Tovia Aumua



Vice President  
Bella Ngaha

crowd of people, including not only members of the local parish and community, but also the two partner denominations (Presbyterians and Methodists) and the Uniting Churches' regional bodies were well represented at the celebration.

It was inspiring to learn the history of the project and some of the challenges the Parish encountered along the way. This was another classic example of a parish relying on its faith, commitment and dedication to fulfil its vision and dreams.

On May 8th, Rev Tony Franklin-Ross accompanied Vice President Bella to the Anglican General Synod's Eucharist Service in Napier. It is important to support our Covenant partner whenever we can.

## PUBLIC ISSUES NETWORK



Pacific Climate Warriors have carried out climate actions in Oceania and Australia.

## Chance for churches to be part of climate solutions

By Betsan Martin

*A conference on 20th August will be a day to explore climate issues and how the Methodist Church can set the pace to achieve solidarity with Pacific Islands by limiting carbon emissions.*

The Climate workshop will be hosted by Sinoti Samoa and Public Issues. Its organising committee has had input from all synods, Te Taha Maori, Mission and Ecumenical, Mission Resourcing and Youth Ministry.

This will be an ecumenical event and Anglican Climate Justice have proposed being partners in this chance to be with leaders and activists to listen, question, explore, plan and act together.

On hand will be the Pacific Climate Warriors who will tell their stories of faith-based climate actions.

MP for Mangere Su'a William Sio will talk about positioning youth for the future. Su'a is Labour Party spokesperson on climate and chair of NZ Parliamentarians for Global Action.

Other views on climate and policy will come from former New Zealand climate negotiator Dr Adrian Macey and scientist Dr James Renwick, who was one of the leaders of the Pacific Climate Conference in Wellington earlier this year.

Climate brings a chance to reconcile human interests with

creation. Pope Francis's Laudato Si gives a great lead for our process of theology for the anthropocene, the era when human activities have begun to have global impact on Earth's ecosystems.

This can be seen as joining together praise of creation with a new formulation of how churches, nations and the international community use resources. Cardinal John Dew is making a video for the workshop on Laudato Si.

The venue for the workshop has yet to be confirmed but it will take place Saturday 20th August, 10am - 4pm, in Auckland.

Organisers welcome the opportunity to put the Dialogue for Christian Unity to work with Anglican Climate Justice and Catholic churches, and open the invitation to all friends.

A grant from PAC will cover speakers' costs, while some funds will be available to support the costs of travel for up to 10 people from outside Auckland - especially those with flights or long car journeys.

Further details for registration will be provided through updates on eMessenger and Public Issues News and Facebook.

*In the meantime send questions and queries to Betsan at [betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz) or M a t a i v a a t [mdrobertson08@gmail.com](mailto:mdrobertson08@gmail.com).*

## Remembering Harvey Hoskin

To the editor,

Members of Trinity Methodist Church, Wanganui gathered on Saturday 12th March to farewell Harvey Hoskin.

Harvey was well known around the city and district as a lay preacher and synod member. In his younger years he was in youth and children's work.

For many years Harvey was Sunday school superintendent at Trinity Church, and an organiser and enthusiast of the district lay preachers meetings. He worked as head pharmacist at Wanganui Public Hospital until he retired.

A highlight of his life was winning the position of head pharmacist at Apia Public Hospital, Samoa. He enjoyed Pacific Island life

over a number of years. It was a delight for him to hear Pacific Island singing of any culture, and brought back memories of a wonderful period of his life.

Harvey was an active letter-writer, including to Touchstone and its predecessors, as well as to politicians and people in authority, pointing out issues of social justice from a Christian perspective. He was widely read, especially in theology. Perhaps it is no co-incidence that Epworth Books closed shortly after his death.

Many people benefited from Harvey's encouragement and wisdom. He is survived by an extended family and his wife Doreen.

*Don Biggs, Marton*

## Imagine God is not male

To the editor,

Your article on the opening of the Chapel Street Centre of Christchurch North Methodist Parish (Touchstone March 2016) reported that the service began with words from Psalm 100: "Enter God's gates with thanksgiving and enter his court with praise".

These words reflect a male image of God. It may be argued that the words are a quotation from Psalm 100 in the Bible. Our English Bibles are all translations.

The Inclusive Bible achieves a translation avoiding male pronouns, as does the version of the psalms in A New Zealand Prayer Book.

It is true that God is often addressed or referred to as 'Lord' in the scriptures. It is also true that Jesus used the male term 'Father' to refer to God. In this he was breaking new ground, using a term never before used for God.

## Schools should teach, not preach

To the editor,

It seems to me that the function of our public learning institutions is to teach about things and stuff, even the stuff of emotions.

Teaching about how to be a good human being and community builder has been the domain of the world's religions. Certainly this has been so in New Zealand during my lifetime.

Now, with the rise of secularism and ever greater focus on the economy, we are experiencing the demise of religious teaching.

Teaching religion is not the responsibility of our learning institutions, especially in our multicultural society. Therefore, it is totally inappropriate to suggest that Christianity should be taught there.

In my opinion, there is ample justification for the introduction of spirituality as a dimension of humankind throughout history and an exploration of the world's leading religions as

a curriculum subject.

In this subject there could well be encouragement to seek the sacred as a personal goal with the choice of whether or not to adopt a religion being left to the individual.

I find the suggestion that any particular religion is the only true religion to denigrate my international brethren. That which has meaning for one, need not be so for another. What one chooses to believe is a deeply personal matter and should not be foisted on another.

I feel personally bound to 'Love one another as I have loved you'. That's a big enough challenge for me, and I enjoy any opportunity to celebrate with another the saving grace they have experienced in the religion they have chosen to follow, especially if it is not the same as what I have chosen.

*Brian Kendrick, Nelson*



# Network wants Kiwis to know about inequality

By Sophie Parish

*In March the national Equality Network gathered at the Manurewa Methodist Church to discuss the income inequality that leaves some New Zealand families struggling to meet their basic needs.*

The theme of the day was 'Talking so that People Will Listen', and it focused on how to better communicate about the issues of income inequality.

The Equality Network was created in 2012 to bring together a number of community groups that oppose the rising rate of income inequality in our country.

Income inequality is the size of the difference between the highest and lowest incomes. It can be measured in various ways but overall the gap between rich and poor has increased greatly in NZ over the past 30 years.

Policy advisor for New Zealand Council of Christian Social Services (NZCCSS) Paul Barber says the Manurewa Church and its pastor Rev Vai Ngahe generously hosted the event.

"It gave members of the organisations within the National Equality Network a chance to discuss the real issues facing people who are in poverty and look for solutions to bring about change."

Paul says the Equality Network held its meeting in South Auckland because people living in the region are among those facing the highest rate of income inequality in New

Zealand.

Representatives from the more than 20 groups were present.

Paul says in the past five years Kiwis have become very concerned about income equality. Max Rashbrooke's book 'Inequality - A New Zealand Crisis' published in 2013 created publicity, boosted awareness, and shifted public opinion.

Living Wage. More than 200 groups agreed.'

Paul says by the Living Wage Movement's commitment to educate and support change in NZ has helped people around the country. At Wellington City Council alone nearly 600 workers have seen their wages lifted close to the living wage rate, and this has had positive results.

"The Wellington City Council now acknowledges that people receiving a living wage can afford to feed themselves, pay for health care, feel more secure and enjoy more family time. The Council sees the direct results, and we hope they will also become accredited in the near future."

Currently nearly 50 employers are accredited Living Wage employers, and more are in the process of being accredited. It has become a successful model for businesses that choose to participate.

NZCCSS's Closer Together information programme is also part of the Equality Network.

Organisations that support the vision of the Equality Network to raise awareness about low incomes and the need for greater income equality are welcome to make contact and join up.

To find out more visit [equalitynetwork.org.nz](http://equalitynetwork.org.nz), search for the Closer Together website or Facebook page, or email Paul Barber at [paul.barber@nzccss.org.nz](mailto:paul.barber@nzccss.org.nz).



The Living Wage movement is part of the National Equality Network. Living Wage calls for employers to raise wages to \$19.80. This is the income necessary to provide workers and their families the basic necessities of life so they can live with dignity and participate as active citizens.

The first Living Wage campaigns were launched in May 2012 in Auckland and in August 2012 in Wellington. Supporting organisations joined forces around a statement of commitment to a

# Parishes save on power bills

*In March the Connexional Office invited Methodist parishes and organisations to take part in an electric power purchasing tender through power consultants Nicle NZ.*

Nicle asked church groups to provide details of their power connections and a sample of their electricity account. Nicle then approached a range of power supply companies to seek competitive pricing.

The Connexional office says the response to the offer was disappointing with only 29 properties in 20 parishes providing their information.

However, the results of the exercise were most

encouraging. Based on details provided during the previous 12 months, those 29 connections paid a total of \$191,000 in electricity consumption charges (excluding lines charges).

Offers received through Nicle for the next 12 months indicate that those 29 consumers will pay \$131,500, an average savings of 29 percent.

The Methodist Church has concluded its arrangement with Nicle at this point but hopes to take part in a second round of procurement tenders later in 2016.

## HONEST TO GOD

By Ian Harris

# 'One nation under God'

By Ian Harris

*What a bizarre primary season Americans have been enduring as they sort out who will be their presidential candidates for the November election!*

Will Hillary Clinton trump Sanders? Will the winner there trump Trump? And when the new president is inaugurated in a country that insists on the separation of church and state, what part will religion have to play?

At President Barak Obama's swearing-in, the church was far from being walled off. The ceremony included a prayer of invocation and a benediction. Obama ended his oath with "So help me God", and closed his inaugural address with the obligatory "God bless America".

Next day began with a prayer service in Washington National Cathedral to which Christians, Jews, Muslims, and Hindus

contributed. Religion is very much present in America's public life.

From time to time its place is contested. A few years ago a regional appeal court ruled that children must no longer be asked to begin their school day by pledging allegiance to "the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all".

The judges said pledging "under God" amounted to "a profession of religious belief, namely a belief in monotheism", whereas the constitution forbids the establishment of any faith as the country's official religion.

The case was triggered when an atheist father complained of the 'injury' suffered when his eight-year-old daughter, at school in California, was required to watch and listen to classmates reciting the pledge. However, her mother said neither she nor her daughter had any problem with the reference to God - they were both practising Christians.

Predictably, the ruling triggered fury across the country. In Washington the entire Congress, including atheists, stood defiantly to recite the pledge, offending phrase and all. The court rowed back.

The case is interesting for the light it shed on the state of civil religion in the United States, described by sociologists as a blend of personal piety, commitment to the traditions and destiny of the nation, and belief in progress. In this way religion becomes part of patriotism, and patriotism becomes an expression of religion.

The pledge itself has an instructive history. In 1892 a Baptist minister in Boston, Francis Bellamy, proposed a pledge in a youth magazine. The civil war of the 1860s still loomed large in people's memories, as is reflected in the reference to "one nation, indivisible". But it was not officially adopted until World War II - and it was not yet "under God".

That had to wait till 1954, when the US was in the grip of the Cold War. One Sunday, President Dwight Eisenhower went to his Presbyterian church in Washington and heard Rev George Docherty advocate the inclusion of "under God" as a way of defining the fundamental difference

between the American way of life and the menace of godless communism. Eisenhower agreed, and within a few months so did Congress.



Ian Harris

Another everyday link between religion and state affairs is the phrase "In God we trust", which Congress adopted as the national motto in 1956. The phrase first appeared on some coins toward the end of the Civil War in 1864, but was not included on all of them till 1916, during World War I. In 1957 it was added to banknotes.

The timing reflects a desire for assurance during or after conflict, and a drive to build patriotic unity. Naturally the phrase has been challenged, but courts have ruled that it serves a secular function and does not advance religious belief: "Its use is of a patriotic or ceremonial character," said one judge.

At one level, linking God to national life and purpose is integral to the Judaeo-Christian outlook, whether the religion is established or not. But use of the word 'God' today does not necessarily imply the supernatural being of monotheism: for many people it suggests rather the 'ground of being' or 'life force'.

A downside appears, however, when American politicians use religion to sanctify the country's national life. It reinforces the notion that the US was called into being by a provident God, is inspired by a divine destiny, and has been given a special mission in the world which only anti-God forces (Ronald Reagan's "evil empire", George W Bush's "axis of evil") would seek to oppose.

It can then fuel self-righteousness, arrogance and an assumption of the right to prevail, as was evident in the Iraq war. Civil religion of that kind is not pretty.



**Methodist Trust Association**

### Results to 31 December 2015

	6 Mths to 30/9/15	12 Mths to 31/3/16
Income Fund	5.26%	5.34%
Growth and Income Fund	3.65%	4.19%

**Income Distributions for the quarter totalled \$3,285,574**

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

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



# Methodist funds support new style of hospital chaplaincy

*At the beginning of this year, The Nelson Hospital Chaplaincy service recently extended its ministry beyond the Nelson Public Hospital to meet the needs of patients who have moved from the hospital to retirement village complexes.*

In February, the interdenominational Nelson Hospital Chaplaincy Support Group affirmed the appointment of Henk Lups to be a transition minister to provide spiritual and emotional support to hospital

patients who have been assessed as needing rest home or hospital level care when they leave hospital.

This new ministry initiative was made possible by a grant of \$15,000 from two local Methodist Church Trusts, the Snowden Trust and the Green Gables Trust.

This funding will support Henk for a year so that he will be able to provide ministry for up to 10 hours a week to patients for a maximum of six weeks after

they have been discharged from hospital.

The Nelson Hospital Chaplaincy Support Group will continue to seek funds to ensure this new initiative can continue into the future. It believes that, with our aging population, there will be an ever increasing need to provide ministry to elderly vulnerable patients who require placement in rest homes or hospitals within the many retirement villages in the Nelson-Waimea-Motueka district.

Moving from their private homes to a retirement village complex can be a very stressful for hospital patients. It is often a time of grief and loss - loss of independence and control, loss of connection to their home and possibly their spouse, loss of regular contact with neighbours and friends, loss of self-esteem.

Such grief may express itself in sadness, anxiety, depression, loss of faith, and even a sense of hopelessness. In many situations this may be complicated if an

older person has few family or friends for support.

Henk already provides chaplaincy on a voluntary basis within Nelson Hospital. He makes pastoral visits, and builds relationships with patients who have been assessed by medical staff for placement in retirement villages.

His new paid position will require him to work closely with multi-disciplinary hospital staff including nurses, needs assessors and social workers, to ensure that the patient receives the best possible holistic care.



Jessica and Maia are part of the Bakers Club at Wesley Community Action Waitangirua. The club brings together children from different schools to learn cooking skills and develop social skills

## Waitangirua builds on its strengths

*The suburb of Waitangirua in Porirua is associated with poverty and negative statistics, not with strength, pride and community. Wesley Community Action wants to tackle its negative stereotypes through the power of the community.*

"They say it takes a village to raise a child and that's what we believe", says Liz MacMillan-Makalio, Wesley Community Action Waitangirua team manager.

Liz comes from a tight-knit Waitangirua community herself and she knows how the village is raising children.

"You don't know what you don't know", says Liz. "I have had young children playing outside, on my street at 10 o'clock at night, and when I ask where mum and dad are the kids tell me they're at a friend's."

"I know the friends and I know what they are doing and that's the reality. If you didn't have structure in your life as a child, then you might not know how to put structure and stability into the lives of your own children."

Structure and stability are a big part of the work Liz and her team do. At Wesley there is also a focus on strengths.

In 2012, in response to truancy, Liz and her team organised a march to recognise all the children who were going to school. More than 800 children from five schools marched through the suburb and converged outside the Wesley office.

Many parents joined the march and many locals came out and cheered. "After the march the principals reported increased attendance", says Liz.

"What Liz and her team are doing

is building a strong community from within", says Wesley Community Action director David Hanna.

"The team has built such a reputation that they can actually make things happen. But they don't force change. They believe that people know most about their lives and what could work for them. Liz and the team will support the community to make the change that they want."

Recently Waitangirua was rocked by a televised police siege, the death of a police dog and of a young man. A few days later a house involved in the tragedy was set ablaze.

"Kokiri Street had just been through a great ordeal and there were feelings of grief and loss," Liz says.

Wesley staff visited the street and spoke to residents who supported a community meeting. Wesley hosted the meeting and the Fire Service attended and addressed issues relating to the arson. There were concerns for another house involved in the incident and people wanted to move as a result.

David says this is a great example of how Liz and her team facilitate local activity.

"We have identified that this is how we want to work. Wesley will create a culture and space for the community in its diversity to come together. We will focus on building skills and knowledge which will stay in the community."

"There's so much pride in this corner of New Zealand, which was evident when the community marched in memory of Jerry Collins. We want to build on this pride and go from strength to strength."

## Call for peace and justice from West Papua

By Hilaire Campbell  
*West Papuan priest, academic and author Rev Socratez Yoman is a powerful force for good and a voice for the voiceless.*

He is now touring nine New Zealand centres to share his experience of life in West Papua and help his people gain self-determination.

On 14th May Socratez addressed a well-informed group at the Knox Centre in Christchurch. Many agencies were represented, including West Papua Action Canterbury, which sponsored his Christchurch visit.

Socratez began by saying "It has been said a thousand times, and will be said again and again until my people have freedom. They have been so abused by the Indonesian government and they only want what's rightfully theirs - their own land and self-determination."

In his presentation Socratez presented the sorry facts: West Papua has been occupied by Indonesia for 53 years. The Dutch granted West Papua independence in 1961, and it raised its Morning Star flag in celebration. But its freedom was short lived. Indonesia invaded and took control, killing many thousands of men women and children along the way.

In 1969, in a so called Act of Free Choice, 1025 men chosen by the military to represent the population as a whole were forced to vote for Indonesian sovereignty. "Nothing has really changed: around half a million West Papuans have been killed and still they're fighting for freedom."

West Papuan people feel more Melanesian than Indonesian. "We have shared culture and language that can't be ignored," says Socratez.

"What's happening in West Papua is a repeat of East Timor. Indonesia is taking our life, our forests, our livelihood and exploiting us for gold and natural gas."

Socratez says mining



Rev Socratez Yoman.

company Freeport has a lot to answer for. It poisoned the land and water. One could be forgiven for mistaking his photos of its destruction for some place on Mars.

But Socratez doesn't want to be seen as political: "I'm not an activist like Benny Wenda, I am a church leader. My first job is to protect my people. He cites John 21: 15-19. "If you love me you will shepherd my people."

What's unfortunate Socratez says is that "Christianity has brought us black people the Good News, now we are impelled to bring your white culture the bad news. It's a long list - the Indonesian army's barbaric actions against Papuan people include the 1998 Jayapura massacre, the Paniai shootings in 2014, the 2015 Tolikara Case when a mosque was burned down, and recently 1700 people arrested as they march peacefully to support the United Liberation Movement for West Papua.

One problem is that the military and police receive only about 30 percent of their finances and wages from the

Indonesian government. They raise the rest by extorting the people and providing security for multinationals.

Socratez likes the new Indonesian President Jokowi. "He has done some good things, but he is ruled by the military so he has limited power."

Foreign journalists are still largely excluded from visiting West Papua. Some who got in recently include Maori TV.

Catholic bishops from other parts of Melanesia have been welcomed, although shadowed constantly by the military and police. The Pacific Islands Forum is still asking for a fact finding mission to West Papua.

Socratez says innocent people are still being massacred and tortured by Indonesian authorities but the average Kiwi is either unaware or doesn't care. He isn't sure which. "But it's amazing that you can freely display our Morning Star flag here. Do that in West Papua and you would be imprisoned."

Many West Papuan refugees are in Papua New Guinea. "There are only three million of our people left in West Papua, and the military presence is strong - there are two million commandos."

Does Socratez think the harm is reversible? It's a question of acceptance and living in harmony, he says.

Many in the audience asked what practical help they could give. Socratez urged a visit to [www.freewestpapua.org](http://www.freewestpapua.org) to learn more about the issues.

He asks churches, NGOs, students, journalists, business people - anyone who cares - to lobby Indonesian President Jokowi Widodo via The Consul, Box 3543 Wellington.



## When the righteous are in authority, the people rejoice

JOY KINGSBURY-AITKEN  
REFLECTS OF ELIJAH AND ELISHA

*Following Pentecost the lectionary takes us through a cycle of stories about the prophets Elijah and Elisha.*

This includes their volatile relationship with King Ahab and his wife Jezebel, a Phoenician princess who led Ahab into apostasy, just as Solomon had been led by his pagan wives. This was a classic example of failing to learn lessons from the past and so repeating the same mistakes.

The Biblical writers understood Jezebel to have worshipped Baal Hadad, a rain god. Thus the three years of drought that afflicted Ahab's kingdom was intended to make abundantly clear the futility of Ahab's allegiance to his wife's god.

The message is that just as it was beyond the ability of Baal Hadad to send fire from heaven to consume a sacrifice, so it was beyond his power to send rain. The God of Israel alone gives rain and sustains life.

However, the impact of the drought

upon Ahab and his court would have been minor compared to the dire predicament faced by ordinary Israelites, who did not have the resources to purchase food at famine inflated prices.

Their plight is represented by the widow of Zarephath, who was preparing to have a final meal with her son before starving to death when she met Elijah.

Whereas wealthy King Ahab put his faith in an ineffective foreign deity, an impoverished foreign widow demonstrated her faith in the God of Israel by generously giving up her last meal to his prophet.

It is immensely satisfying to read that her faith was rewarded by a daily miracle of sufficient meal in her jar and oil in her jug to feed herself and her family while the famine lasted.

The story of Ahab and Jezebel illustrates the truth of the proverb, "when the righteous are in authority, the people rejoice; but when the wicked rule, the

people groan" (Prov 29:2).

Ahab and Jezebel are representative figures, not just of wicked persons in high office, but of exploitative social structures, often imported from outside of Israel, that oppress the ordinary people and deprive them of their living and often their lives.

The two things the prophets cried out for was faithfulness to Israel's God and justice towards one another.

The story that most clearly illustrates this is that of Naboth, whose vineyard Ahab coveted. Family land in Israel was to be held in trust for subsequent generations. Land could not be sold outside the family. Only the harvests between the time of sale and the next jubilee year could be sold (Lev 25:13-17), after which the land was to be returned to the family that owned it.

Naboth showed his faithfulness to God by refusing to break the law concerning ancestral inheritance by selling his vineyard

to his neighbour. Ahab, the king, showed his petulance by taking to his bed and refusing to eat.

Jezebel showed her ruthlessness by misusing the king's seal to organise Naboth's execution on a trumped up charge of blasphemy. And the elders and nobles showed their complicity by carrying out her orders to the letter.

In this terrible tale all were to blame, and so Elijah pronounced God's judgment upon Ahab and Jezebel for the murder of Naboth. "Vengeance is mine, I will repay, says the Lord," (Rom 12:19).

Today, as in the days of Elijah and Elisha, people are still caught up in the 'worship' of things that will not bring them life, and there is still a vast gulf between the very rich and the very poor. People still misuse their power for personal gain.

The world of the prophets seems so very different to our world, yet in the things that matter, hardly different at all!

## Homelessness is no accident

CONNECTIONS

By Jim Stuart



*Poverty has many faces in Aotearoa New Zealand. At the moment housing is the most visible face. More New Zealanders are struggling to find a decent and*

*affordable home for their families.*

Forced to sleep in their cars, cramped garages or on the streets, they face a multitude of other problems and worries, and it is not their fault. Not having a home is not just a New Zealand problem, many poor and displaced people on planet earth are forced to find shelter wherever they can.

One of the reasons why so many people are homeless is misplaced political priorities. New Zealander Gordon Campbell in a recent article asks: "Why keep spending billions on defence when there is no discernible threat?"

To support his question he observes that New Zealand belongs to a region - Asia and Oceania - where military spending has risen by 5.4 percent in the last year. Much of this is driven by regional concerns about China's ambitions in the South China Sea.

Almost under the radar, the Key government is planning to spend more than \$1 billion dollars a year for the next 10 years on new gear for the Defence Forces. The money will buy new frigates, new cargo planes to replace the C-130 Hercules and new surveillance aircraft to replace the Orions.

Australia too plans to increase defence spending by \$10 billion in the same time frame and an extra \$30 billion for new frigates, armoured personnel carriers, strike fighter jets, drones and submarines.

If you are wondering why there is a housing crisis for our most vulnerable families, look no further than the defence budget. It is hard to figure out why the threat of a physical invasion is a greater

threat to our security, than thousands of families without safe and healthy homes.

On Scoop, Campbell goes on to ask "why the budget for military procurement is more than one billion dollars a year while funding for the health system has been systematically reduced in real terms since 2010."

These are not the only contradictions I see in the funding priorities. I could mention funding for schools, jobs, conservation, climate change mitigation and more. The contradiction between human security and a military threat that requires \$11 billion for an unknown invader is glaring.

As a church I think we have been lulled into a business as usual model. We know it is not right that families sleep in cars, that people are begging on our streets and a disproportionate percentage of Maori are locked up in our prisons.

My Christian faith clearly tells me human dignity and freedom begins with adequate food, shelter and connection to

a community. In God's world we are not solitary individuals but a part of God's creation.

Our connectedness is a fact of life. I may be naive and unrealistic, but I hold on to this concern as central to my faith. There is something dangerously wrong when so much money is taken from the people for warfare.

When the world spent US\$1.7 trillion on weapons last year, it is no wonder we are becoming increasingly fearful.

For me the Christian faith turns this view upside down. We need to talk more plainly about a different value system where having a decent home is a right not an option.

I have always believed we should be building a world where everyone is loved, has a home and is cared for. This won't happen unless we offer a 'right way up' vision and demand better policy from the government.

## Removing barriers from our churches

David Hall, UCANZ Standing Committee.

*I only preach at my church occasionally, mainly when our minister wants to spend time with our Mandarin brothers and sisters. This happened at the end of April and I had the Acts passage where Peter shares the vision God gave him with the Council in Jerusalem.*

This is the vision of the sheet coming down from heaven with many different animals on it, many with cloven feet. God tells Peter to eat of all these animals.

Being an obedient Jew, Peter was horrified but he did as God asked and managed to persuade the Council that to become a Christian and join the church it was not necessary to follow the Jewish dietary laws or for that matter be circumcised.

If the Council had refused to change then we may not have had Christian Churches today.

As I reflected on this passage I wondered what we require people to do to join our churches. Each of our partner denominations has, at least on paper, specific requirements before

anyone can become a member.

Baptism is one such requirement, although the denominations have differing understanding of baptism and how it is administered. At least baptism is something that Jesus agreed to even though he was already the Son of God.

Then there are the criteria that have to be met before you can receive communion. When I grew up in England, the Anglican Church required that you be confirmed by a Bishop before you could receive communion. Today, in our church, everyone including young children is welcome to be part of the Lord's Supper.

But what about other unseen barriers that prevent people joining our churches? What about those who are living together but are not married? What about people in same-sex partnerships? What about those on benefits?

Does God love all these people, and if so should we place barriers in their way if they want to join our

church?

Each of the Gospel writers answered the question very clearly. Yes, God does love them all, and we are told very clearly to love our neighbour. Luke records how Jesus defined 'our neighbour'. These familiar passages are known to all of us.

But do our partner churches accept these teachings of Jesus? Traditionally most of the churches have deliberately excluded those living in 'sin' and those in same gender partnerships from membership and leadership.

Are these prohibitions similar to the Jewish dietary laws or the need for males to be circumcised? According to the Gospels Jesus was silent on all these issues.

The references are in the Old Testament against homosexuality, mainly in Leviticus. Interestingly Leviticus also acknowledges polygamy. So could we conclude from this that polygamy is ok but homosexuality is not?

The Council in Jerusalem that Peter addressed about his vision must have struggled with the issue of the dietary laws just as our churches have struggled for years with marriage and divorce.

At least the Council in Jerusalem made a decision reasonably quickly opening the way for Christianity to spread throughout the Roman Empire and in time the world. But are our partner churches prepared to accept all our neighbours, not just into membership but into leadership?

My granddaughter and some of her young adult Christian friends cannot understand why the church appears to have a problem with gay and lesbian people. They all have gay and lesbian friends and scripture is ambiguous on the issues.

Are the Churches' difficulties in dealing with this issue putting off young people from joining or staying in our churches?





# Trinity Methodist Theological College

## Theological colleges seek excellence through collaboration

*"For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith," Romans 12: 4-6.*

Trinity College recently participated in what they hope will be an on-going conversation with their counterparts at other theological colleges

At a hui last month Trinity College Principal Rev Dr Nasili Vaka'uta and Maori Studies Lecturer Te Aroha Roundtree met with colleagues from St John's Theological College, Carey Baptist College, Laidlaw College, and Good Shepherd Theological College to discuss possibilities for collaboration.

Te Aroha says they gathered as a community of theological institutions at Laidlaw College where they were greeted by Laidlaw's indigenous theology coordinator, Dr Moeawa Callaghan

"Each institute acknowledged this as an opportunity to develop a collective approach to theological training and ministry formation in Aotearoa.

In particular we recognised the need for shared approaches to Maori and indigenous theology," she says.

This initial hui was an opportunity to survey the courses the colleges offer with particular reference to contextual theologies, and to see where they might progress to from there.

Te Aroha says she and Nasili gave a brief overview of Trinity College's new Maori Studies Strand of NZQA accredited courses.

"We were able to highlight key aspects of Maori and Indigenous ways of understanding, interpreting and developing theology.

Trinity College's progressive development of a specific Maori Studies strand of study was very well received by the other theological colleges and they



Representatives of five theological colleges in Auckland met to discuss indigenous theology and how they might work more closely together.

welcomed the prospect of their students having access to the courses."

Trinity College sees this as a place to both

re-visit prior relationships and to begin new relationships with other theological colleges that will further the work of God.

## Let the Children Live course confronts tough issues

*Trinity College staff and students are very positive about a new course that addresses the needs of children and young people in our communities and churches.*

The name of the course is 'Let the Children Live', and it is based on the objectives of the Methodist Church's decade-long initiative to address child poverty and violence against children and young people.

Trinity College Principal Rev Dr Nasili Vaka'uta and Maori Studies Lecturer Te Aroha Roundtree designed the course, and Te Aroha taught it with the help of guest lecturers.

The course began with biblical analysis and an examination of texts in the Bible that refer to children and the punishment of children.

The course outline states that "violence against children and youth is a global epidemic that every society, and churches in particular, must acknowledge and address. Some of these acts of violence find justification in biblical stories or certain interpretations of those texts.

"Seldom do we read texts from the perspectives of children and youth. Likewise, we rarely consider the interests of children and youth when it comes to making decisions and designing programs in churches."

The aim of the course is to do theology in a way that can help transform the lives of children and young people in the church and in the community.

Te Aroha says following the analysis of biblical stories, the course examined some of the statistics and the realities facing many children in New Zealand.

Topics covered included child poverty and violence in Aotearoa, youth offending, and social media.

"After we explored the issues that are of central concern to Let the Children Live, we asked students to return to their parishes to share what they had learned and to explore how power relations and decision making there affects children and young people."

Felicia Muliaina and Alilia Molitika are two students who completed the course. Both are studying for their Diploma in Methodist Studies. Felicia is in her first year at Trinity, and Alilia is in her second year.

Because she intends to be a youth worker, Felicia found the course very informative.

"It was good to sit down and look at the issue related to child poverty in depth and to talk about difficult issues such as the stigma of mental illness."

At 21, Felicia was the youngest of the 13 students who took the course so issues surrounding decision making and communication between adults and young people both at churches and within the course itself were of real interest to her.

"It was a bit hard for me to speak up because of cultural issues and I didn't feel I was on the same level as the older students.



Students (from left) Janice Auva'a, Felicia Muliaina and Alilia Molitika took the Let the Children Live course.

But it was really good to break into small groups where people really wanted to hear my views.

"We also had to go to our parish and ask youth about these issues. It was a good step towards understanding youth better and opening lines of communication between young people and adults."

Alilia says the course was very relevant to her because of the issues it raised and because she is a young person herself.

"I gained a lot more awareness about child poverty and about issues and decision making in the church," she says.

One of the highlights of the course for

Alilia was a presentation on her art installation called The Missing Woman by St John's College DMin student Maree Aldridge. In the art work Maree tells the personal story of growing up with a mother who could not fully care for her children.

"As part of the installation we were asked to draw a child on a rock. We held the rock and walked around the exhibition and then wrote letters to the rock as if it were a child that needs help, a child that is suffering. This was very emotional and made it very real to think about young people who are left out."

### College Snippets

- Trinity College hosts Talanoa 10/11 June 2016. Talanoa is a conference for scholars, artists and activists who want to explore what justice can mean for Pacific people.
- Trinity College is offering Let the Children Live weekend workshop to synods and parish groups. If you are interested contact [Ngrundy@trinitycollege.ac.nz](mailto:Ngrundy@trinitycollege.ac.nz).
- New courses: 1) Women in/and the Bible - Lecturer Dr Emily Colgan. Taught over two weekends 6th/7th August and 13th/14th August. 2) Te Haahi Pukamata (Facebook Church) - Lecturer Te Aroha Roundtree. Ten weekly sessions beginning Tuesday 12 July, 6pm to 8pm.
- Enrolments for second semester papers are open. Contact the Academic Registrar.



# Stoke Bible Class reunion 40 years on

By Paul Tregurtha

*On Easter Sunday a reunion of the Stoke Methodist Bible Class was held in the new Stoke Church complex.*

The reunion was organised to celebrate the life of a very active and enthusiastic group of young adults and leaders who met from 1971-1982, during the time of Rev Max Hornblow's ministry at Stoke. At times the group numbered as many as 50 and three of its members - Les Ferguson, Paul Tregurtha, and Richard Waugh - went on to become Methodist presbyters.

The reunion was a memorable occasion. About 27 former Bible Class members gathered to catch up with one another and to share fond memories.

The group's many activities included two tramps through the Heaphy Track and one through Abel Tasman National Park, weekend camps at Totaranui, Teapot Valley, Kaiteriteri, and Bethany Park, Bible Class teas, evening youth services, memorable

Bible study and discussion nights, and numerous social gatherings.

Many of those who attended the reunion had not seen each other for some years but the warmth of the 1970s fellowship was still very evident among the now diverse group, and there was much hilarity and good humour on display.

A superb tea was followed by evening worship, during which current Stoke minister Rev Martin Oh welcomed the reunion attendees and present parishioners.

The service included favourite songs of the 1970s including Pass it On, I Believe, and Put Your Hand in the Hand of the Man from Galilee, which were led by Paul Tregurtha assisted by Roger Hamilton.

The highlight of the service was an address by Max Hornblow. He told us the networks we form together are significant, we do not travel alone, and we discover the hand of God in the fabric of life.

Notable greetings from former member included ones from Andrew Moffatt, now serving with



The Easter 2016 reunion with Max Hornblow, front row, fourth from right, and Margaret Hornblow, front row, fifth from left.

the Salvation Army in Sri Lanka, and the Hon Chester Borrows MP. Chester affirmed that Max and wife Margaret served as Christian role-models. "The realness of their faith and witness set the bar high for us all and has been one of many positive influences in my life," Chester said.

Richard Waugh commented these were halcyon days of faith formation and healthy socialising. Stoke Methodist Church in the 1970s was an intergenerational church of influence.

Les Ferguson reminded us that reunions are important occasions to connect with the people from

the past who have influenced and shaped our Christian faith. It was heart-warming to see people again, pay tribute to Max and Margaret's influence in those formative years, and together celebrate the resurrection and new life possibilities of today.

## Mission to homeless opens eyes

By Cory Miller

*Amidst the usual hopes and aspirations for the year ahead, last Christmas a group of Auckland youth had the ambition to abide by the Christian duty of caring for those less fortunate by feeding the homeless at the City Mission.*

When Mele Paongo-Maili joined the leadership team of Glen Innes Tongan Methodist Church's youth group, she asked them what they wanted to do with their regular Friday night meetings.

"Feeding the homeless was high on the list," she says. "They just wanted to give back to the community, to those less fortunate. I was really humbled by that."

In preparation for the experience a committee from Taka-he-Monu youth visited the Auckland City Mission in the central city.

"My first impression was that the struggle is so real, we were lost for words. We were shown around the building and we were just saddened that the fridge was empty, food was minimal and these people are just fed with whatever is donated to the Mission," Mele says.

So on the Saturday evening, right before Mother's Day 14 of the youth went down to the centre armed with pots of beef chop suey and chicken potato salad.

Their evening of service started right outside the front door where three men were sleeping on the street.

"Makelesi Ngata one of our youth studying at Trinity College woke them up and encouraged them to come in and have some hearty food."

Mele says about 60 bowls of food were dished out in the first round, with 30 people taking up the offer for seconds.

The experience also gave the youth group a chance to meet those who had gathered at the centre and learn about their experiences.

"We were still talking and giving our time to these people and we did not want to leave. The atmosphere was amazing and it felt good to sit and listen to these people and hear about the struggles they are faced with each day."

She says it is humbling to receive such gratitude from those they helped.

"These people were lovely people, very



Glen Innes Tongan Methodist Church's youth group served meals at Auckland City Mission.

humble and though they are in the lowest point of their lives the words we kept hearing were 'Praise God' and 'God Bless you'."

Mele says it was also touching to see just how moved the otherwise staunch Tongan young people were by their experience at the Mission.

One of the youth, Sia Koloamatangi, says they left feeling as if they hadn't done enough.

"I feel we need to do more; giving a little can change someone's day or life and

the very things we take for granted are essentials other people need, so it makes you question and reflect on the purpose of life."

Another, Lisiate Paongo, says it was an eye-opening experience on how not to judge a person. "Don't look down on someone unless you are helping them up."

Mele says the youth have now expressed an interest to go back and do it again in the near future. "They felt it was good to give without expecting anything in return."

## FROM WATERVIEW TO TANE MAHUTA

*The Waterview Methodist Church youth had an experience of a lifetime when they spent their Easter weekend at the Red Hill camp site, Dargaville.*

Young people and leaders from both the Samoan and Tongan congregations at Waterview left their church complex in

Auckland on Thursday, 24th March and returned on Easter Sunday, 27th March.

Campers ranged from 83 to three years old, and they all had a marvellous time.

For most of them, it was the first time they had gone on a camp of this nature. For city dwellers it was unique to be in a

rural area with the closest shop about two kilometres away.

The trip included a visit to the great kauri tree Tane Mahuta.

One of the objectives of the camp was for the youth of both congregations to get to know each other better and to appreciate

the environment in other parts of Aotearoa.

The Waterview youth wish to thank Dargaville Methodist Church presbyter Rev Kuli Fisi'iahi and Northland area superintendent Rowan Smiley for their friendship and hospitality shown during the camp.



Waterview campers at the Red Hill Camp site, Dargaville.





Heather Gullery speaking with Friday People Together.

## Friday People make prayer public

By Alan Webster

*A couple of months ago I was talking to a colleague, Rev Joohong Kim, about the future of the Methodist Church of New Zealand - an interesting subject I'm sure you'll agree. We wondered where new members of any church come from.*

John Wesley didn't set out to start a church so much as introduce people to Jesus. He and others spoke in public places about the difference that the gospel could make to peoples' lives. He talked about the difference faith had made to his life and about life changes and so on...so much so that people wanted to respond, to talk about it at class meetings and to share it.

People flocked to what became the Methodist Church.

Joohong and I wondered aloud how much this preliminary activity takes place in your average Te Haahi Methodist gathering. Are our churches largely preaching to the converted, to those who are already part of our faith-communities?

We wondered how much any of us engage spiritually in a significant, intentional way with those who are not yet members of our faith community, those who have not had an opportunity to respond to Jesus in any life-changing, attitude-transforming way.

We feel that in many current Methodist Circles there is a lack of three things: a clear articulation of what the gospel actually is, an opportunity to respond to that articulation, and an opportunity to be prayed for by the faith community.

Rather than bemoan the darkness, we have lit a candle; twice, in fact. We found a venue in Christchurch where people are, rather than where we think they should be (a café, not a church building).

We found an evangelist in one of our local co-operating rural congregations. She is Heather Gullery, a layperson whose enthusiasm for telling the story is a gift. Heather's language is of the people, and she has a proven track record of transformational speaking.

We also found some enthusiasm, and set two delicious dates: the opening was on Friday April 1st for Fools (see I Cor 1:18) and the second, Friday the 13th of May (Black Friday? No way!).

We are calling ourselves Friday People Together, and for our first two events, we used the worship band from Crossways Church to provide sensitive and mellow background music with cello, keyboard, electronic drums, guitar and vocalists.

People from 11 different denominations joined us, and they included people from nine different Central South Island Methodist or Uniting parishes.

We have had two very different gospel presentations, from Heather and Rev Andrew Doubleday. At both events, numbers of people came forward to pray for a wide variety of needs and aspirations. We are thrilled with the results.

We will be continuing to alternate between lay and ordained presenters of the gospel message, and probably between male and female, as a result of what we have observed in our audiences.

What happens from here? We don't yet know but the Black and White Cartel café opposite the Christchurch casino is where it is happening.

We have neither got a clear future (there's a pun in there for careful readers) nor a charter, nor an ambition to start anything like a traditional church.

We do have plans for the remainder of this year and beyond, subject to funding. (If you'd like to contribute, visit our website, which is the CLEAR page off the Central South Island 'Find a church' tab, or write directly to Alan).

The learning for us has been how much has fallen neatly into place with prayer. A cavalcade of things just worked out beautifully, neatly, unexpectedly. If nothing else, remember us on June 10th, our next gathering and keep in touch. We would love to know what's happening in any similar veins in the necks of your woods.

## Local churches seek Christian unity

By John Roberts

*On 12 May Trinity Union Church in Newtown, Wellington hosted a local Week of Prayer for Christian Unity (WPCU) service.*

In this part of the world, the WPCU is observed in the week between Ascension and Pentecost Sundays.

WPCU resources are jointly published by the Pontifical Council for Promoting Christian Unity and the Commission on Faith and Order of the World Council of Churches. Each year these two bodies jointly ask the churches of a particular country to prepare the resources, including a liturgy for an ecumenical worship service.

The 2016 liturgy was prepared by the Churches in Latvia. It came with an invitation to adapt the liturgy to the local context.

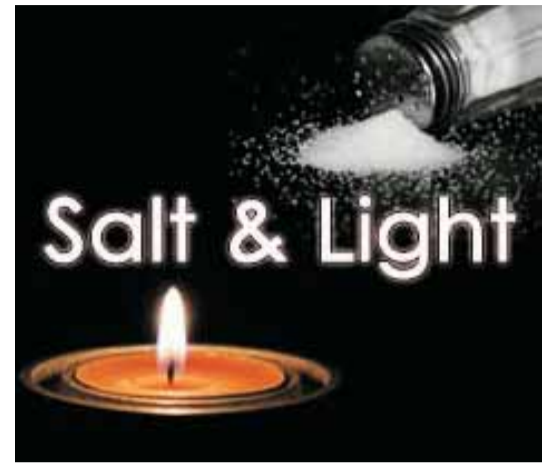
Newtown churches adapted it by using locally produced songs. These included works by Edge Kingsland, Shirley Murray and Colin Gibson and a Maori version of the 'Kyrie Eleison'.

A focus of the service was the reading of the Beatitudes followed by the verses relating to being 'salt of the earth' and 'light to the world.' So we sang Colin Gibson's 'A pinch of salt' and 'Let me turn your light on'. Anglican priest Richard Noble led the singing with gusto, using his guitar.

In my reflection on Matthew 5, I suggested that it may be more useful to respond to the Beatitudes as a whole rather than dwelling on each of them individually.

I identified three principles for living in the spirit of the Beatitudes that we must embrace if we are to be salt of the earth and light to the world: simplicity, hopefulness and compassion. I concluded that we should commit ourselves to doing just that in the spirit of Christian unity.

This local expression of ecumenism has



emerged out of the regular informal gatherings church leaders in Newtown have over lunch.

These gatherings are a chance to share how things are going for each of us in our various ministries, and they conclude with a time of prayer. However, the group has worked on some joint activity, most notably the ecumenical celebration of the WPCU.

The church leaders involved in these meetings and the WPCU services now come from the Anglican, Catholic, Lutheran, and Salvation Army Churches, as well as Trinity Union, which is a Methodist and NZ Christian Churches Co-operating Venture.

Our observance of the WPCU service began in 2014 with a visit to the lay pastoral leader at St Anne's Catholic Church, Karen Holland. It was a success and another followed in 2015 hosted by the St Paul's Lutheran Church, and then in 2016 our service at Trinity Union Church.

I urge you to take steps in your own parish to share this unifying event in 2017.

## A place to call Home



**Everyone should have a decent home at a price they can afford.**

Everyone needs to feel safe, loved and cared for in their home.

A culture of service and a commitment to social justice is at the heart of what it means to be Methodist.

Methodist social services live out this commitment through social housing, residential aged care, housing advocacy and home-based support.

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



For more information contact the chairperson of Methodist Mission Aotearoa, David Hanna  
Post Office Box 9932, Wellington 6141 • Phone 021 403 377 • Email dhanna@wesleyca.org.nz



# Education brings hope to Syrian refugees

*War may be destroying her country, but Aya has other things on her mind. A young Syrian refugee now sheltering in Jordan's Al Husn camp, she proudly displays the dolls clothes she has made.*

Although Aya was uprooted from her home, she is now finding her way in a crowded camp and is eager to make the most of opportunities to learn.

She is one of 651,000 people from Syria now sheltering in Jordan. Attending a children's forum run by Christian World Service partner the Department of Service to Palestinian Refugees (DSPR), she had her face painted, learned to sew, and enjoyed the fun of being with other children.

CWS International Programmes Coordinator Trish Murray visited refugee camps in Jordan last year and she stresses how important this programme is for children living in cramped and stressful conditions.

"DSPR asked me to thank New Zealanders for the support they give to their work in the region," she added.

The refugee camps and informal refugee settlements in Jordan have become home for tens of thousands of children. Some have been there for all or most of their lives.

A war that began with a small protest in Syria has pushed 4.8 million people into neighbouring countries and another million into Europe, and it has fuelled regional conflicts.

Funds to meet the overwhelming needs of displaced people in the region are shrinking fast, despite the pressures of desperate refugees pushing at Europe's borders.

The lack of peace in Syria is taking a heavy toll on families. One way some are addressing the budget gap is to marry off their daughters so there is one less mouth to feed. Legally young women have to be 18 years old before marriage but Sharia judges can marry children as young as 15 if it is in the best interests of the child.

There are also cases of girls being married under the age of 14 unofficially by local sheikhs.

According to the United Nations Refugee Agency (UNHCR), in pre-war Syria, an average of 13 percent of marriages involved someone under 18, but among Syrian refugees the rate had risen to 32 percent by the first quarter of 2014.

Early marriage is a cultural tradition in some parts of Syria, but it is not always so popular amongst young women who want more time before taking on the responsibilities of a family or the risks of childbirth.

Faced with strong pressure and the harsh conditions of daily life, marriage is seen as a desperate means of survival. Support from other young women and opportunities to contribute to family incomes make this option less attractive.



Aya made dolls clothes during a forum run by DSPR in a Jordanian refugee camp.

DSPR is a local organisation created in Jordan and Lebanon to address issues that began in 1949 when the first Palestinians fled their homes. DSPR helps refugees run children's programmes, schools. It provides life skills training and support to mothers, free medical care and emergency food rations. CWS has supported their work from the beginning.

World Refugee Day is marked on June 20 each year. With refugee numbers reaching almost 60 million people last year, CWS encourages churches to set aside Refugee Sunday for prayer and action on 26 June.

Worship resources and information on the Syria Appeal are available at [www.cws.org.nz](http://www.cws.org.nz) or from Emma on phone 0800 74 73 72.

## Agencies urged to protect children

*Children might be the face of humanitarian aid, but their voices are seldom heard in its mechanisms.*

Silenced by adults and the aid bureaucracy they are easily ignored. When children experience violence, neglected, abused, exploited for their labour, or suffer because of poverty, they have little power to change their circumstances.

Such abuse can have devastating and lifelong impacts on children and their communities.

In a global effort to strengthen protection for some of the most vulnerable children around the world, Christian World Service is adopting the ACT Alliance's child safeguarding policy based on global standards and practice.

ACT Alliance has 140 member organisations including CWS. Its policy on children is to create safe environments where all children are protected from harm.

In conflict situations children face many risks and are vulnerable to child trafficking, abuse and exploitation. In some countries they work long hours in unsafe conditions instead of attending school and are held as virtual slaves or in bondage as child labourers.

CWS has written to its partners asking for their policies as part of the global process.

In Southwest Uganda, the Centre for Community Solidarity working with orphans and vulnerable children affected by HIV and AIDS, has a volunteer child protection officer.

In South India, partner organisations have extensive policies that underpin education programmes on child rights. They also hold Child Assemblies, where children can raise their own concerns.

Over the next year CWS will incorporate these policies into a broader policy to cover everywhere the organisation works.

The drive to adopt codes of conduct



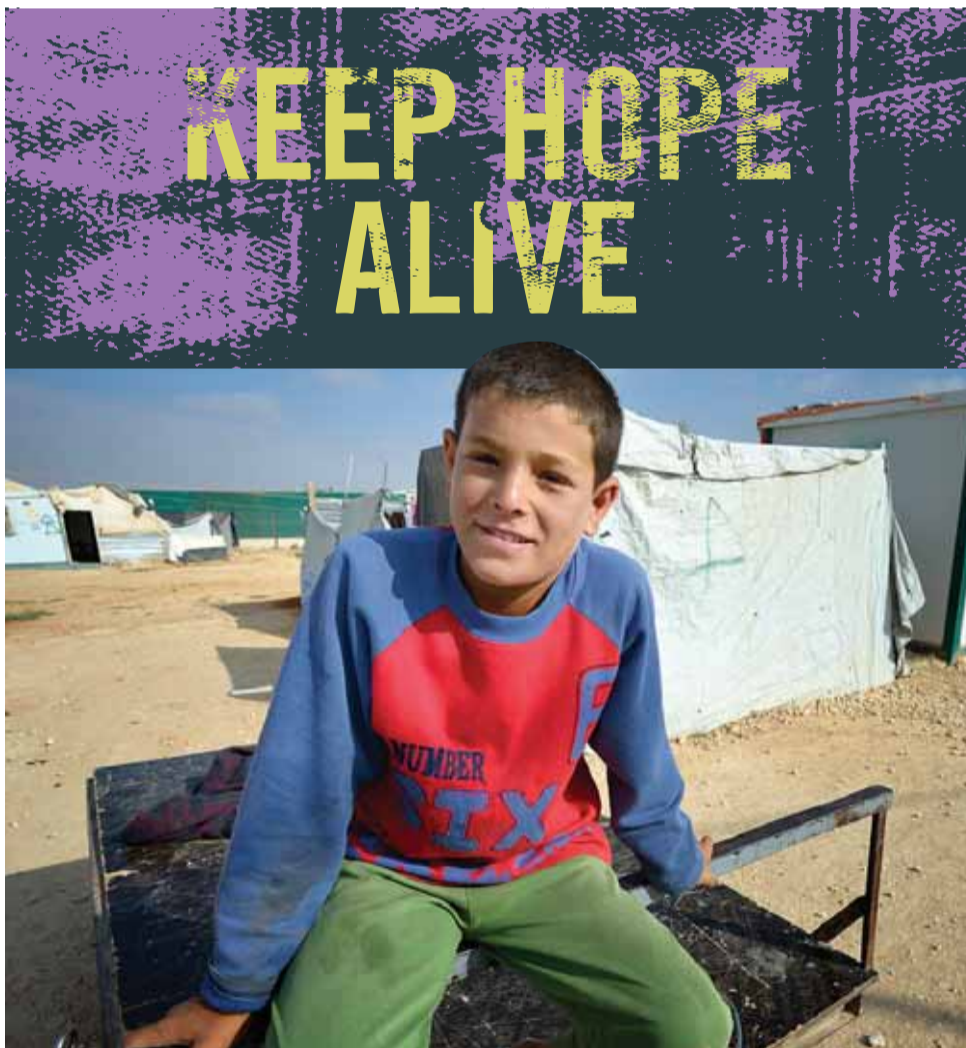
CWS wants policies to safeguard children in relief projects and beyond.

across the aid sector began in the aftermath of the 1994 Rwanda genocide when agencies realised they needed to improve their effectiveness and impact.

The code of conduct for the International Red Cross, Red Crescent and NGOs in Disaster Relief set new standards for disaster response and was signed by church agencies including CWS.

Now incorporated into the new Core Humanitarian Standard on Quality and Accountability, member agencies like ACT Alliance and CWS are striving to improve the quality and effectiveness of assistance as well as the accountability to local communities. Independent verification is built into these Codes of Conduct.

"Not all relief is equal and responding to disasters is big business. By signing up to codes of conduct, CWS has committed itself to work in the best interests of the beneficiary and measure up to international standards. The child protection policy is the next step in that process," says CWS national director Pauline McKay.



## Get more help

to Syrian refugees needing food and support.  
Eat the same rations as a Syrian refugee from 16 -20 June  
and get sponsored.

Find out how you can be part of Operation Refugee:

[www.cwsoperationrefugee.nz](http://www.cwsoperationrefugee.nz)

Phone: 0800 74 73 72





## Walls Fall Down - 7 Steps from the Battle of Jericho to Overcome Any Challenge

By Dudley Rutherford  
2014, Nelson Books, 235 pages  
Reviewer: Gary Clover

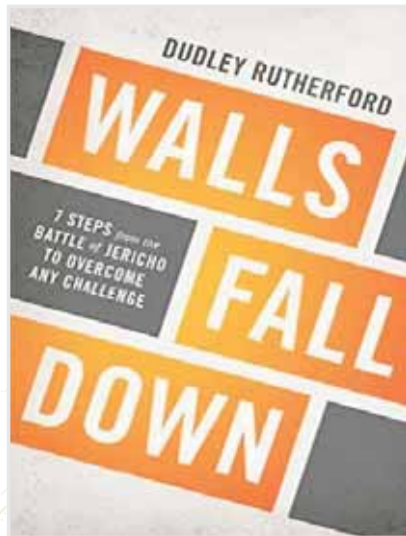
*This insightful little book was not one that at first glance I thought I would enjoy or find inspirational.*

But as I read it and tried out its practical and prayerful steps to face the walls one is up against in the common challenges of life, I found it contained a wealth of considered ideas that can help anyone who faces a trial or tribulation.

The author is senior pastor of the 10,000-member Shepherd Church, which a mayor of Los Angeles has described as the most racially diverse church in that city. Rutherford is also a successful author of a number of books including *God Has an App for That*.

This book comes with a host of recommendations from American preachers and motivators, some of whom, like pastors Jack Hayford and Jeff Vines, are well-known in New Zealand.

From the story of the Israelites' conquest of the seemingly unconquerable city of Jericho in Joshua 6:1-20, Rutherford draws out seven secrets that are applicable to our everyday challenges and struggles.



In seven chapters, to be read over seven days, he provides a practical seven-point battle plan to overcome whatever seems impossible in one's life. He does this using examples from the Battle of Jericho, other verses from scripture, inspiring stories, quotes, and his own life experiences.

Each chapter finishes with prayerful exercises.

In the process, Rutherford acknowledges the realities many readers face, but he helps them see the glory of a mighty God in all situations. He teaches the reader to trust in God's often unfathomably odd strategies and timetable.

He offers an expanding conviction of hope, perseverance, patience, and trust in the power of Almighty God to give one victory over any giant or to tear down any impenetrable wall.

Being the person I am, I hoped for some profound clue as to how the walls of Jericho came a tumblin' down. A timely earthquake, perhaps? Or did thousands of marching feet tramping in unison undermine the walls' foundations after 14 daily circuits? Or could vibrations from the priests'

trumpet blasts and the soldiers' shouts and stamping have produced just the right magical vibrato pitch to flatten the walls?

The reader is given nothing so fanciful. Instead we receive Rutherford's referenced assurance that archaeology shows that the walls did come tumbling down at around the right era. There is a hint that after all those circuits, observant Israelites would have developed a close-up knowledge of every nook and cranny and every possible weakness in the massive twin walls of Jericho's defences.

But, mainly, the author advances line upon line, precept upon precept of personal testimony and do-able teachings that promote a powerful blend of faith, courage and trust.

The seven day- seven chapter-seven exercise structure of the book is simple to follow. Rutherford's writing is crisp and to the point.

His programme can be summed up in seven key words: focus, trust, holiness, commitment, consistency, obedience, and success.

The only negative factor I found was the occasional missed typographical error and jarring Americanism.

Yes. Contrary to the cynicism I began with towards what I initially perceived would be yet another unsatisfying Christian self-help book, I can do no better than echo one of the author's testimonials. If you face any giant or wall in your life, "Get this book and read it. Do it."

## Pushing Boundaries - New Zealand Protestants and Overseas Missions 1827-1939

By Hugh Morrison  
2016, Otago University Press, 340 pages  
Reviewer: Lynne McDonald

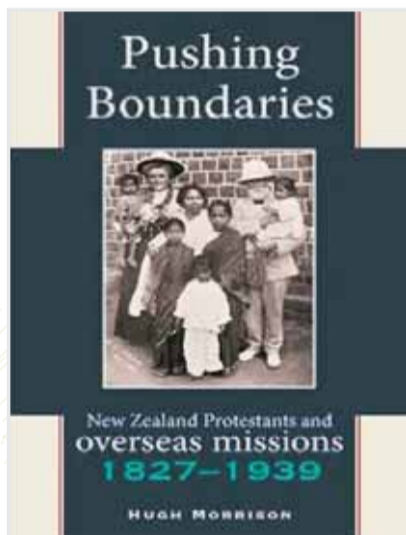
*While there is a plethora of works about 19th century missionaries such as David Livingstone, there is much less scholarly literature about 20th century missionaries.*

Hugh Morrison's research thesis goes a long way to remedy this, and it has adapted well into a book that is readable and accessible to everyone.

The book has two sections: 'Local Contours' and 'Global Connections', which mark out the scope of the study. It gives a comprehensive overview of several (but not all) of the missionary organisations operating between 1827 and 1939.

While we are familiar with the early missionaries who came to New Zealand, those who were sent out from here are not as familiar. Morrison introduces us to the delightfully named Miss Hopestill Pillow, from the New Zealand Baptist Missionary Society, for example.

The missions he examines include the Poona and Indian Mission in India, the Bolivian Indian Mission, the



Presbyterian Mission, and the New Zealand Church Missionary Association/Society.

Morrison acknowledges the Methodist mission endeavours but omits the Methodist Overseas Mission from his study. He does, however, list several of the sources that are available on it.

He includes a table of statistics which shows mission organisations and where the missionaries were sent. This gives the reader an overview of the wide scope of the missionary endeavour during its heyday.

The role missionaries played in gender issues, colonialism and empire are also discussed. Morrison points

out that, while overseas missions were not always seen as important to the imperial cause, their close relationship was demonstrated when increased settler missionary support coincided with a period of increased enthusiasm for imperialism during and after the South African War.

Missionaries were important to the sending churches.

They provided motivation to pray and to raise money. What better way to do this but to involve the children? Children were active participants with their missionary parents in the field and as supporters at home.

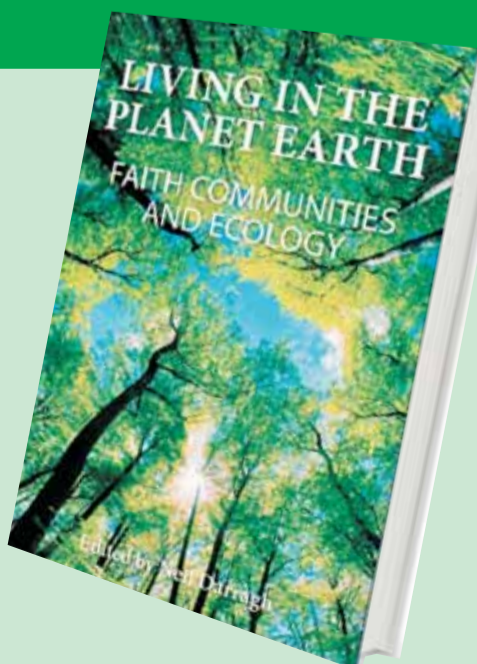
Each church publication had a children's page which was often partly devoted to mission work. The Methodists had a whole publication, the *Lotu*, for children. Such attractions as the cartoon series *The Adventures of Inky and Nugget* in the Anglican publication *the Reaper* perpetuated several stereotypes. Morrison points out that this cartoon also placed indigenous children in the position of working alongside the missionary.

This book stands alongside other recently completed work such as Sylvia Yuan's thesis 'Kiwis in the Middle Kingdom', a sociological look at of the history of New Zealand missionaries in China in the 19th and 20th centuries.

It also fits comfortably into studies of how New Zealand developed as a nation and how overseas missionaries were involved in developing New Zealand's global identity.

Whether or not mission history is fashionable, Hugh Morrison has provided a broad overview of a period in New Zealand's history when it became a hub of church endeavours. Missionary tentacles spread across the world, taking the Gospel to the unreached.

## Church people as eco activists



By Brian Turner

*A new book on how religious people in New Zealand are engaging with environmental issues has been launched in Auckland, Wellington and Christchurch.*

On Sun May 22nd, New Brighton Union Parish hosted about 30 people for the South Island launch of *Living in Planet Earth*, edited by Father Dr Neil Darragh.

The book has chapters by 30 different people and three of them – Sister Kathleen Rushton SM, Dr Ann Nolan and Rev Mark Gibson – were on hand at the New Brighton event.

Neil says while people from a range of philosophical and ideological perspectives take action to address

ecological problems, his book focuses solely on how faith communities are doing so.

Kathleen is an accomplished Biblical scholar and teacher. Her chapter highlights how Jesus lived in right relationship with God, people and land, and how "these three intertwined relationships have consonance with the Maori concept of whakawhanaungatanga or making right relationships with Atua (God), tangata (people) and whenua (land)."

Ann is a former lay missionary in Papua New Guinea and an Auckland social worker, and now a member of the Australian Catholic Theological Association. Her chapter looks at recent papal documents on ecology and it

highlights the importance for all humanity of Pope Francis's encyclical on ecology and climate, *Laudato Si*.

Mark is minister of New Brighton Union & Wainoni Methodist parishes. His chapter discusses *The Walk for the Planet*, the 2009 Lenten pilgrimage from Rakiura (Stewart Island) to the steps of Parliament in Wellington. Mark says the pilgrimage led him and others into environmental initiatives and the Green Churches movement.

Former Christchurch City councillor Chrissie Williams also addressed the launch. She challenged everyone to become more involved personally and politically in environmental issues.

*Living in the Planet Earth* is published by Accent Publications.



ON SCREEN

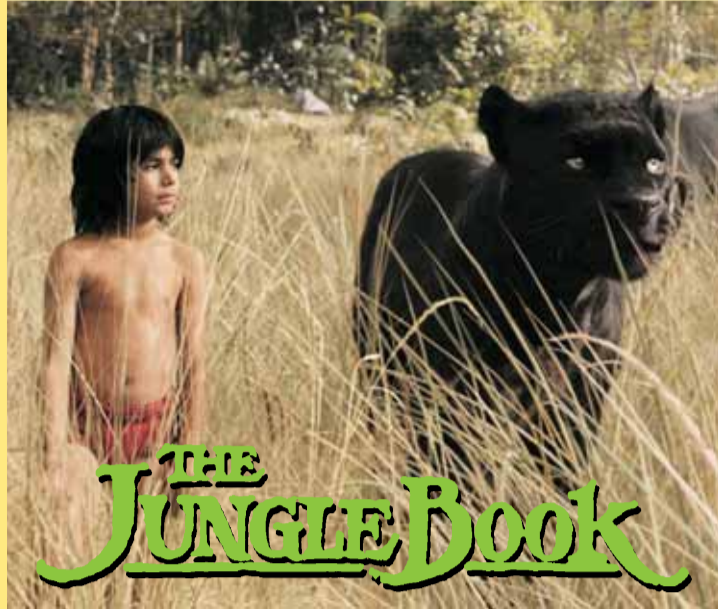
A Film Review by Steve Taylor

*The Jungle Book is an unexpected surprise. What shaped up to be a well-worn tale for children is brought to stunning life by Disney's dollars, digital animation and director, Jon Favreau.*

There are two stars that make The Jungle Book shine. The first is technology. Bringing the stories from The Jungle Book to animated cinematic life is nothing new. It has been tried before, first, by Zoltan Korda in 1942, second in the Soviet Union in 1967 (celebrated with an accompanying postage stamp) and third as Japanese anime in 1989.

What allows this latest visual telling to shine is the latest technology. Shot entirely in a warehouse in Los Angeles, the film uses the latest in motion-capture filmmaking. The result is a human actor sustaining believable conversations with realistic-looking wolves, bears, panthers, orangutans and tigers. It is an act of human creativity simply wonderful to behold.

The second is Neel Sethi as



Mowgli, the boy raised by jungle wolves. Sethi is the only visible human actor in the film. It is an extraordinary feat for a child of 12 years, let alone one that has never acted before, to sustain for 106 minutes, such an engrossing mix of courage and play.

The Jungle Book can be appreciated as a moral tale. Themes like stick together and never give up have been used by

the Cub Scouts to encourage and mentor young people.

The Jungle Book can be read as political commentary. Shere Khan rules by terror, using random acts of violence to impose a fear-based fundamentalism: man-cub becomes a man, and man is forbidden.

The Jungle Book can be engaged as theology. The most

overt reference comes through the 'peace rock'.

Shere Khan's fundamentalism lives in tension with a deeper law of the jungle. When drought occurs and waters dry, a giant river rock is revealed. It is the peace rock. When that rock appears, all animals can visit the waterhole to drink in peace.

This provides a way to understand the Christian Gospel. When the time of Messiah comes, a peace rock is revealed. When the three crosses of Golgotha appear, all of creation, animals and humans, can drink in peace from the waters of life.

A more disturbing theme involves theologies of creation. The Jungle Book reads like a modern day Psalm 8, though chillingly devoid of grace.

Psalm 8 is written in two stanzas. One celebrates creation, the other celebrates human creativity. The Jungle Book has a similar beginning.

It celebrates creation as benign and beautiful but swiftly, fear is introduced, and the peace rock in tension with Shere Khan's

reign of terror.

The chill deepens when humans' creativity is introduced. Humans have the creative and technological skills to make "the red flower" of fire. Such acts provide warmth yet wreak destruction.

The entire plot is driven by this human use and misuse of one the four elements of creation. It is fire that enables The Jungle Book's final enacting of justice. It is a chilling theology of creation, a portrayal of human creativity shorn of grace and compassion.

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](http://www.emergentkiwi.org.nz).

## Tales of Elijah and Elisha

During June the lectionary for the Hebrew Scriptures dips into the Elijah-Elisha cycle of stories. These wonderfully dramatic characters represent archetypes found in the folk stories of many cultures.

Elijah is the wild-man prophet who dares confront evil rulers and has the power to manipulate the weather. Elisha is the typical shaman able to heal people and situations through his mystic powers. Both see themselves as chosen by God and thus empowered to promote justice and healing.

Bible Challenge	Defined by location: Elijah the dramatic prophet suddenly confronted King	_____ T _____	1 Kg 17:1
	The king was married to princess	_____ A _____	1 Kg 17:1
	Elijah had to hide and was fed by	_____ L _____	1 Kg 16:31
	Elijah encountered a widow gathering	_____ E _____	1 Kg 17:6
	Elijah saved her _____ from starvation	_____ S _____	1 Kg 17:10
	The fire of the Lord consumed the burnt	_____ O _____	1 Kg 17:15
	Elijah chose the _____ ploughman to be his disciple	_____ F _____	1 Kg 18:38
	He did this by throwing his _____ over him	_____ E _____	1 Kg 19:19
	The two men walked together to the city of	_____ L _____	1 Kg 19:19
	Elijah parted the waters of the _____ with his mantle	_____ I _____	2 Kg 2:4
	Elijah cursed the king for taking _____ vineyard	_____ J _____	2Kg 2:8
	Elijah ascended to Heaven in a _____ of fire	_____ A _____	1 Kg 21:16-21
	Elisha made bad water good by adding	_____ H _____	2 Kg 2:11
	Elisha healed a wealthy, gentile leper called	_____ A _____	2 kg 2:21
	Elisha provided oil for a widow to sell and pay her	_____ N _____	2 Kg 5:1
	Elisha fed 100 men with 20 _____ loaves	_____ D _____	2 Kg 4:7
	Elisha purified a bad stew with	_____ E _____	2 Kgs 3:42
	Which of the two prophets was bald?	_____ L _____	2 kg 3:41
	Elisha had his own room in a house in	_____ I _____	2 Kg 2:23
	Elijah stayed with a widow at	_____ S _____	2 Kg 4:8-10
Elisha made an iron axe head	_____ H _____	1 Kg 17:8	
	_____ A _____	2 Kg 6:5-6	

ANSWERS: Tishbite, Ahab, Jezebel, Ravens, sticks, household, offering, twelfth, mantle, Jericho, Jordan, Naboth's, chariot, salt, Naaman, debts, barley, flour, Elisha, Shunem, Zarephath, boat

## New home for Births, Deaths and Marriages

The Department of Internal Affairs helps people when they are making plans for a very significant event in their life.

Whether they are getting married, recognising the birth of their child, or dealing with the death of family or friends, The Department's Births Deaths and Marriages division has an important role to play.

Registrar-general of births, deaths and marriages (BDM) Jeff Montgomery is responsible for registering all births (including stillbirths), deaths, marriages, civil unions and name changes in New Zealand.

His team issue more than 350,000 certificates, print outs and marriage licences each year.

"We have now made it easier for New Zealanders to find BDM information," Jeff says.

Births, Deaths and Marriages information has moved to the Department of Internal Affairs' website, [govt.nz@dia.govt.nz](http://govt.nz@dia.govt.nz).

Govt.nz brings together government information in one place that is easy to find and uses language that is easy to understand.

"The information has been rewritten in plain English and presented in a way that makes sense to our customers who are focused on a particular product or service," Jeff says.

Now the material is live, you will find everything you need to know on Govt.nz. Jeff encourages everyone to let others know if they are planning to get married or need information about births or deaths.

BDM hopes that people find the new content easy to use and anyone is welcome to provide feedback about how their experiences with the website.





# Young People

By Filo Tu

## Tauiwi youth ministry - uplifted & updated

*Despite the many articles (written and unwritten) about the amazing work of young people in the Methodist Church up and down the country, it is good to remember that there are always people working tirelessly behind the scenes to support their activities.*

For this issue we catch up with one of those behind-the-scenes people, Tauiwi children, young people and families ministries coordinator Michael-Walter Lemanu.

**FT: What has been happening for you and your role over the last year?**

ML: There has been a lot going on all over the Haahi. I have been extremely busy travelling to many places, and I must thank all the youth groups, parishes and synods that have invited me in with open arms.

There has also been a lot of groundwork done for resourcing and training that we will roll out

over the course of the year.

**FT: What has been one of the many highlights along the journey?**

ML: My number one highlight is to meet passionate people who champion the cause for youth ministry in their context. From vibrant youth services in Glen Eden, to meeting Tongan young people in Christchurch, to work-shopping with young people in Dunedin, to spending time with masses of young people in Greymouth.

Time and time again God reminds me that there are multitudes of people who value and care for young people within our Methodist family.

**FT: Where do you see youth ministry heading over the next 12 months?**

ML: Youth ministry continues to roll on across the Connexion, and I am excited to see them go from strength to strength. One thing I have sensed

in my travels across the country is a great desire for us as a church to become more Connexional in our attitude and interactions with each other.

I like to think of our church as a house that has many rooms. These rooms are either cultural or geographical. The opportunity for us to go beyond those rooms and function more as one house, while still holding on to the things that form our identity, excites me.

My hope is that over the next 12 months we will see more interactions between the various rooms of our house.

**FT: What projects are in the works that the Church should be excited about?**

ML: Firstly we are committed to having a Methodist youth conference in the very near future! We have had a few setbacks and a few delays, but we are trusting in God's timing that something will happen. I see



Michael Lemanu (kneeling right) has been meeting with Methodist young people up and down New Zealand.

early 2017 as a target for us to work towards, so keep your eyes peeled on that.

Another exciting thing is in the area of resourcing. I am confident that by Conference this year, we will have an online database of resources for all things relating to children and youth ministry.

Lastly, we are currently evaluating the role that young people have to play in Conference. This is something in the preliminary stages, but one that excites me. I believe we could be on the cusp of seeing a new generation of leaders grow

and find their voice in the life of our church. Young people cannot be the 'church of tomorrow' if we do not value them here and now. This is one of those steps.

**FT: Where will you be visiting over the next six months?**

ML: I'm hopeful to make my way to more regions, parishes and youth groups that I have not had the chance to meet yet. Wherever the Spirit leads, I'll be there!!

# Kidz Korna!

## WELCOME TO KIPZ KORNA JUNE 2016!

As I write the June Kidz Korna page autumn has truly arrived. As I look out of the window, the leaves are falling from the trees and children are jumping through them. I remember doing the same when I was

young. They make such a lovely crunchy sound.

There have been lots of things happening in our churches recently and this month we hear from the kidz at the Melville Methodist Church in Hamilton and

from Richmond Church in Nelson.

Be sure to email and let me know what is happening with the kidz at your church.

Doreen

## Melville action songs

The children and young people from the English-speaking and Tongan congregations at Melville Methodist Church, Hamilton recently took part in a combined all-age service. They entertained the two congregations with songs they had learned..!



## Baptism for congregation's favourite

It was a happy day at Richmond Stoke Methodist Church in Nelson last month when their youngest member was baptised.

Alessandra comes to church every Sunday and is greatly loved by the congregation. In the photo Alessandra is with her parents Natasha and Daniel, and minister Rev Martin Oh.



For your Bookshelf

Retold by Victoria Parker

2000, Anness Publishing, 64 pages

The stories in this book start at the time when Jesus was taken up to heaven. The disciples decided that they needed to be 12 again, as Jesus had chosen. They cast lots and Matthias became the 12th disciple. The stories then follow the actions of the disciples and the conversion, journeys and the trial of Paul. The last sections of the book talk about the church since the Apostles, including brief comments about Sir Thomas Aquinas, Francis of Assisi, Mother Teresa, Elizabeth Fry and others. This is a book for older children and youth. It is well illustrated and includes colourful maps that show where events took place.

## The Road to Damascus and other New Testament Stories



## Word Sudoku

Fill in the grid so each line and each box contains the letters which spell SUNDAY

A	U		S	D
D		Y		U
	A		D	
U			D	
N	D		Y	S

What are the kids in your church up to?

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



# Source material for Morley's history of NZ Methodism

METHODIST ARCHIVES

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

*William Morley's book A History of Methodism in New Zealand was the most comprehensive book on the topic when it was published between 1898 and 1900.*

Unfortunately Rev Morley never left any first-hand account of how he came to write the 510 densely packed pages or compile a list of all the circuit records and documents that were gathered together for the project, apart from a short list of historical documents collected during 1890. This list is printed in the Conference minutes.

A comprehensive and detailed account of how The History of Methodism in New Zealand came into being is included in the book Companion to William Morley's History of Methodism in New Zealand by Donald Phillipps.

At the third General Conference of the Australasian Wesleyan Church in Adelaide in 1881, Conference appointed ministers in both Australia and New Zealand to collect the early records of the Methodist Church. Rev Thomas Buddle and Rev William Morley were appointed as the NZ representatives to set up a committee to collect records.

It was at the 1883 Conference that the first mention of a book appears. Rev Thomas Buddle was named as the one who was collecting the historical records for New Zealand. However it appears people were slow to send in information or the records.

In their brief reports to Conference the Early Records Committee sounds to have been disappointed in what they received.

Despite appeals for records in Methodist newspapers, not much information was sent to them. More direct action was needed and in 1886 Morley and Rainsford Bavin sent out circular letters to every circuit.

"Appeal has been made through the Wesleyan and Methodist to those possessed of information, but the responses have been very few. May we ask you therefore kindly to obtain from the old Circuit and Trust Minute books, and from the senior members in your Circuit as full and accurate replies as possible to the following queries," they wrote.

These 15 questions were mainly about the first services, first church, parsonages and ministers, and these replies would have formed the core of information eventually printed in The History of Methodism in New Zealand.

One of the requests was to provide a "Short sketch of any of the members of extraordinary piety or usefulness", and Morley's book includes a number of these.

The Christchurch Methodist Archives has recently identified a file of correspondence and questionnaire replies from 1886 that were used as source material for the book. The file is catalogued as MS-50 in the Personal Papers and Historical Records Collection. It includes what must have been only a few of the replies to the circular letter.

What happened to the rest of the documents and photographs collected by Rev Morley? Where is his original manuscript or notes for the book? We



The 1886 letter sent to Methodist circuits requesting the information that went into Morley's history.

know that most of the circuit records sent in have been included in the Methodist Archives collection.

There is one revealing entry in the minute book for the Connexional Secretaryship Committee in 1912. Rev Samuel Lawry became Connexional Secretary in 1911 and wanted to move into a proper office rather than using a

room in his house.

The committee minutes record "... there was a large quantity of useless documents in the office and asked directions as to what should be done with them. The Chairman and the District Secretary and Treasurer were appointed to a committee to examine them and decide what might be destroyed."

## Unsung Methodists

WILLIAM GITTOS - 1829-1916

By Donald Phillipps

### ANOTHER AGE, DIFFERENT STANDARDS

This month is the centenary of the death of William Gittos, whose whole ministry was devoted to Maori within the Methodist Church of New Zealand. The official Church records are uncritical, but William's great-grandson Murray Gittos spent decades objectively assessing all the available information, and with that as a guide I will try to see him clearly.

The bare facts of his life are these. William was born at Ingleton, County Durham, in 1829, the son of Benjamin Gittos, bootmaker and school-teacher, and Ann, the sister of William White, Wesleyan Missionary in New Zealand, 1822-1835.

The family came to New Zealand in 1841, and settled at Waima, in the Hokianga. William's education was at his father's hands. As a teenager he was fluent in Maori, naturally enough. He may have participated in the Northern Wars of the mid-1840s, and perhaps as a result of that confrontation he and his family moved to Auckland.

He worked as a carpenter and improved his skills with a couple of years' experience in Melbourne. He became a Wesleyan local preacher in 1850 and candidate for the ministry in Auckland.

His probation began in 1856 in the Kaipara where Buller had first begun a mission in 1839. It was decided the work should now focus on



Rev William Gittos

the area around the Oruawharo River, which feeds into Kaipara Harbour further to the south.

William married Marianne Hobbs, the daughter of missionary John, in 1857. They remained in and around that area for 30 years, until moving to Auckland. In Auckland he retained his Kaipara oversight, but also added to it the supervision of the Waikato and King Country. Officially he retired in 1913, and died at the home of his daughter at Devonport on May 26th 1916.

As a pioneer he rode his horse and had a

reputation as a boatman. He lived among the Te Uriohau hapu of Ngati Whatua, and its chief, Arama Karaka Haututu, was his companion.

In the Kaipara, he lived near his uncle William White, by that time a timber trader. Gittos adopted White's style, which is ironic considering that Marianne's father John Hobbs and White had been at odds. Gittos was like White in terms of physical endurance and singleness of purpose, but he had more self-control.

He followed the normal missionary pattern of teaching younger Maori their letters and providing them trade training. He was not a writer, nor a preacher (Marianne wrote some of his sermons).

Until the arrival of the Protestant Albertlanders in 1862 there were virtually no European neighbours, and their intrusion into his mission field resulted in an ambivalence he never overcame. In seeking to prevent the European settlers in Kaipara exploiting the Maori, William Gittos became the Maoris' agent in land negotiations.

However, he did move the mission to the Otamatea area, closer to the new population. The family moved again and a new church was built Kakaraea in 1877, by which time Gittos had come to believe that European settlement

was fatal to Maori identity.

He survived partly because of his autocratic character. He was personally brave, and was remembered for significant feats of endurance. Towards Ngati Whatua he had a strong streak of paternalism - the benevolent and often genial dictator. But he had mana and was a natural go-between.

When Waikato sought an alliance with Ngati Whatua, it seems William had the ear of Governor Grey in dealing with what was feared might become a threat to Auckland. When he was stationed briefly at Te Awamutu in 1891, and possibly on account of his support for Waikato, he established a good relationship with Tawhiao, the second Maori King.

His last major mediation was at the time of the so-called 'Dog Tax Rebellion' at Rawene in 1898. By that time, however, financial support for mission work had withered within New Zealand Methodism.

Gittos tried to encourage Maori self-sufficiency through business enterprise. As Murray Gittos wrote, "His vision was of God-fearing industrious Maori artisans and peasants living in harmony with God-fearing industrious Europeans."

I believe this could be said of the majority of the early missionaries.





## St Johns Methodist Ponsonby - Easter Camp - 24th-28th March 2016

*The first official event directly related to the youth this year was our annual Easter Camp. The weekend focused on educating our youth on the real meaning of Easter and implementing the theme, which we decided together.*

Our theme this year is T.E.A.M, which stands for Together Everyone Accomplishes More. We split everyone up into teams A and B, and throughout the weekend the teams were taken on activities that challenged them to be leaders, work well as team mates, and see how well they had listened during the workshops.

The main event for the teams was the amazing race. This activity was made up of riddles and activities over six stations. It tested bible skills as well as some fun physical skills.

At the beginning it seemed that B Team were our clear winners because they were ahead one whole station, but A Team pulled through with awesome efforts and won in the last station. It required them to de-scramble the verse Jeremiah 29: 11-13.

After this was completed we discussed what everyone took away from the race. We were overjoyed to see they had taken away the following: the importance of team work, communicating with each other to work faster, being equals with your team mates, and most importantly supporting your fellow team mates so that if one falls behind everyone falls back and completed the journey together.

Another take away from the amazing race was a message about faith. Collectively the teams agreed that it was

important not to give up on faith and to trust in what your future holds. A Team was so behind at the start it seemed almost certain that they would lose, but they had faith in their abilities and ended up winning the whole race.

During the camp we were very fortunate to have Luah and Dom come in and take a workshop about worship. The workshop was beneficial to older ones and our babies as well. Everyone was really involved and interacted with what was being taught. We clarified that there were many ways of worshipping not just what we know, for example, singing.

Youth Service 24th April 2016

Earlier this year St Johns youth had the opportunity to present an evening service, so we could show our parents and grandparents how our generation likes to worship. On a Sunday in April we conducted praise and worship, mass prayers, a couple of bible readings in Samoan and English, testimonies and at the end of the service the youth performed a medley of Sa Ou malosi and Ua Ou Iloa.

The testimonies were based on 'Living for God'. We gave the task to three of our youth members, Lulu Inu, Gafatasi Inu and Lesina Ta'ala.

All three spoke beautifully of their journeys with God, their renewal of faith and with tears in their eyes what living for God really means for them. We were extremely proud of all of our members' efforts in the service.

Without teamwork we would not have had such an enjoyable service.

*Maddy and Via.*



*"Ua o'o atu fo'i ile aso Penetekoso, sa iai uma lava i latou ile mea e tasi ma le loto gatasi, Ona fa'afuase'i mai lea o le ta'alili mai le lagi, peiseai o le matagi ua agi tele mai, ua tumu uma ai le fale sa latou nonofo ai! (Tusi Faitau Galuega 2:1-6)*

## Autu o le Tomanatuga

# O le PAOA o le AGAGA! – The POWER of the SPIRIT!

O le upu **POWER!**, ua avea ma taula'iga o le soifua fa'atautava i tulimanu e uma ole lalolagi. Ua le gata i le va o Atunu'u ma Malo, le va ole au fai Polokiki ma Pisinisi, ae fa'apea fo'i i le va o Ekalesia ma Fa'atuatuga!

Ae **TASI** a le **PAOA** e ao ina maua e Ola ai tagata uma, o le **PAOA** lea o le **AGAGA PAIA**, e pei ona fa'amanatuina ile Aso Penetekoso.

Fesili a le fanau; **"Pe o le a ea le Atua?**; O le **AGAGA** lava le **Atua ia**, e leai sona amataga, e leai fo'i sona gata'aga.

O le **AGAGA**, lava le **ATUA** Ia!, le **PAOA** lena o lo'o fa'amatala e Luka, ona foliga i le aso Penetekoso. Lk.2:1; Ua o'o ile **Aso Penetekoso**, ona fa'afuase'i lea o le **ta'alili** mai le lagi, o le **matagi** ua agi tele mai!

Upu **FA'AFUASE'I**, o le fa'amatalaina o le mata'utia ole **PAOA** o le **AGAGA**. Ae ia manatua, e leai se mea e **FA'AFUASE'I** ile Atua. Fa'afofoga fo'i, sa nofo **tatalo ma fa'atalitali**, o lona uiga, sa lagona i tino ma loto, o le Auso'o, ole aso lea ua tasi iai le Moe & Tofa a le Atua, e afio ifo ai se'i fa'ataunu'u le folafolaga ua ta'oto i paga fai mai 'fa'atali le mea ua folafolaina e le Tama', au o le a maua e outou le **PAOA**, pe afio ifo le Agaga Paia i luga ia te outou.

Sa fa'ataua e Iutaia le Aso Penetekoso e fai ma aso o **fai gamealofa**. O le **50** a'i lea o aso talu mai le tausamiga o **le Paseka**. Sa fa'ailogaina ai fo'i le Tausamiga o le **Selesalega**, e fa'afetaia ai le Atua e ala i fua o fa'ato'aga. O le aso **Penetekoso**, o lona **50** o ato talu le maliu, ma le toe tu manumalo o Iesu, ato ai ma lona afio a'e i lona malo.

Ole aso ua **fai meaalofa** mai ai le Atua,

e ala i le **AGAGA PAIA**, e fai ma **fesoasoani i ona tagata**.

A'o le **fesili**, o a ni fa'amanatu taua a le **Penetekoso mo oe, i lenei tausaga?**

E tolu fa'amanatu e fia fa'atauina.

**1/ Talitonu & Fa'atuatuga, ile PAOA ole TASI!** Tala i ali'i e to'alua na Malaga ile uila vilivae e ti'eti'e ma vili e tagata e to'alua. Na lelei mea uma, seia o'o atu ile a'ega tu lava. Na umi le taimi o tauvili se'ia o'o lava i luga; fai mai le ali'i sa i luma, Oka!, se viligata o le Uila, ua to'eti'i lava a ou fa'avaivai, ae fai mai le sa i tua, Oka, se manau le tu o lo'u vae ile taofi i taimi uma, se manu e toe se'e i tua le ta uila!, he'he'.

E le'i malamalama le ali'i sa i tua ile **PAOA** o le **TASI**, sa pologa le na i luma e tauvili, ae taofitaofi e le nai tua, ona ole fefe i se'e i tua.

Mantu, o le mafua'aga fo'i lena na viligata ai le Uila sa ti'eti'e ai Iesu ma ona so'o a'o Malaga fa'atasi ile 3 tausaga o lana misiona. Ioe, sa fiu Iesu e tauvili, ae tutu lava vae o le auso'o ile taofi.

Aisea? O le le talitonu, palaa'ai, matafefe, loto vaivai, fa'alotolotolua, fa'alologotiga, etc, o foliga na ole le malamalama ile **PAOA** ole **TASI**. O vaivaiga uma fa'aletagata o lo'o tatou feagai nei, sa fa'apea fo'i ona tauamo e so'o o Iesu.

Ae le po pea se nu'u, aua ina ua taunu'u le Malaga, i luga ole mauga, ina ua mavae le maliu ma le toe tu manumalo o Iesu, o i'ina na susu'e ai le itulau Fou o le soifua galugue o Peteru ma le Auso'o. Fai mai ua totogole tatupu fou ole fa'atuatua i loto o le Auso'o.

Ua tomanatu i saunoaga a le Ali'i, e pei

ona ia fetalai 'o Galuega tetele ma Vavega uma sa ou faia, ole **PAOA** ole Tama sa i totonu ia te a'u, aua e **TASI** a'u ma le Tama, o la olo'o i totonu ia te a'u, o a'u fo'i o i totonu ia te Ia'.

Ma e fa'apei ona iai le Tama ia te a'u, e fa'apena fo'i ona iai a'u ia te outou, ma oute ia te outo i aso uma lava e oo ile gata'aga'.

E malosi tele le **PAOA** o le tasi, e pei ona fa'amanatu e Paulo, ile au kerisiano i Roma, Rom.8:31 **'Afai e au i tatou ma le Atua, o ai se fa'asaga tau mai?**

O le talitonuga lena na fusua ai loto o le Auso'o, a'o nonofo fa'atalitali ile Aso Penetekoso. Sa o latou molimau a'o si'itia a'e o Ia i le lagi', ma na latou matua Talitonu, ile **PAOA** ole **TASI**.

O le ulua'i fa'amanatu; **"Ia Fa'atuatua & Talitonu ile Power ole Tasi. Ina fai ma ta'ua ma molimau ia te ia i tuluiga uma ole l'lagi.**

Fesili; Pe o tumau lou fa'atuatuga i le Ali'i? E le ose fa'atonuga, ae o le fautuaga, tatala lou loto ina ia utufia ile **Paoa o le Agaga**, e mausali ai lou fa'atuatuga.

**2/ O le Usita'i ile PAOA ole Agaga, le ala i fa'amanuiaga.** E ogaoga le tuapatatua, o le le fa'alogo, ma le le usita'i ile Atua. Tala masani, Na fesili Samuelu ia Saulo, ina ua fa'alogo i leo o manu, tali Saulo, **"Samuelu, o manu pepeti ma le lelei, ua ou aumaia e osi a'i taulaga i lou Atua"**. Samuelu, **"Oka!, Saulo, pe le sili ea le fa'alogo nai lo taulaga, e le sili ea fo'i le usita'i nai lo le ga'o o mamoe po'a"**. E fa'apei ona e lafoa'i le finagalo o le Atua, e fa'apea lava ona Ia faoa le malo mai ia te oe'. Ioe, e ogaoga tua o le le usita'i.

O le tala, ile iai o Paulo ma Sila i le falepuipui I Filipi, fai mai a'o lagi pese i le tulua o po ma ao, na fa'afuase'i ona lulu le mafui'e, ma lepetia ai pa o le falepuipui, na motusi ai filifili sa loka ai o la vae ma lima. Maua le avanoa e sosola 'ese ai, ae leai, Aisea? Ona sa fa'alologo ma fa'atalitali ile **PAOA** ole Agaga. Fai mai **"Fa'atali"**; ma sa fa'apea ona la Ususita'i, wow!

**Q!O le a le feau mo oe ma a'u?** Ia fa'alogo ma usita'i ile **PAOA** ole **AGAGA!** Ioe, pe ana sosola 'ese Paulo ma Sila, semanu la te le molimauina le **PAOA** ole Fa'aolataga a le Atua, e ala atu ia i laua.

Fai mai ua toina ele leoleo lana pelu, o le a pule i lona ola. Ae vala'au Paulo, **"Fa'atali!**, 'aue ete fa'ao'o se leaga ia te oe, au o lo'o soifua le Ali'i'. O le **PAOA** o le **F'AOLATAGA**, ae o fua na o le Usita'i o Paulo ma Sila i le musumusuga a le Agaga; **Fa'atali!**, se'i fda'aola le tagata nei maumau. O le Usita'i, o le ala i fa'amanuiaga. Fai mai sa le gata i le leoleo ma lona aiga, ae sa papatisoina uma ma o na molimau i lea aso.

Ioe, o le nofo fa'atali o so'o i Ierusalem, e le'i faigofie. Manatu sa fa'apei ole nonofo o Paulo ma Sila ile falepuipui. Sa nofo ae 'olo, nofo ma le **gatete**. Peita'i fai mai le molimau, **sa le mapu le tatalo!** Luk.2:1, **"Ua o'o ile aso Penetekoso, a o iai i latou ile mea e tasi, ma le Loto gatasitasi, etc.,** Ua latou filifili e **USITA'IA** le poloa'iga, ina ia fa'atali, se'ia latou maua le **PAOA** o le **AGAGA**. O le fa'amanatu; **"Usita'i o le ala i Fa'amanuiaga"**.

Pe o e fa'alogo ea ma usita'i ile ta'ita'iga a le Agaga? Pule oe i lau faitalia!  
*See page 18*





## NAI LALAKAI: NA VULI VOLA TABU ENA VULA KO JUNE ULUTAGA: “NA BULA E NA VANUA DRAVISIGA”

*Na vanua dravisiga e vanua mamaca ka dredre kina na bula. E vanua katakata kei na via gunu ka ni sega kina na uciwai. Eda na rawa ni kaya ni dredre mera bula kina na co kei na kau. E levu ga na vanua e robota tu na nuku ka dravisiga ia e vanua e veilecayaki tu na kena draki kei na kenai vakarau ni bula.*

Na vanua liwa lala kei na lekutu. Na vanua ni galili kei na karamaca. Eda rawa talega ni tukuna ni vanua oqo e vanua ni mate kei na lomaocaoa, ia era a lako curuma na Isireli ena loma ni 40 na yabaki, ia e na gauna oqo e dau lakovi ga e na 14 na siga.

Sa kenai balebale oya ni da vulica na Penitatu kei matata sara ni sa vakatara na Kalou me da vulica ka digova nai walewale ni tiko vakabobula, nona veivagalalataki, kei na nodra galala mera lako tani mai na vanua ni bobula kina vanua lala na Isireli.

Sa raici ga kina nai naki levu ni Kalou ena gauna oqo mera vulica ko ira na kawa ni tamata vakabauta vou na vakararavi vakadua kina Nona Kaukauwa ka me liutaki ira yani kinai lakolako kina Kenani Vou.

**NA VANUA DRAVISIGA (Lako Yani 13:21-22; 14:27-31; 15:22-27).**

1. Sa liutaki ira ko Jiova e na duru o ena siga.
2. E tuberi ira kina sala dodonu mera muri kina ka me kakua ni ra muri cala.
3. E liutaki ira na Isireli na buka waqa e na bogi.
4. Oqo e vakararamataki ira mera lako e na siga kei na bogi.
5. E sega ni kauta tani na duru o kei na buka waqa na Kalou mai na matadra na tamata.
6. Na vadugu ni ua kei na kena voravora, kui ni wai kei na kena bi, sa ubi ira ka vaqevutaki ira vakadua na mataivalu ni Ijipita.
7. E yasa ka dua ni wasawasa era sa sereki na Isireli ka marautaka na nodra galala.
8. Sa yaco na lialiaci kei na bolebole levu ena kena lakovi yani na vanua liwa lala kei na vanua katakata.
9. Sa sega ni rawa na lesu tale kina Wasa Damudamu era sa vakanamata ga kina vanua liwa ka tatavaki tu mai kina na mate, ia era sa nanuma ga mera takosova yani na vanua dravisiga.
10. Nai vunau e tini: Na Vosa ni Kalou e sa Vakadeuci ka veivakaukauwataki, ia sa veiliutaki sara ga kina vanua dravisiga.
11. Na vosa va-Iperiu mipara e kenai balebale “Ai vakaro ni Kalou” se (God’s command, God’s declaration, God’s Word”).
12. Na vanua dravisiga (desert) na “Lomalagi lala” (empty heaven).
13. E kenai balebale oya ni Kalou e via vakasinaita e dua na ka e na nodra bula.
14. Na vanua dravisiga sai koya na lomada, ia e via vakasinaita na Kalou e na Yalona na Yalo Tabu.

### Taro:

1. Ko na vakasinaiti vakacava ni lala tu na nomu bula?
2. Veivosakitaka mada na kena ubi na bula e na biai ni ca. Ko na sereki rawa vakacava mai kina?
3. A cava na vanua dravisiga? Vakamacalataka?
4. Ko na takosova rawa vakacava na nomu vanua dravisiga?

**ULUTAGA: NA VANUA DRAVISIGA KEI NA WAI KAMIKAMICA (Lako Yani 15:22-27; 2 Korinica 12:9).**

Eda rogoca e vuqa nai vunau kei na veivakamacala e so mai nai Vola Tabu, ia sa ka bibi meda kila talega na dredre eda lako curuma tiko ka ni sai koya oqo na noda vanua dravisiga se vanua lala. Eda na raica ni sa dau veisau totolo sara na draki ni noda bula meda vaqara na Kalou.

Oqo sara ga na veika era a cakava na Isireli. Era sa tagi ka vaqara na veivuke ni ra sa via gunu.

Na dravisiga: Na gaunisala ka Dodonu kei na Savasava e sega ni yali kina na dredre(wai gaga).

1. Na Kalou a vinakata mera kila na Isireli na lakova na gaunisala na Dodonu kei na savasava e sega ni

yali kina na dredre.

2. Na dredre e na vanua dravisiga na kena sa vakilai na gaga ni wai mai Mara.
3. Ena gaunisala oqo e tiko kina na veisau, mai na dredre kina galala, mai na tagi ki na marau, mai na gaga ni wai ki na kamikamica kei na kena vakuri tale me tinikaru na mata ni wai.
4. E kenai tinitini eda na raica na vakacegu e na bula ena vanua dredre.
5. Meda tiko ga e na loloma savu kei na vakacegu ni Kalou.(2 Korinica 12:9).
6. Na kaukauwa ni Kalou me tiko ena noda malumalumu kei na noda dredre ka ni dredre e tiki ni noda bula e na veisiga.
7. Na wai kamikamica sai koya na Yalo Tabu.
8. Sai koya e dau vakuria yani na Loloma savu ni Kalou.

### Taro:

1. Ko sa bau vakila na dredre ni maca, duka kei na gaga ni wai. Vakamacalataka?
2. A cava e na yaco ni sa dredre na bula ni sa sega se maca na wai?
3. Ko cei na wai ni bula?

**ULUTAGA: NA VANUA DRAVISIGA KEI NA KAKANA VOU (Lako Yani 16:11 -36).**

Eda kila ni tukuni vinaka sara tiko ga na vanua dravisiga, na vanua katakata, sa vanua lala. Era lakova na Isireli ka sotava kina na dredre ia era gadreva tale ga me dua na kakana mera kania.

Na vanua dravisiga kei na noda kania na kakana vou

1. E na sega ni vaka na bula mai Ijipita mera kana vinaka ena vanua dravisiga na Isireli.
2. Ia e ke sana kunei ga kina na leqa kei na rarawa, walokai kei na karamaca.
3. Nai vakavuvuli cala: Na noda dau tukuna tiko ni da sa kila na Kalou, sana oti na dredre.
4. Na dredre ena tiko ga ena gauna eda sa kila kina na Kalou, ia na Kalou ga sana qai dau solia vei keda na veivuke ni da kerea.
5. Na Kalou e solia vei ira na Isireli e dua na kakana vou mera kania ni ra tiko e na vanua dravisiga.
6. E keru eda na duidui kina vei ira na Isireli e na gauna oya era sotava na veivuke ni Kalou, mo kila ni ko na sotava na dredre ka na vukei iko na Kalou ia, ko na vuli ka veisau kina.
7. Na bula ni galili kei na walokai e na via kana na bula e na vanua dravisiga.
8. Ia sa gauna ni noda vakanomodi kei na lolo, vakanananu vakayalo na vanua dravisiga.
9. E keru talega na vanua ko na sotava ka raica kina na veika vovou kei na kakana vou.
10. Ko na raica na veivakatovolei ni Kalou ni na solia vei iko e dua na kakana vou mo kania.
11. Ko ira na Isireli a soli vei ira na Mana, ia koi keda ena soli vei keda na Vosa ni Kalou e kakana vou meda veiwekani vou tale kina kei na Kalou.
12. Oqori ga na veika e rawa ni cakava na Yalo Tabu vei iko, e na vakani iko e na vosa ni Kalou mo bula kina ena vanua dravisiga.

### Taro:

1. A kakana cava vakayalo ko dau kania e na gauna ko via kana kina vakayalo?
2. A cava sa yaco vei iko ni ko sa kila na Kalou?
3. Vakamacalataka: Na galili kei na via kana e na vanua dravisiga. A cava na kenai balebale vakayalo vei iko?
4. A cava e dodonu meda kania me oti kina na noda via kana vakayalo ka da tubu talega kina vakayalo?

**NA VANUA DRAVISIGA KEI NA KAUKAUWA VOU (Lako Yani 17:4-16).**

Ni dau soli vei keda na kakana e na gauna eda dau via kana kina sa dau solia na kaukauwa levu e na yagoda. E dau solia tale ga na marau kei na vakacegu.

Na kakana a soli vei ira na Isireli e vakaukauwataki ira, sa qai rawa mera vala vata kina kei na nodra meca. Na Kaukauwa Vou ena vanua dravisiga.

1. Na vure ni wai mera gunu mai kina na tamata.
2. Na yaca ko Masa : kenai balebale “ a veivakatovolei,

kei na Meripa “ a veileti”. Ko ira na Isireli era a vakatovolei Jiova.

3. Na vanua dravisiga: Na veivakatovolei e nai valu kei na tamata mera digitaki me vala kei ira na Amalekaiti.
4. Mera digitaki ko ira na tamata yalo vinaka ka tu vinaka na nodra rai.
5. Ni vakatovolei iko na Kalou ena raica se vakacava nai vakarau ni nomu ciqociqo.
6. Ko na soli vakaulubale se vaka io e na veidigitaki ni Kalou.
7. Na veika e na yaco ena vakatau e na nomu vanua dravisiga se dredre.
8. Ko Mosese a laki tu e na Delana cecere kei nai titoko ni Kalou, na kaukauwa ni Kalou.
9. Na dulaki tiko ni ligai Mosese ki lomalagi.
10. Na veidigitaki: E digitaki Eroni kei Uri me rau tabeya cake tiko ga na ligai Mosese me rawa tiko mai kina na kaukauwa ni Kalou.
11. Sa rawa na kaukauwa, sa qaqa ko ira na Isireli e nai valu.
12. Nai cabocabo ni soro ko Jiova-nisai, sa noda drotini na Kalou ko Jiova (The Lord is our banner).

### Taro:

1. Na vakatovolei: A cava na vuna meda vakatovolei kina? Vakamacalataka mada.
2. A cava na vuna e dulaka kina na ligana ko Mosese ki Lomalagi?
3. A cava na vuna me tabei tiko ga kina na ligai Mosese?
4. A cava na kaukauwa era a qaqa kina na Isireli enai valu?

**NA VANUA DRAVISIGA KEI VOSA NI KALOU SEI VAKARO NI KALOU. (Lako Yani 20:1-17).**

E na rawa na veisau kei na bula mai na noda talairawarawa e na vosa ni Kalou.

E rua ga na ka e rawa ni yaco vei keda ni da wilika na vosa ni Kalou: na talai rawarawa kei na talai dredre.

A cava sara mada nai naki ni nodra kau na Isireli mera laki bula voli e na vanua lala? (Lako Yani 16:3).

A cava na vuni Nona kauti ira tani mai na Isireli na Kalou mai Ijipita? (Lako Yani 17:3).

Era sega dina ga ni kila nai naki kei na vosa ni Kalou na Isireli. Ena vuku ni nodra laki biu tiko e na vanua lala mera laki vakavou kina. Me vakasavasavataki kina nodra rai mera vakanamata taudua vua na Kalou kei na Kenani Vou.

E rua na yasa bibi ni nodra bula e okati tiko ena Lako Yani 20:1-17.

Lako Yani 20:1-11 na nodrai tavi na Isireli vua na Kalou kei na tikina e 12-17 na nodrai tavi na Isireli ena nodra bula vakaitikotiko kei na bula ni veiwekani.

**Era talaidredre ka sega ni kila na Kalou kei na nona vosa. Ia na vosa sa tukuna vei ira na veika oqo mera muria.**

1. Na Kalou ko Jiova na Kalou Dina.
2. Era sega ni kila ni Kalou e nodra Kalou ka qaqa taudua ka me kakua tale ni ra qarava e dua tale na kalou tani.
3. Na vosa ni Kalou e tukuna mera rokova ka doka na Kalou Dina ko Jiova.
4. Mera doka na Siga ni Vakacecegu.
5. Mera doka na nodrai tubutubu.
6. Mera kakua ni labata e dua.
7. Me kakua na veibutakoci.
8. Me kakua na butako
9. Me kakua na veibeitaki vakailasu.
10. Me kakua na kocokoco, a ya na noda kocova na nodrai yau na kai noda.

### Taro

1. A cava na vuna eda dau talaidredre kina e na vosa ni Kalou?
2. A cava nai tavi levu ni vosa ni Kalou kei na Yalo Tabu?
3. Ko se dravisiga tikoga? Ena Cava?

Rev Akuila Bale, Hamilton

# Autu o le Tomanatuga O le PAOA o le AGAGA!

From page 18

**3/.E leai se mea e faigata ile PAOA ole AGAGA.** Fai mai nisi, na fa’ato’a iloa le AGAGA ile F.fou, i le aso Penetekoso. Peita’i o fai mai le tali o le fesili a le fanau, o le ‘AGAGA lava le Atua Ia, e leai sona amataga, e leai fo’i sona gata’aga! Ae fai mai le Kenese, ‘Sa so’ona nunumi le lalolagi, na fegaoioia’i fo’i le AGAGA o le Atua ile fogatai.”

O lona uiga, sa iai le AGAGA talu mai le amataga. O le PAOA ole AGAGA, e afua ai ona leai se mea e faigata ile ATUA”

Ole tala, i le ‘OLO o Papelu’. Sa tasi le gagana a le lalolagi, ua fai ane ta’ita’i, “O maia ina tatou faia ose a’ai, ma se ‘olo, ia o’o lona tumutumu i le lagi, ia tatou faia fo’i se mea e ta’ua ai i tatou”.

Manai e tofa, ua lelei fo’i le fa’autaga. Ae pag\_lea, ua lape le fa’amuamua, ua sala

fo’i le fa’at\_ua. Fa’afofoga, **”Ia tatou faia fo’i se mea e ta’ua ai i tatou!”**. Talofa e, ua sese le fa’aaogaina o le “PAOA”. Ma o lo’o silafia e le Atua manatunatu o loto o tagata, o upu fo’i ma galuega uma lava’.

Lea na ia fetalai ai, ‘Omaia ina tatou fa’a’ese’ese la latou gagana ina ia le lagona e le tasi le gagana a le tasi, wow!

Le paia e, o le Sinoti fa’apea le aufaigaluega ma le au faitau, o le feau ua

atagia, o mea e tonu ma lelei, e toina lana fa’amanuia, a’o mea e faia ile fa’amauiluga ma le fia vi’ia, e vaoia ma lepetia.

O lona finagalo ia tasi i tatou, ma ia maopopo e fai ma molimau ia te ia. Fai mai fa’amanatu a le Aso Penetekoso;

- Ia tasi le Fa’atuatuga, tasi le Talitonuga.
- O le Usita’i, le ulua’i la’a i fa’amanuiaga.
- Fa’amuama le Atua, e mafia ai mea uma.

Rev Faleatua Faleatua.



## Pekia Taha Kau Tangata'eiki Faifekau Matu'otu'a Vahefonua: Manatu melie Fai 'e Tanaki Tatafu (Siopau)

*Ko e ki'i okooko nounou mo e manatu melie ki he helo ni, neongo 'e 'ikai laua ia ke faka'auliliki 'a hono 'aonga mo 'ene ngaahi ngaue ne lava he fononga'angaa. Ka 'e fai pe ha tapate he moana 'o e ta'e'iloaa kae malo pe ko e kei tu'u 'a e ikavukaa. Na'e fanau 'i 'a Molia he 'aho 1.10.1941 pea na'a ne malooloo he 'aho 11.5.2016.*

Na'e tu'uta mai 'a e kaimelie ni ki Aotearoa ni he 1972 pe ofi ki ai. Na'a ne ngaue pe he n g a a h i ngaue'anga kehekehe ke fakalato 'a e fiema'u 'a e famili.

'I he taimi ko 'enii na'e 'ahi mai 'a e faifekau mei Tonga ko Siosaia Tu'ipulotu pea na'a ne nofo he 'api 'o Molia mo hono famili. Ko e kamata'anga eni 'o e lau'i peesi fo'ou he mo'ui 'a e kaukaua ni, neongo na'a ne tupu hake pee 'i ha famili lotu.

Na'e 'ikai fuoloa mei heni kuo hoko 'a hono 'apii ko e lata'anga kakai, he na'e tauhi ai 'a e paea mo e 'aauhee pea fai si'onau fafanga 'o 'ikai ke 'eke ha totongi 'e taha. 'Oku kei manatu ki ai 'a e ni'ihii na'a nau kau ai, ka kuo nau nofo fale fungavaka mo heka pajero he ngaahi 'aho ni; ka ko honau fakava'ee na'e fai 'e he faifekau pea mo hono famili he ngaahi ta'u lahi 'aupito, 'aupito.

Na'a ne kamata heni ke taataanaki 'a e fanau to'utupu 'i he 'elia 'o Onehunga 'o fai pee lotu pea mo e feohi. Ko e ki'i lotu ko 'enii na'e hangee pee ha fakaoli he ko e 'ai ai 'ene tokkosi'i pea mo e lahi tamaiki pe. Na'a mau lotu fakataha pe mo e kau palangi 'o a'u mai ki ha taimi kuo nau lotu ke mau fai ha ma'unga kelesi pe lotu faka-Tonga.

Ko e tapuaki ia ki si'i kau paionia he siasi 'o Onehunga. Na'e fakahoko ai pe 'e he faifekau Sosiosaia Tu'ipulotu ko Siosaia Molia Tu'itupou te ne tokanga'i 'a e ki'i lotu ni. Na'e tokanga'i ai pe 'e Molia 'a e siasi 'o a'u mai ki he taimi na'a ne hoko ai ko e faifekau.

'I he ngaahi taimi mai ko iaa ko Onehunga na'a nau fuofua kamata'i

'a e lotu 'ahongofua pea pehe foki ki he lotu hengihengi. Ko e ngaahi ngaue kotoa ia 'a e ma'oni'oni ni. Pea na'a ne fokotu'u foki ki he ngaahi kalasi misinale ke nau fai 'a e ngaahi ngaue ki tu'aa kae nofo taha pe 'a e ngaahi kalasi 'aho ki he ngaahi fatongia fakalaumalie.

Kae 'oua 'e fetuiaki 'a e ngaahi ngaue ki tu'aa mo e ngaahi fatongia fakalaumalie pea 'oku kei fai pee 'o a'u mai ki he taimi ni.

Ko e tangata lahi 'a e faifekau ni ka ko e tangata le'o si'i pea mahino pe mei ai ko e tangata na'e angavaivai. Ka ko e natula fakatauhisipi ia 'o e tangata'eiki faifekau ni.

Na'e 'i ai foki 'a e taimi 'e taha na'e hiki 'o ngaue ki he konifelenisi 'a Tonga 'i ha ta'u nai 'e 7, 'a ia ko e okooko mai pe ki he 'etau ngaue 'i Aotearoa ni. Ko e tangata foki 'o e tano'aa pea mo e 'ilo kavaa pea mo hono ngaahi talanoa huaa. Ka na'a ne manako ange pee ki he talanoa'i 'o e Folofola pea mo e ngaahi me'a fakalaumalie.

Ko e tangata na'e tatau 'a e tokotaha kotoa pe ki ai pea na'e 'ikai ke 'api ia mo ha taha. Na'e pekia foki hono 'uluaki hoaa lolotonga e ngauee pea fakafeta'i na'e kau 'a langi 'o 'omai hono fetongi ke uma ai e ngaue 'a e siasi na'e fakafua 'e he si'i faifekau ni 'o a'u mai ai pee ki he 'ene tatau faka'osi ki he fatongia ni. Na'a ne pekia foki eni lolotonga 'oku ne ngaue 'i New Lynn he siasi 'o Pulela'aa. Ka he 'ikai ngalo he siasi 'o Onehunga he ko 'enau fanautama talu mei he kamata'angaa.

'Oku ongo ki he Vahenga Ngaue 'Okalani/Manukau pea pehee ki he Vahefonua Tonga o Aotearoa. 'Oku manatua 'e he famili pea pehee foki ki he kaunga fononga pilikimi 'oku nau kei fai mai 'a e ha'ao hotau kenani fakalangi. Mo'oni pe 'a e peteliake, "TE MAU TENGIHIA E TOO 'A E FA'AHINGA KAUKAU". Pea hange ko e fakaloto lahi 'oku fai 'e he Folofolaa, "oku 'ikai ke ne mate ka 'oku ne mohe pe 'o tali ki he ifi 'a e talupite".



Rev Molia Tu'itupou

## Ko e ngaahi ongoongo mei he Vahenga Ngaue Gisborne

*Kuo kamata ke lele lelei 'a e ngaue fakatauhisipi 'a e faifekau fo'ou e Vahenga ni, Sunia Ha'unga. Na'e fakanofu (induction) foki 'a e faifekau ni mo hono famili ki he potungau ni 'i he 'aho 1 'o Fepueli 'o e ta'u ni. 'I he a'u mai ki he vaeva'anga 'o e ta'u ni 'oku haa mai kuo kamata ke ne anga pea mo e natula 'o e feitu'u ni.*

Na'e lava mai foki 'a e faifekau sea, Tevita Finau 'o fakakakato 'a e ouau fakalaumalie ni. Pea na'e muimui folau mai mei 'Okalani 'a Hola Paea (faifekau pule Tokaima'ananga), Vaikoloa Kilikiti (faifekau pule 'Okalani/Manukau), pea pehe kia 'Etuini Talakai (sekelitali vahefonua), Paula Taumoepeau (tauhi pa'anga vahefonua) pea mo e ni'ihii kehe pe.

Na'e lava mai foki mo e faifekau Taranaki, Uelingatoni, 'a Simote Taunga pea mo hono hoa, 'Akesa Taunga. Ko e fetongi mai foki eni 'e Sunia Ha'unga 'a Simote Taunga 'a ia na'e toki hiki atu pe he ta'u ni ki he Vahenga Uelingatoni.

Na'e faka'osi'aki 'a e katoanga mamalu ni 'a e talitali na'e fakahoko ia 'e he setuata pea mo e kainga lotu.

Hange ko ia na'a ku lave ki ai 'i 'olunga kuo kamata ke lele lelei 'emau ngaue. Ne lava foki mo e malanga fakaava mo e polokalama kauseti 'a e potungau 'a fafine. 'Oku mafana 'aupito 'a

e hou'eiki fafine ki he 'enau ngaahi polokalama pea 'oku tokanga'i foki ia 'e he hoa 'o e faifekau, Fenukimoeata Ha'unga.

Na'e lava lelei foki mo e 'apitanga Peklia/Toetu'uu 'a ia na'e kau mai ki ai kainga mei he Tokaikolo pea na'e taki mai ai 'a e faifekau, Miki Kavai. Na'e kau mai foki mo e ni'ihii mei he siasi Ueasiliana 'a ia na'e 'ikai ke nau lava ki he 'enau 'apitanga fakatahataha 'i he vahenga ni.

Lolotonga foki ko 'eni na'e 'i ai e pekia 'i he vahenga-ngaue ni 'a ia ko Pita Tupou na'e toe 'iloa ko Halasika Taufu. Na'e lava mai mei Tonga 'a hono tehina ko e faifekau maloloo ko Peni Taufu pea pehe ki he setua'ata 'a Kolomotu'a, Na'ati Taufu. Ko e mole lahi foki eni ki he ngaue 'a e siasi pea mo e famili foki.

'Oku tau anga maheni'aki foki ko Me ko e mahina ia 'o e famili. 'Oku kamata'aki pe 'a e Sapate 'o e fanau 'a ia ko e faka-Me ia pea hoko atu ai ki he Sapate 'o e ngaahi fa'ee pea toki faka'osi'aki 'a e Sapate 'o e ngaahi tamaii.

Na'e lava lelei e katoanga faka-Me 'a e lautohi faka-Sapate pea fiefia 'a e ngaahi matu'a mo e kau failautohi foki. Ka neongo ia na'e 'ikai ke kakato e fiefia 'a e pule lautohi, Fitalika Taufu-Tamale koe'uhii ko e fe'unga tonu eni mo e toki maloloo atu 'ene tangata'eiki, Halasika Taufu.



Ko e lautohi faka-Sapate hili 'a e malanga Faka-me.



Ko e ngaahi fofonga'i fa'\_. Fita 'ena 'o e Vahenga-Ngaue he Sapate Fa'ee 'o e 2016. Ko e fefine malanga 'o e 'ah\_, Fenukimoeata Ha'unga, 'a ia ko e hoa ia 'o e Tangata'eiki Faifekau Pule 'o e Vahenga-Ngaue.

## Fie kamata ha me'a 'oku kehe mo fo'ou ange? Me'a mai 'o ako 'i Laidlaw!

'E lava ke ke ma'u heni 'a e ngaahi fakamo'oni ako ma'olunga 'aupito, ke ke hoko ai ko e faiako he lautohi si'i, tokotaha fale'i mo fakahinohino, 'ilo fakateologia 'i he tui fakakalisitiane, pea pehe foki ki he ngaue pe misiona 'i he siasi.

'E lava lelei foki ke ke ako full-time pe part-time.

Henderson | Manukau | Christchurch | Distance Learning

ENCOUNTER LOVE EQUIP LEAD

laidlaw.ac.nz | info@laidlaw.ac.nz | 0800 999 777



LIDLAW COLLEGE  
THE WANANGA AMORANGI



This reflection is part of Rev Tevita Finau's sermon at the funeral of Rev Molia Tu'itupou

# Fakalotofale'ia: Malanga Fakamavae 'o Rev Molia Tu'itupou

*Fai 'e Rev Tevita Finau*

*Ko e Fakalotofale'ia 'i he Pukolea 'o e mahinā ni ko e fakanounou 'o e konga 'oku to'o mei he malanga 'i he faka'eiki 'o e tangata'eiki faifekau 'ofeina ko Rev Molia Tu'itupouta'u 74 'aia na'e fakahoko he falelotu 'api siasi Metotisi Pulela'a, New Lynn 'i he pongipongi Tokonaki 'aho 14 Me 2016.*

Ko e Malanga 'o e 'ahó ko e malanga 'i 'o e 'Otuá mo'ene ho'ata 'i he mo'ui 'a Siosiua Molia Tu'itupou. Ko e lesoni Same 104:24-34,35e.

**Ko e Fakaofou 'o e Fakatupu (Wonders of Creation)**

'Oku fakalau 'ehe ngahi veesi kimu'a 'o e Samé ni 'a e tu'utai 'o e fakatupu' pea 'oku ne lave ki hono malie mo fakafo lahi. 'Oku ha he veesi 24 "ko e fu'ufu'unga me'a ho'o ngahi ngaué, 'e Sihova!" pea veesi 25 "Ko e tahí 'ena, Ta'emalaua 'a e me'a 'oku ngaue ai."

Neongo e lahi 'o e tahi mo 'ene hou pe loka ka 'oku pehe 'ehe veesi 26 "Ko e levaiatani ena kuio ke ngaohi ke fakava ai." 'Oku 'iai e lea Tonga 'oku pehe "Maumau e 'elili mo e loka."

Na'e kau 'a Molia Tu'itupou 'I he kau tangata na'e tu'u hake he kuonga faingata'a 'o e lotu Tonga 'I Nu'u Sila ni he na'e lahi 'a e nofo fo'ou mai pea mo e 'ataakai faingata'a he kei nofo feke'ike'I 'a e kau Tonga mo e kau Ha'amoá, Mauli, mo e kau Tonga pe mo e kau Tonga, pea kei malohi 'a e ma'u-kava-malohi 'a e tokolahi, pea te'eki ke 'iai ha ngahi lotu faka-Tonga.

Neongo loká mo e fakatu'utamaki 'a e tahí, ka na'e to'a pe 'a Molia 'I hono ukufi 'o e elili ke haofaki 'a e ngahi laumalie 'o e kakai Tongá. 'Io na'a ne va'inga he tahi peauá 'o hange ko ha levaiatani koe'uhi ko 'ene faitalangofua mo lotolahi ke fakahoko 'a e Fekau Lahi 'a e 'Eiki.

**Mo'ui he 'Ofa 'a e 'Otuá (Providence of God)**

v. 27 "'Oku nau sio hake kotoa ki he 'Afiona, ke 'ange me'akai 'i hono kuonga:" v.28 "Ko e me'a 'oku ke 'ange kiai 'oku nau tufi; Ko e mafola leva ho nimá 'oku nau mäkona 'i he lelei .

Fakalaululoto ki he ngahi hiva 'oku fakalautelau ai 'a e fanga monumanu, ika, manupuna. Eg. "Te u talamanu 'o fai ki tahi, ki he 'oseni 'o e ika fekai..." kau atu kiai 'a e hiva 'a e longa'i fanaú 'oku nau pehe ai, "Old MacDonald had a farm," pea nau toki fakalau ai 'a e fangamonumanu mo 'enau founa kehekehe 'o 'enau ui pe tangi pe hiva.

Ko e fa'ahinga kehekehe 'o e ika, manupuna, monumanu, 'inisekité katoa kinautolu 'oku nau tufi mo ma'u me'atokoni mei he 'Otuá, pea ka "mafola". Ko e mafola hono to'ukupú pea 'oku nau makona ai. Na'e hoko 'a Molia ke ne tauhi mo fafanga 'a e fu'u tokolahi, pea unga kiate ia 'a e kainga mo e kakai 'o e siasi kehekehe. **Fakafeta'i ki he 'Eiki (Praise the Lord)**

'Oku pehe he v.29 "'Oku ke hanga kehe pea nau puputu'u..." Ko e ngaahi fakataha'angá 'oku fonu he puputu'u

mo e hoha'a pea ka lea 'a Molia pea 'oku hanga 'e he'ene mokomoko mo e fale'i fakapotopoto 'o teke atu 'a e puputu'u mo e 'ofungia mei he kau fakatahá., 'io 'a e fa'ahinga poto mo e taukei na'e 'ia S\_su Kalaisí .

v.30 "'Oku ke fekau atu ho Laumä lie 'oku nau tupu ai, pea fakafo'ou ai 'a e funga 'o emä maní". Ko e fu'u tokolahi kuo fakafo'ou 'enau mo'uí mo honau f'amilí, tu'unga pe he'enu fakaafea 'a Kalaisi ki he'enu mo'uí mo honau familí, pe ko honau siasi, pe kulupu, pe kautaha, pe kalapu. Na'e a'u ki he mala'e 'akapulú 'a'ene pate'I va'inga mo hono fai e ngaahi lesoni fo'ou he va'inga 'akapulú. Na'e fiefia ke fakafeta'I kia Sihova pea ne 'oange 'a e polepole mo e ngeia 'oku tauu mo hono hoa, 'o tatau pe kia Mele 'Ofa 'a hono 'uluaki hoa pea mo hono hoa lolotongá si'i Paea Tu'itupou pea mo e fanau meia Limiteti 'o a'u ki he si'isi'i taha Molia Jr.



## Ko e faka-Me 'a e lautohi faka-Sapate 'a Moiamieihe'eiki mei Ellerslie



## Malanga Faka-Me 'a palesiteni Tovia Aumua he Peulisi Saione

*Ko e fiefia ka ko ha fiefia 'a e lautohi faka-Sapate koe'uhii ko e lava mai 'a e palesiteni 'o e siasi, Rev Tovia Aumua 'o fakakoloa 'a e fanau, ko e fakamatala ia 'a e pule lautohi, 'Uhila Manase.*

Na'e toe pehe foki 'e 'Uhila ko e fuofua taimi eni ke me'a mai ha palesiteni 'o e siasii 'o malanga faka-Me 'i Saione. Kou mahalo ko e me'a tatau pee ki he ngaahi lautohi faka-Sapate 'a e Vahefonua Tonga ke me'a mai 'a e palesiteni 'o e siasi 'o fakakoloa 'a e fanau, ko e lau ia 'a 'Uhila.

'I he malanga 'a e palesiteni na'a ne fakamamafa'i 'a e mahu'inga 'o e fanau. Ko e fatongia foki 'o e ngaahi matu'aa pea pehee ki he siasi ko hono fakamahu'inga'i 'a 'etau fanau

Na'e 'ikai ke ngata pe 'a e tokanga 'a e palesiteni ki he fanau ka na'a ne toe tokanga foki ki he matu'aa pea pehee ki he siasi foki.

Na'e toe pehe foki 'e 'Uhila ko e taha 'o e tapuaki he me'a mai 'a e palesiteni ko e faingamalie ia ke lava ai 'a e fanau 'o 'ilo'i 'a e kau taki 'o e siasi; pea 'ikai ko ia pee kae lava foki ke fanongo tu'o taha 'a e fanau 'i he ta'u ki honau akonaki 'i he lea 'oku nau mahino'I leleii 'a e lea fakapalangi.

'I he hili 'a e katoanga na'e fakakakato 'e he potungae lautohi honau fatongia ki he palesiteni pea faka'osi'aki 'a e fu'u talitali na'e fakahoko pee ia 'e he lautohi faka-Sapate pea mo e ngaahi kalasi'aho.