West Papua

Why the Church Stands in Solidarity and Calls for Justice

Church Leaders Rebuild Relationships

Na Vakatawai Kei Na Taqomaki Ni Vanua Kei Na Veika Buli: E i Tavi Vakalou Ki Na Tamata

New Vision for Corrections Department Chaplain

Pornography: A Hidden Sin Youth for Youth: Student Lay Ministry
Releasing the Captives

A New Approach to Prison Ministry

By Rev. Josefa Tikonatabua, Methodist Corrections Chaplain

I owe a deep depth of gratitude to greet you all in the name of our heavenly Father, the Son of God Jesus Christ and the Fellowship of the Holy Spirit. I am impressed with great honor and respect to have this appointment under the administration of the Methodist Church in Fiji. It’s a countless challenge for me and my family to administer on another level of operation in compared to my last appointment as the Republic of Fiji Military Force Chaplain where I’ve been served for nine (9) years since 2006 to 2014. I thank God Almighty for the inspiration and the supervision of His Spirit that allowed me to satisfy His plan throughout the 9 years of service under the Republic of Fiji Military Forces. That service elevates me to another functional level of supervision to where I am currently allotted as Methodist Corrections Service Department Chaplain.

METHODIST CORRECTIONS SERVICE VISION:

“I, the LORD, have called you in righteousness...to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” (Isaiah 42:6-7)

MISSION:

“I was in prison, and you visited me.” (Matt 25:37)

These words of Christ remind me that our Lord is found when we meet Him in the lives of others. The prisons hunger for the Church to invite them to the table, for He came to call not the righteous, but sinners. Spending time with prisoners joined their stories to ours. We bear them in our hearts and lives. It is with great sadness but also much hope that we conclude this mission experience. I hope that this great gift hides itself in our hearts until we entirely accomplish the divine call to put our faith into action. I hope that we, in the words of Paul, “become the face of love.”

Mission Statement

We visit to demonstrate God’s love in relevant and impacting ways.
We give support to inmates’ families to minister in dark times.
We show love as Christ showed love to all those affected by incarceration.
Our strength, our resources, our blessings and our growth are all found in Him.

GOAL

The goal of this Department is to make a positive difference in the lives of prisoners and their families and to alleviate the impacts of prison life.

WHO WE ARE?

HISTORY OF THE PRISON CHAPLAIN

The Prison Chaplain Department was established since 1984 and the first appointed chaplain was Rev Apenisa Rabai. Since the establishment of this Department, currently I am the 8th chaplain after Rev Inia Mavai. It has been a long period of vacancy for the Methodist Church appointment way back to 1979 during Rev Apenisa Rabai served as Prison Chaplain when Rev Lekima Gonerau yields this position back to a civil servant appointment on 2013 under the Republic of Fiji Corrections Service. These are list of chaplains and their years of service:

1984/89 – Rev Apenisa Rabai & Rev Napoipoli Vudomo
1990/94 – Rev R J Willie Uluiviti
1995/99 – Rev Inia Naqia
2000/04 – Rev Josateki Seru
2005/10 – Rev Lekima Gonerau
2011/14 – Rev Inia Mavai
2015 – Rev Josefa Tikonatabua

As I mentioned earlier, ever since the beginning of this Department within the Methodist Church, it was so-called Prison Chaplain Department. In line to the reform that was conceded by the Government of the day, the term Republic of Fiji Prison Service has been altered to the Republic of Fiji Corrections Service. Similarly the Methodist Church adjusted itself in regards to the reformed that was taken place through the Government of the day. The restructuring of Methodist Corrections Service Department Chaplain has been approved within the Methodist Church Standing Committee Board Meeting on the 27th of Feb 2015, Epworth Hall.

WHAT WE DO?

ROLE OF CHAPLAIN

Essentially a chaplain’s role is to be a confidential and non-judgmental listener to prisoners, believing in them as valuable human beings deserving of our utmost respect and dignity. Given that most of the prisoners/offenders I encounter in prison have experienced in their lifetimes a stripping of their self-value and respect, this function of a respectful and nonjudgmental listener is paramount for the nurturing of the prisoners/offenders innate potential for change, healing and positive life contribution for themselves and for others. This function is an important ingredient that fosters the work of restorative justice. Ultimately from a chaplaincy perspective, restorative justice is about working towards mending a three-fold relationship rift: a rift within offenders/prisoners; a rift between offenders/prisoners and the offended community; and a rift between prisoners/offenders and their families. In religious terms, the process of mending this three-fold rift is about reconciliation.

For chaplains restorative justice is the practical implication for the spiritual foundation of all major Faith traditions by the very nature of the function of religion. The aim of all religions is the aim of building integrity i.e. the task of binding together in wholeness what
ADDITIONAL SERVICE.
The providing of:

THE SERVICE OF THIS DEPARTMENT.

They are separated. The practical implications of this common reason or purpose for living are outlined in the chaplains’ tasks, which lend themselves more to the positive building values of restorative justice rather than disciplinary justice.

These tasks include:

- Encouraging the personal and spiritual development of offenders/prisoners, accepting them as valuable people in the community.
- Advocating for the provision of effective rehabilitation resources for prisoners as well as for alternatives to imprisonment.
- Liaising between offenders/prisoners and their families and loved ones, with the aim of restoring or improving relationships between them. In addition, providing moral support to families of prisoners/offenders who feel victimised as outcasts by the general community.
- Offering an alternative perspective to disciplinary justice in the hope of changing public attitudes of retaliation and perpetual punishment.

THE SERVICE OF THIS DEPARTMENT.
The providing of:

- Bible Studies
- Early intervention and post release spiritual counseling support
- Onesimus concept of — supporting and caring for prisoners through the release process.
- Family support — supporting the families of prisoners for the duration of their sentence.
- Court support — assisting prisoners and their families through the court process.

ADDITIONAL SERVICE.

- Conduct church service with various divisions within the institution eg.

Central /Eastern Division:
- Suva CC
- Nasinu CC
- Women CC
- Levuka CC

Southern Division:
- Medium CC
- Minimum CC
- PRC

Western Division:
- Lautoka CC

Northern Division:
- Labasa CC

MCSD PROPOSAL PLAN

For years ago the reinforcement provision of the Methodist Church to the prisoners/offenders families and communities have not been deeply considered. The functions of these department within the Methodist Church was clearly stated according to the Methodist Church Constitution through Circuit Monthly Meeting. Another important thing I’ve already highlighted during Christian Citizenship and Social Services board meeting (CC&SS) on the 20th of Feb 2015 that the Corrections Service Committee has to be established within the respective individual circuits. The committee should be named as the Methodist Care Community (MCC).

The intentions of this plan is to encourage the commitments of every individual circuits committee, to take into consideration this matter of concern where it should be monitored on the grass root level of all communities. My training program to all Divisions will be available and effective if all individual circuits setting up their committees within their respective circuits. This Department has a open door to all our dedicated brothers and sisters, who are mostly volunteers so that we may reach out with Christ’s love and compassion, just as Jesus did.

“I, the LORD, have called you in righteousness...to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” (Isaiah 42:6-7)

May God Bless You All

John Wesley’s Legacy of Prison Ministry

Even before his “Aldersgate experience,” John Wesley and members of the “Holy Club” were concerned for the widows, orphans and prisoners in the city. He contributed to the Great-Coat charity school in town and helped to provide a teacher for some 20 poor children in a school started by William Morgan.

Convinced that he should not enjoy the comforts of life if others did not have the necessities, he gave of his resources to many in Oxford who lacked; supplied flax for children in workhouses to use; provided food to families for their health and strength and helped debtors in the Castle Prison and Borcardo jail financially.

The Oxford Methodists social outreach programme included regular visits to two workhouses at Whitlefriars in Gloucester Green and near Little high Bridge in the Parish of St. Thomas. There they led services, assisted the elderly, taught children and provided supplies. Their prison visitation also included services as well as counselling, material relief and even assisting in the legal defence of prisoners.

Wesley continued his Oxford day’s practice of visitation to those in prison and continued to provide counselling and challenge others to treat prisoners better. In 1759 after coming across a group of suffering French prisoners, he preached on Exodus 23:9, “Thou shall not oppress a stranger,” and was able to improve their conditions. In 1780, after helping to quell the Gordon Riots, he travelled with and counselled the condemned enroute to the gallows to be hanged.

SOURCE: “Sailing to the Island of Hope—A WESLEYAN ETHICAL FRAMEWORK FOR 21ST CENTURY Fiji” By James Bhogwan

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Send your comments, testimonies and church news to the editor:
padrejames@gmail.com
GPO BOX 357, Suva, Fiji
Na Vakayagataki ni Gauna

By Semisi Turagavou, Secretary for Non-Formal Education

Enui ka bibi vua e dua na dauveiluitaki na nona vakayagataka vakavainaka na gauna e sola vua na Kalou me qarava kina na nona i tavi. Nai tavi kece eda qarava o rawa vela vatu o rawa kina na kece o rawa. Ena gauna kece o rawa. Vei ira na tamata kece o rawa. [Joni Wesele]

"Au sa cakava na va vinaka duada au kila, na na vinaka duada au rawata. Ia, au sa nakita meu cakava tikoga me yacova ni sa oti ni noqu bula" [Abraham Lincoln]

"Mo bula me va ke dua e sana oti ni noqu bula ni mataka, ia mo vuli me va ke dua na dua bula tikoga k tawa mudu" [Mahatma Gandhi]

"Meda vakayagataka vakavainaka na nodau gauna, ka nanuma dei tiko ni sa qai sava donu oqo me vakayagataka kina na ka do-
donu" [Nelson Mandela]

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Na Bolebole ni Vakayagataki Gauna

Ea dread mea dua ni vakayagataki gauna vinaka kevaka e sega ke dua keda na tata su se na raivuto me baleta na nomu gauna ni mataka. Kevaka eda sega ni kidava rawa na veisua e yaco tiko ena vanua e sana oti ni noqu bula, kina ni sa qeteqete qarava saka kece o rawata. Ena veisua ni bula me vakavainaka na kece o rawata. Vei ira na tamata kece o rawata. Nai tavi kece o rawata. [Joni Wesele]

"Mo bula me va ke dua e sana oti ni mataka, ia mo vuli me va ke dua na dua bula tikoga k tawa mudu" [Mahatma Gandhi]

Na Veivakasala Talei Eso


A Good Methodist Practi-
ces Self-Discipline

Members of the Methodist community in Fiji have been reminded of the need to practice self-discipline, particularly in the consumption of kava.

"The 2014 Annual Conference has decided that kava sessions should end by 10.30pm. Furthermore kava may only be consumed on Sundays, after the last church service."

"Speaking in the i-Taukei language on Radio Fiji One, Rev. Dr. yakadewavosa reiterated the need for self-discipline, especially in the consumption of kava."

"It is time kava should not be consumed any longer in Edwin Hospital."

Na Veivakarautaki ki na Veiqaravi Vakalotu'

Ea vakarautaki na vola oqo me baleta ga na bibi na tavi ni veiqraviri ena loma na lotu. Oi keda na veiqraviri, eda veiqraviri sara tu ga ena dua na veisua kina na kece o rawata na kece o rawata. Ena gauna kece o rawata. [Joni Wesele]

"Mo dou volia me nomudou na gauna, ni sa dou volia me nomudou na gauna ni noqu gauna. Ni samu kece o rawata" [Joni Wesele]

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Na Faleba ni Vakayagataki Gauna

Ea dread mea dua ni vakayagataki gauna vinaka kevaka e sega ke dua keda na tamata su se na raivuto me baleta na nomu gauna ni mataka. Kevaka eda sega ni kidava rawa na veisua e yaco tiko ena vanua e sana oti ni noqu bula, kina ni sa qeteqete qarava saka kece o rawata. Ena veisua ni bula me vakavainaka na kece o rawata. Vei ira na tamata kece o rawata. Nai tavi kece o rawata. Vei ira na tamata kece o rawata. Nai tavi kece o rawata. Vei ira na tamata kece o rawata. Vei ira na tamata kece o rawata. Vei ira na tamata kece o rawata. [Joni Wesele]

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**Refresh**ing **Education**

*By Waisake V. Ravatu, Secretary for Education*

**CHILD PROTECTION / NA NODRA TAQOMAKI NA GONE LALAI:**

**What The Draft Code of Conduct Says About It**

In their treatment of children, and in their teaching and supervision of others who care for children, ministry leaders shall do all they can to encourage the physical, emotional and spiritual development of children.

Ena nodra veiqaravi vei ira na gone lalai, kei na nodra vakavulici kei na liutaki o ira na dau vakaraici ira na gone lalai, mera raica o ira e veiliutaki ena Lotu na tauri, ena nodra bula vakayago, vakavulici kei na nodra bula vakayalo na gone lalai.

A) **Ministry leaders shall not hit or belittle children, or neglect their needs.**

O ira e veiliutaki ena Lotu mera kaku ni motuki ira, vosa se cakava eso na ivalavala ka ra na beci, se raici sobu ka vakalolomataki kina na gone lalai.

B) **Ministry leaders shall use constructive, non-harmful ways to manage children’s behaviour and shall encourage others to do the same.**

Ena vakavulici ni itovo vei ira na gone lalai, o ira e veiliutaki ena Lotu e dodonu mera tauri, eso na sala me taarai ira cakesa, kei sega ni na vakamavoataki kina na nodra bula na gone lalai, kei mera vaqaqataki ira na tani ena vakayagitaki ni veisila ni veitarai cakesa oqi.

Sexual activity with children is illegal and immoral. E cala vakalawa kei sega ni dodonu na nodra vakaqaseni va na veiyacovi na gone lalai.

D) **Ministry leaders shall not engage in any sexual activity with children, and shall do all they can to ensure that others do not sexually abuse children.**

O ira e veiliutaki ena Lotu mera kaku ni lasa vata se vakqaseni ira na gone lalai, ka mera tutaka, ena nodra igu taucoko, na nodra tarovakei na tani mai na nodra vaka sabus abutaki ena veiyacovi na gone lalai.

E) **Ministry leaders shall report to the police, and to their Superintendent, any illegal sexual activity with children of which they become aware.**

O ira e veiliutaki ena Lotu e dodonu mera na tukutuku kina Tabacakacaka ni Ovisa, kei na nodra iliuli vaka-Lotu, ena gauna ga era tauri kina edua na itukutuku ni dua e lasa vata se vaka qasena e dua na gone lalai.

**DOWNLOAD THE FULL DRAFT CODE OF CONDUCT HERE:**

Strong Family, Strong Church

Family Life Ministry To Be Established

The Methodist Church in Fiji will place more emphasis on the family ministry as it seeks to strengthen the family life of her members.

On the 24th of January, leaders of the Church including the President, General Secretary and Divisional Superintendents and representatives from central and western Viti Levu met with representatives from the Campus Crusade for Christ International’s Family Life Ministry based in the United States, to discuss strategies for the Church’s family ministry.

Representing Family Life Ministry Global department at the meeting were David and Sandy Sunde and John and Julie Majors.

In his introductory remarks, Church President, Rev. Tevitia Nawadra Banivanua said that the Church’s focus on the family was part of its Connexional Plan.

“The second pillar of our Connexional Plan is the Family. Strong families form the backbone of Fijian society and the Church recognises that this needs to be a priority area. We have already discussed establishment of a special Ministry of its own (Family Life Ministry) to serve the demanding needs of the family and as well as coordinating all the programmes from other secretaries or Departments related to marriage and family life.”

Rev. Banivanua said that the meeting was timely as the department of Christian Citizenship and Social Services, which initiated the meeting, needed support in developing resources, training and strategies for a Family Life Ministry.

Church General Secretary, Rev. Dr. Epineri Yakadewavosa said that the next step was to incorporate The Family Life Ministry concept into the work of the church through the work of the Christian Citizenship and Social Services as well as programmes initiated by the Divisional Superintendents. He added that this will be further discussed in the Divisional Superintendents and Divisional Chief Stewards retreat in March.

A number of circuits and divisions have already held Family Life and Marriage strengthening workshops with Family Life Ministry’s Fiji team led by Mr. Pita and Mrs. Mere Nacuva.

The Methodist Church in Fiji was the initial sponsor of Campus Crusade for Christ when it first began in Fiji in 1990.

Source: MCIF Communication

Introducing Family Life Ministry

FAMILYONE MINISTRY IS AN EXTENSION OF FAMILYLIFE INTERNATIONAL, A MINISTRY OF CAMPUS CRUSADE FOR CHRIST

In 1951, Dr. Bill Bright left his million dollar business and embraced Jesus’ command to “go and make disciples of all nations” (Matthew 28:19). Bill and his young wife Vonette pursued their passion for ministry by starting Campus Crusade for Christ (CCC) at the University of California in Los Angeles. By 2011 CCC is serving inner cities, the military, athletes, political and business leaders, the entertainment industries and families. CCC is serving in 191 countries through a staff of 26,000 full-time employees and more than 225,000 trained volunteers.

In the early 1970s, the need to prepare staff members for marriage was tabled before the Board of Directors of CCC. A lot of discussions occurred in the next couple of years as this issue was outside the CCC focus which was discipleship of students in universities. In one of these meetings, a single staff member, Ms. Ney Bailey, deeply burdened cried, “

Here we are helping to reach the world for Christ and we are hurting on the inside. How long are we going to promote people when they are having difficulties in their marriages?” And then without warning, Ms. Bailey began to sob. In 1976, the FamilyLife Ministry of CCC was established.

Today FamilyLife International is one of the 60 specialized ministries of CCC and it is in 108 countries, Fiji being one of them.

Pita and Mereseini Nacuva’s Ministry Journey

Pita Nacuva was appointed as Fiji’s ambassador to the United States of America in January 1992. Along with his wife Mereseini and their 2 daughters, Alma 15 and Fiona 9 (their eldest child and son Ratu Meli was studying in Wales), they left for Washington DC, arriving in wintry snowy weather.

In March 1996, the Nacuvas attended a 3 day Family Life marriage conference, called the “Weekend to Remember”. Af-
Methodist Church is Committed to Addressing Abuse and Violence in the Family

The Methodist Church in Fiji notes with concern the recent statistics of child abuse cases for the month of January, 2015 as released by the Ministry for Social Welfare.

50 cases of child abuse in a month for a community such as ours is deeply disturbing. We must also keep in mind that there must be other cases of child abuse as well as domestic violence that go unreported. Our prayers for healing and peace are with the victims and at the same time we pray for the healing transformation of perpetrators.

But along with prayer, action is also needed.

The Methodist Church in Fiji is committed to addressing this issue in our community of faith. We are already working on a joint programme through our Women’s and Men’s Fellowships and Department of Christian Citizenship and Social Services for addressing the issue of violence and abuse.

In our own analysis within the Church, we have noted that there is absence of parental commitment and a breaking down of family value systems for a number of reasons, including ignorance of family life, obligations and responsibilities. This has resulted in an increase of child abuse and teenage pregnancies and domestic violence.

Source: MCIF Communication

Turn to page 27 to read what the draft Code of Conduct says about the Abuse of Women & Domestic Violence
Following on from the success of the reconciliation process within the Church last year as part of her Golden Jubilee, the Methodist Church in Fiji has begun a process of rebuilding relationships that were strained or neglected over the past few years.

In recent weeks, Methodist Church President, Rev. Dr. Tevita Banivanua, General Secretary, Rev. Dr. Epineri Vakadewavosa and Deputy General Secretary, Rev. Ili Vunisuwai have visited the Prime Minister, the Commander of the Republic of Fiji Military Forces and the Leader of the Opposition.

Sharing the news at this year retreat for Divisional Superintendents and Divisional Stewards in Suva, Rev. Dr. Banivanua said that building relationships is part and parcel of who we are as Christians:

"believers in and followers of the one who came to restore a right relationship between us and God; a relationship based on love. The Methodist Church’s building of relationships is part and parcel of our new journey, the Lako Yani Vou. It is part of our calling."

Rev. Dr. Banivanua added that the building of relationships with other Churches is also important.

"Over the past years we have been working with ECREA (Ecumenical Centre for Research, Education and Advocacy) and the Roman Catholic Church, since the time of the late Archbishop Mataca to discuss ecumenism in a very concrete way – how we, as the different branches of the tree that is Christ, can have fellowship with each other and especially, how we can work together and speak with one voice on important issues affecting Fiji."

Methodist Church leaders have been participating in the ECREA Church Leaders social gatherings where we have had discussions with many of the other churches about working together.

"Over the past year, we have been working within the Fiji Council of Churches, with our fellow members, on how to expand or extend the FCC beyond its traditional membership so that we can bring everyone together. The FCC is renewing herself as well, reviewing its constitution to make it more inclusive so that hopefully other churches, who have been left out, something that led to the forming of the ACCF, can join. This is our commitment to the prayer of Jesus, “that they may all be one.”"

Rev. Dr. Banivanua said that beyond this the Church is also called to love and build relationship with others – those outside the body of Christ.

"It is my hope, that as president we will also be able to meet and have dialogue with the leaders of the two main non-Christian religious groups, the Hindu and Muslim communities this year on how we can walk together in this journey."

In this process of rebuilding relationships, the Church’s relationship with the Vanua continues to be one we value and need to strengthen.

"The Vanua is an important part of our ministry and we hope that the Vanua will continue to be in our hearts and in our minds and be part of our journey."

"At the same time we are called to practice love in a radical way that impacts the Vanua.

As Christian Fijians we need to be inclusive our understanding of the Vanua to include all the other ethnic groups that live in the Vanua. My vision is that the Methodist Church’s relationship-building process must be one that engages not only with government or a certain community but engages with everybody in Fiji."

SOURCE: MCIF COMMUNICATION
Reflecting on practices of the church – even small practices - can open rich doors of insight. Such was the case on the evening of Thursday, March 5th at Davuilevu Theological College. In preparation for the college’s first issue of Na Uli: The Davuilevu Journal of Theology and Practice, the faculty and students at Davuilevu gathered for a community forum entitled: “Clothed in Love: Clothing and Identity in Context.” Prompted by ongoing conversation about the role of clothing in shaping pastoral identity and the community’s recent adoption of white uniforms for communion services and public events, much of the community turned out to learn together around faculty presentations and a tanoa bowl.

Presentations came from five fields of discipline represented in the learning community at DTC. Rev. Josefa Turagacati started the evening with his reflections on Christology and clothing. After a time for conversation in small groups, he was followed by Rev. Paulini Naimawi’s reflections on the ethics of clothing practices in 1 Timothy 2:9-10 and their relation to the wearing of white in worship. Dr. Jerusha Neal shared a practical theology perspective on how clothing practices shape the identities of persons who occupy multiple roles in non-traditional ways. Following another round of conversation, the evening continued with a presentation by Akanisi Tarabe, who considered the anthropological and sociological meaning of wearing white at Davuilevu. Concluding the evening, Rev. Ilimeleki Susu shared his insights on the historical meaning of isulu ni lotu.

The forum initiated vibrant conversation, broadening the scope of the questions surrounding the meaning of DTC’s clothing traditions: How does the church affirm our unity as Christians and the significance of our cultural context in an increasingly diverse society? What impact does our missionary heritage have on our contemporary practices of faith? How is our Christian identity shaped by our external practices, and how do our external practices reflect an identity given to us by Christ? The forum did not try to resolve all questions in one evening. Instead, it modeled how a mature, Christian conversation including multiple perspectives might look.

This conversation re-started a tradition of such talanoa sessions at DTC, but set a new course toward sharing the conversation with a broader audience. With the publication of the Na Uli Journal, the college hopes to become a center of such practical theological conversations on behalf of the Methodist Church in Fiji and Rotuma. The upcoming publication of “Clothed in Love” will give former students, academics, and church leaders resources to continue the conversation in their own ministry settings.

If you would like to be part of the ongoing conversation, look for the inaugural issue of Na Uli: The Davuilevu Journal of Theology and Practice on the theme of clothing, identity, and context this May.
Island Revival Time

Building on the successful Ra Revival last year, Malolo Island seeks spiritual strengthening

A
fter the success of the Ra Province’s spiritual cleansing and revival programme, the Department of Evangelism and Stewardship has received a number of requests for a similar programme from a number of communities in the vanua. One such community is the island of Malolo, a popular tourist destination in the Mamanuca group of islands just off western Viti Levu. Secretary for Evangelism, Rev. Samuel Koroi spoke with Nai Tabe about the work he is doing with the vanua of Moala and challenges they face in their spiritual life.

“We received a request from the vanua for the church to run a spiritual revival programme because there was a concern that despite all the development taking place on the island, with new resorts and hotels, the spiritual life of the community is going done. So we are working with them to create a balance between spiritual growth and development and the development of the tourism industry on the island.”

The Ra Province’s revival programme involved all the different denominations in the province. This seems to be the case for Malolo.

“We work with all Christian churches on Malolo. We have a very good relationship with the other churches on the island. In fact they have been wanting to do a programme like this for some time but they said that only the Methodist Church can come and initiate the programme and bring the churches together. So in some ways we have already one success of bringing the churches together. This programme also brings the chiefs of the island together and the Tui Lawa is very happy with this.”

This programme targets all the people of Malolo Island, regardless of whether they live on the island at present, or on the larger islands and overseas were asked to follow this programme. The programme runs for six weeks and includes fasting, prayer and home visitation. With an abstinence from the consumption of kava, tobacco and alcohol, even those who work in the hotels and resorts on the island are supportive of the programme.

“Most of the people on the island work in the tourism industry on Malolo and Malololailai islands. They have busy lives, work shifts and face a number of personal and family challenges as a result of a lifestyle that develops from working in the tourism and entertainment industry. We noticed that church attendance had decreased as members had to either work on Sunday or were resting after having to work long shifts in almost 20 hotels on just Malolo island itself. There was a worry in the community of what will happen in the near future if these challenges are not addressed.”

The programme involves open-air revival services, bible study programmes and training programmes from Sunday School, to Youth and Men’s and Women’s Fellowships. The programme is actually a three year programme for the people of Malolo. In the first year we focus on Vakacabe Rarama (bringing the gospel message). The programme in the second year is Veivakasavasavataki (spiritual cleansing) and Veivakaduvatatavatataki (unity) and for the third year we focus on Cavuisasau (breakthrough).

Rev. Koroi hopes that after the three years, the people of Malolo will be spiritually strengthened to have a balanced life in the face of the developments on the island.

The Evangelism Department will also be running a similar programme for the Viwa Circuit in the Bau Division as well as Verata and Nadi Divisions.

“What is interesting is that the Vanua, the traditional leadership is strongly supporting this programme, so it is not just a programme of the Methodist Church in Fiji, but a programme that we coordinate for the whole vanua in a particular area. In particular the number of different denominations now in our communities, sometimes this leads to division in the vanua. So this programme is a very strong tool for bringing about unity – first among the churches as we work together and secondly as part of our programme itself where we encourage unity in the community.”

Rev. Koroi has used the Lenten season to give an extra emphasis on the need for spiritual development for the people of Malolo. He believes it is a time for all Christians to focus on their spiritual lives.

“It is a good time for the Talatala Qase (Divisional Superintendents) in all our warasawasa (divisions) to work with the congregation and guide their spiritual journey through the Lenten season and make it a time of renewal, revival and spiritual cleansing and strengthening.”

SOURCE:: MCIF COMMUNICATION

https://www.facebook.com/MethodistChurchFiji
Pornography does degrade and exploit women and children. It can significantly change a person’s concept of healthy sexual behaviors and boundaries.

With Fiji being increasingly connected by the internet, adults and young people have a window into the world that was only limited to books, newspapers, magazines, films and television series. The internet, in other words, gives us unfettered access to anything for which we wish to search. For the most, this means access to information, news and through social media — our families and friends. However, the recent report of Fiji being ranked highly in terms of searches for the word “pornography” or “porn” on the Google search engine, is of serious concern.

When I was growing up, access to pornography was limited to the odd magazine or video. Then came DVDs. Now anyone with access to the internet can view and share pornographic pictures and videos, on their computers, laptops and even their phones or tablets. The Internet, mobile devices, and other digital technologies combine to create a world in which children and teens no longer have to look for and find pornography. Now, pornography is in the mainstream and it finds them. And because pornography usually finds them long before they reach puberty, its life-long influence and effect can be even more deep-seated and devastating. This why the U.S. Department issued this warning way back in 1996: “Never before in the history of telecommunications media in the United States has so much indecent (and obscene) material been so easily accessible by so many minors and in so many American homes with so few restrictions.”

What is Pornography?
The Merriam-Webster Dictionary defines “Pornography” as:
1. the depiction of erotic behavior (as in pictures or writing) intended to cause sexual excitement;
2. material (as books or a photograph) that depicts erotic behavior and is intended to cause sexual excitement;
3. the depiction of acts in a sensational manner so as to arouse a quick intense emotional reaction.

The word “Pornography” is rooted in the Greek word porneia, which means to practice prostitution, sexual immorality, or fornication. In the New Testament, the Apostle Paul frequently used the word in reference to any kind of sinful and illegitimate sexual activity.

Here are two very helpful definitions of “Pornography” written from a biblical perspective:
“Pornography is anything we use for sexual titillation, gratification or escape — whether it was intended for that purpose or not.” - Tim Chester, Closing the Window: Steps to Living Porn Free (InterVarsity Press, 2010)

“Pornography is anything that the heart uses to find sexual expression outside of God’s intended design for relational intimacy. It is anything that tempts or corrupts the human heart into desiring sexual pleasure in sinful ways.” - “Living in a ‘Porn is the Norm’ Culture” (HarvestUSA.org)

The research group Top Ten REVIEWS in 2007 published these troubling indicators:
• every second, 28,258 users are viewing pornography;
• every day there are 266 new pornographic sites on the internet;
• sale of pornography generates more revenue than all sports in the US;
• revenue from pornography in the US reached a record $2.84 billion in 2006.

In the Harmfulness of Pornography, Robert Brannon shares the following, now confirmed in social science research:
• a majority of people in the US believe that some “pornography” (such as eroticized rape scenes) influences some men toward real-life sexual aggression;
• young male viewers of pornography become more likely to believe “all women want to be raped”; and
• women are portrayed as stereotypical bodies and sex objects.

Pornography does degrade and exploit women and children.
It can significantly change a person’s concept of healthy sexual behaviors and boundaries. Types of pornography have changed dramatically, becoming increasingly violent in nature. This shift and the easy accessibility has led to an upward trend in people addicted to pornography, sexual exploitation of women and children, and crimes against them.

According to the United Methodist Church (USA), pornography is inextricably linked to the oppression of women. Its appeal will continue as long as sexual arousal is stimulated by images of power and domination of one person over another, most often male over female. Pornography is also fundamentally linked to racism; women of color are invariably portrayed in the most violent and degrading ways. The destructive power of pornography lies in its ability to ensure that attitudes toward sexuality will continue to be influenced by images that negate human dignity, equality, and mutuality. Pornography contributes to alienation in human relationships and distorts the sexual integrity of both women and men.

Pornography and Children
“Pornography is the drug of the millennium and more addictive than crack cocaine,” said Donna Rice Hughes, president of Enough Is Enough, a US-based non-profit organisations that works to make the Internet safer for children and families. “Ninety percent of pornography addiction begins at home,” Ms. Hughes said, adding with children increasingly becoming knowledgeable about technology, “It is no longer a question of if they will come across porn, but when.”

Ms. Hughes argued in the piece that porn sometimes overshadows parents in teaching kids about sex, leading to what she believes are some profoundly damaging effects.

“Powerful lies portrayed in exploitative pornography can take the lead in educating children on very important life issues,” she wrote. “Pornography teaches sex without love, intimacy, tender touch, responsibility, and commitment.”

Research has associated the following outcomes with the use of pornography by children and teens:
• An exaggerated perception of sexual activity in society. . . the belief that “everyone’s doing it” and “this must be normal”
• The abandonment of the hope of remaining sexually monogamous
• Belief that sexual promiscuity is natural and normal
• Belief that sexual abstinence and sexual inactivity are abnormal and unhealthy
• Belief that marriage is sexually confining
• A lack of attraction to family and childhood
• Negative and/or traumatic emotional responses

Continued on the next page...
Earlier onset of first sexual intercourse
• The commodification of sex and the sexual objectification of persons
• Increased acceptance of sexual perversions (bestiality, group sex, bondage, etc.) as normal.

"Many children are getting addicted to pornography because U.S. pornographers are providing free, obscene, illegal porn to kids online," said President of US-based organisation, Morality In Media, Patrick Trueman, in a statement. "The average age in which children first view pornographic material is 11 years old and for many it is earlier."

"A lot of children are exposed to it even when they're not looking for it," said Dawn Hawkins, executive director for MIM and director of the Porn Harms campaign, in an interview with The Christian Post.

"Part of the problem is a lot of parents don't think their kids are into it," she said. "Kids are going to be curious, and whether or not they think their kids are good or bad … that's not a factor for whether or not they'll be interested in pornography."

Hawkins noted that pornography has evolved over the years, and parents need to understand the potential impact it could have on their children.

Parents, she said, should utilize tools like computer filters, and also discuss sex in a healthy way – a way that is contrary to the portrayals provided in pornography.

“You need to have a good relationship with your kids so that they’ll feel like they can come and talk to you,” she stressed. She later added, “That’s probably one of the biggest problems, is kids feel ashamed or guilty and they hide it and that’s how problems arise … pornography problems are fueled when it’s in private and in secrecy.”

Among those problems, she said, are unhealthy views children might develop of the opposite sex or of their own sexuality.

Research has associated the following outcomes with the use of pornography by adults:
• Desensitization to depicted behaviours and normalization of what is seen
• Increased appetite for more graphic types of pornography and abusive, unsafe, or illegal sexual practices
• Decreased marital intimacy and sexual satisfaction
• Infidelity
• Increased marital distress, separation, and divorce
• Devaluation of monogamy, marriage, and child-rearing
• Struggles with compulsive or addictive sexual behaviours

Pornography is in and of itself a form of sex trafficking. According to Shared Hope International’s report on the demand for sex trafficking, pornography is the primary gateway to the purchase of humans for commercial sex. Interviews with women who spent time in the pornography industry are almost identical to the stories from sex trafficking victims. A recent report that held Interviews with 854 women in prostitution in nine countries …made it clear that pornography is integral to prostitution. In every country, almost half of the respondents said that they were forced to make pornography while enslaved in sex trafficking.

According to Shared Hope International’s report on the demand for sex trafficking, pornography is the primary gateway to the purchase of humans for commercial sex.

What drives pornography addiction?
Experts say that pornography addiction is fueled by three factors that are unique to our current online/digital age:

• Pornography is accessible. There are thousands of sites that can be easily accessed when one is alone in their own home. In addition, mobile devices with Internet access offer 24/7 connection to pornography.
• Pornography is anonymous. A person can access pornography privately. Nobody has to know them, and they don’t have to know the people behind the images.
• Pornography is affordable. The fact is that a large portion of Internet pornography can be accessed free of charge. Pornography that requires payment can be instantly accessed through the use of a credit card.

Pornography’s Lies
As an expression of brokenness, pornography takes God’s good gift of sexuality and twists it all around. Pornography tells lies. And the deeper we go into pornography, the more we are convinced that the lies are not lies, but that they are true. Here are some of the lies pornography tells:

• People are sexual objects to be used for our own pleasure
• Using pornography will make your life – and your sex life – better
• Sex is purely a recreational sport
• The main purpose of sex is to have your own personal needs met
• Pornography doesn’t hurt anyone
• To dominate someone sexually is more fun and enjoyable than mutual sexual pleasure between a married husband and wife
• Pornography offers intimacy
• Pornography portrays sex as it was meant to be.

Steps to Living Porn-Free...
Because pornography is a complex issue and trap, there are no easy avenues to be rescued and released from pornography’s hold on your life. In his book Closing the Window: Steps to Living Porn Free (InterVarsity Press, 2010), Tim Chester describes the five key ingredients that need to be in place to win the battle. While we recommend that you read and study Closing the Window for yourself, here’s a list of Chester’s five key ingredients:

1. An abhorrence of porn. You must hate pornography and long for a change.
2. An adoration of God. You must desire God above all else and have confidence in the fact that He offers much more than pornography.
3. An assurance of grace. You must know that you are loved by God and with Him through faith in the work of Jesus Christ.
4. An avoidance of temptation. You must be committed to doing everything in your power to avoid temptation, beginning with the controls on your computer and other devices.
5. Accountability to others. Submit yourself to a community of Christians who will hold you accountable and support you in your struggle.

This article is based on a number of articles on Internet Pornography by churches and community groups. For more information on this issue and on what you can do protect your children from pornography and similar issues visit the following websites:

• http://www.fbi.gov/stats-services/publications/parent-guide
• http://www.isafe.org/
• http://www.digitalessaysinitiative.com/files/2013/02/Parent_Primer_Internet_Pornography.pdf
• http://www.churchleaders.com/pastors/pastor-articles/1358080-7-surprising-and-negative-effects-of-porn.html
• http://www.covenanteyes.com/
Snapshots: Church News in Pictures

Divisional Superintendent Inductions: Rabi, Lami, Makoi, Vatukarasa

RFMF presents outgoing Military Chaplain to the Church

Deaconess Day and Deaconess Training Audio CD Launch

All Photos — MCIF Communication
Snapshots: Church News in Pictures

Commissioning of New Hostel at Navuso Agricultural & Vocational Training Institute by Prime Minister Bainimarama with a commitment of ongoing technical and capital support for Navuso.

First Fruits: Presentation of Sevu from Namoli Division and Nasilai Circuit, Rewa Division to the Head Office
**Methodists Host World Day of Prayer National Service**

The Methodist Church in Fiji hosted the national ecumenical service for this year’s World Day of Prayer on Friday, 6th March. The service held at Wesley City Mission Church in Butt Street, Suva had participants from the Salvation Army, Roman Catholic Church, Anglican Church Diocese of Polynesia, Methodist Church in Fiji and representatives of other Christian denominations. The preacher was the Divisional Superintendent of the Wesley Division, Rev. Jeremaia Waqainabete. The World Day of Prayer is held on the first Friday of March and is a worldwide movement of Christian women of many traditions who come together to observe a common day of prayer each year, in more than 170 countries and regions, and who, in many countries, have a continuing relationship in prayer and service.

Although organised by women it is a service to which all people are welcome.

Methodist Church in Fiji Secretary for Women and WDOP Pacific President, Deaconess Salanieta Naucabalavu said that this year’s theme “Do you know what I have done to you?” invites people to focus on the radical love of Jesus.

“The theme and the programme for this year was developed by the women of The Bahamas, island women like ourselves who face similar challenges.”

She added that while this was the national service, Christian communities around the country would be holding their own World Day of Prayer services.

“On this first Friday of March, all over Fiji, we put aside our doctrinal or denominational differences and come together as women of faith and we invite all people of faith to join us in this time of prayer.”

For more news and photographs visit our Facebook page (https://www.facebook.com/MethodistChurchFiji) or our website: www.methodistfiji.org
West Papua: A Matter of Justice for the Church

By Rev. James Bhagwan

On Friday 20th February, the President of the Methodist Church in Fiji, Rev. Dr. Tevita Banivanua officially launched the “Fiji Solidarity Movement for West Papua’s Freedom,” in Suva. An hour earlier peace and human rights activists led by representatives of the Pacific Conference of Churches, the Fiji Council of Churches and the Methodist Church in Fiji had marched through the capital city with banners calling for an end to the Indonesian military’s brutal abuse of the West Papuan people, calling for independence for West Papua and waving the “Morning Star” flag of the West Papuan people, banned by the Indonesian government.

As well as raising awareness on the situation in West Papua, the Fiji Solidarity Movement for West Papua is currently holding a campaign to collect signatures for a petition to Fiji’s prime minister to ask the Fijian government to officially support the West Papuan people’s request to join the Melanesian Spearhead Group.

So what is the situation in West Papua? Why is the Methodist Church getting involved?

The story of West Papua’s struggle goes back to a time when many countries in the Pacific were colonies of western European nations. At that time Fiji was still a British Colony, and West New Guinea (the western half of the island of New Guinea, with Papua New Guinea on the eastern side) was a colony of the Netherlands. Both Indonesia and West New Guinea were Dutch colonies and when Indonesia became independent in 1949, the Dutch government retained control over the territory of West New Guinea. From 1949 until 1961 the Indonesian government sought to “recover” West New Guinea (later known as West Irian or West Papua), arguing that the territory, a part of the former Netherlands East Indies, rightfully belonged with Indonesia.

In late 1961, after repeated and unsuccessful attempts to secure its goals through the United Nations, Indonesia’s President Sukarno declared a military mobilization and threatened to invade West New Guinea and annex it by force. The Kennedy administration, fearing that U.S. opposition to Indonesian demands might push the country toward Communism, sponsored talks between the Netherlands and Indonesia in the spring of 1962. Negotiations took place under the shadow of ongoing Indonesian military incursions into West New Guinea and the threat of an Indonesian invasion.

The U.S.-sponsored talks led to the August 1962 New York Agreement, which awarded Indonesia control of West New Guinea (which it promptly renamed West Irian) after a brief transitional period overseen by the UN. The agreement obligated Jakarta to conduct an election on self-determination with UN assistance no later than 1969. Once in control, however, Indonesia quickly moved to repress political dissent by groups demanding outright independence for the territory.

U.S. officials understood at the outset that Indonesia would never allow West Irian to become independent and that it was unlikely to ever allow a meaningful act of self-determination to take place. The Johnson and Nixon administrations were equally reluctant to challenge Indonesian control over West Irian, especially after the conservative anti-Communist regime of General Suharto took over in 1966 following an abortive coup attempt which led to the slaughter of an estimated 500,000 alleged Communists. Suharto quickly moved to liberalize the Indonesian economy and open it to the West, passing a new foreign investment law in late 1967. The first company to take advantage of the...
law was the American mining company Freeport Sulphur, which gained concessions to vast tracts of land in West Irian containing gold and copper reserves. (Note 2)

Over six weeks from July to August 1969, U.N. officials conducted the so-called "Act of Free Choice." Under the articles of the New York Agreement (Article 18) all adult Papuans had the right to participate in an act of self-determination to be carried out in accordance with international practice. Instead, declaring that the Papuans were "primitive," they were engaged in a "dearth of information" regarding the situation.

So strong was the intimidation that despite widespread opposition to Indonesian rule, all 1022 voted to remain a part of Indonesia. Despite significant evidence that Indonesia had failed to meet its international obligations, in November 1969 the United Nations "took note" of the "Act of Free Choice" and its results, thereby lending support of the Indonesian authorities to their actions in West Papua.

A series of indiscriminate killings and massacres that, since Indonesian rule began in the 1960's, have amounted to a death toll in the hundreds of thousands, leading to allegations of genocide levelled against Jakarta;

Journalists and Human Rights activists are barred from entering the territory, contributing to a "dearth of information" regarding the situation:

In a particularly outrageous development, it has been reported that Jakarta is actively engaging in the kidnap of Papuan youth, destined for madrassas for 're-education';

But the tide is slowly beginning to turn. More and more people are beginning to find out what is happening in West Papua and giving them their support. In November last year, historic event took place. In a gathering of West Papuan leaders in Vanuatu, different factions of the independence movement have united to form a new body called the United Liberation Movement for West Papua (ULMWP).

According to newly appointed ULMWP spokesperson, Benny Wenda, this new organisation unites the three main organisations who, since Indonesian rule began in the 1960's, have long struggled for independence in their own way.

"By coming together to present a united front, this allows us to re-submit a fresh application for membership of the Melanesian Spearhead Group (MSG) as well as countering Indonesian claims that the West Papuan groups are divided. The negotiations and kastom ceremonies attended by leaders of all the major groups and observed by the chiefs, churches and the government of Vanuatu demonstrates that now we West Papuans are united in one group and one struggle." In 2013 the delegates at the Pacific Conference of Churches, meeting in Solomon Islands voted to take up the issue of West Papua. In the middle of the year, church representatives from West Papua meet with representatives of churches in Fiji to share their stories. Towards the end of 2013 they met Pacific Church leaders attending the World Council of Churches General Assembly in South Korea. Every church leader who heard about their suffering, their pain, their struggle was moved. Leaders of the Methodist Church in Fiji were present at all those meetings. As a member of the Pacific Conference of Churches and the Fiji Council of Churches, and as a Christian community committed to justice, the Methodist Church is in support of the struggle of West Papua.

Speaking at the launch of the Fiji Solidarity Movement for West Papua, Rev. Dr. Banivanua said each one of us is called to

Continued on the next page...
commit to practicing the golden rule – the source of morality; the act of empathy, of putting yourself in the place of another – to be in solidarity with those oppressed and less fortunate brothers and sisters of ours. In particular we are called to speak for those whose voices are ignored or silenced. We are called to speak the truth in love.

“For too long, we have failed to speak out against Indonesia’s brutal oppression of the West Papua people. We are gathered here today to do just that.”

“We are here to speak out in love to our families, our community, our nation about the oppression of our brothers and sisters in West Papua and to call on all Fijians to join us in prayer, join us in solidarity and join us in speaking out about the tragic human rights abuses and violations committed against women as we have heard today, as well as men and children; simply because they live in a place that is coveted for its vast natural resources; and because they dare to dream and to cry out for the opportunity to determine their own future as a people – as we have also heard today.”

simply to humbly open your hearts to the suffering of the people of West Papua. We ask you to let Fiji be the rock in which West Papua can find refuge. Our brothers and sisters of West Papua seek membership in the Melanesian Spearhead Group as members of the Melanesian community. West Papua looks to their big brother Fiji to take their hand, offered in love, offered in hope – and grasp it firmly, and pull them from the valley of the shadow of death in which they find themselves today.”

“The Methodist Church in Fiji stands with our mothers and with our sisters, with our fathers and with our brothers and with our children in West Papua. I call on all those who believe in a just and peaceful world to join us in this mission.”

“The people of West Papua only want what each one of us want: to live a life free of fear; to live a life free of violence; to live a life free of exploitation; to live a life free of oppression; and to live a life free of political interference and intimidation. They seek to be able to plant and reap what they sow. They seek to be able to use the natural resources that God has entrusted them with… in a sustainable and productive way; to secure a future for their own children and their descendants.”

The prophet Micah reminds us what is good in the eyes of God. He writes:

“And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.”

Addressing the leaders of the nation of Fiji, Rev. Dr. Banivanua said, “We ask you to simply to humbly open your hearts to the suffering of the people of West Papua. We ask you to let Fiji be the rock in which West Papua can find refuge. Our brothers and sisters of West Papua seek membership in the Melanesian Spearhead Group as members of the Melanesian community. West Papua looks to their big brother Fiji to take their hand, offered in love, offered in hope – and grasp it firmly, and pull them from the valley of the shadow of death in which they find themselves today.”

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“The Methodist Church in Fiji appeals to the Fijian government to support the West Papuan request to join the MSG – as a way giving them a voice in a world which has turned a deaf ear on their cry. West Papua has been inspired by this nation’s boldness to seek its own destiny, as mentioned earlier. Let us not turn them away when they seek to follow our example.

“Friends, brothers and sisters – today is only the beginning. Let us continue to walk together, to work together and to speak together in love, until West Papua is able to experience the true peace, the Shalom, the Salaam, that they desperately seek.”

“I came here this morning wearing this small badge on my coat, which says simply, “All We Can”. This message is based on a saying by John Wesley, the founder of the Methodist movement. He said:

“Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as you ever can.”

As we launch this movement for solidarity for West Papua’s freedom, I say, ‘Yes we can.’ If we stand together, if we work together, we can!”

So, how can you be part of your Church’s support for the people of West Papua?

- Read: Find out more about the suffering of the West Papuans, the arrest, torture, rape and murder they face daily at the hands of the Indonesian military.
- Speak: Share this information with your family, your friends and your fellow church members.
- Prayer: Pray for the people and churches in West Papua. Pray that just as God heard the cries of the Hebrews suffering from oppression in Egypt and the Israelites suffering in the Exile, God will hear the cries of the people of West Papua bring justice and peace to them.

Action:

- Join the “We Bleed Black And Red” Campaign. Everyone is encouraged to wear black and red each Wednesday – black, to symbolise life, and red, the blood, shed over the half century of struggle.
- Black and red ribbon badges also represent the West Papuan flag of independence, the Morning Star.
- Sign the petition, endorsed by the Methodist Church in Fiji that calls and encourages the Fiji government to remain committed to the initial support they gave to the West Papuans as they apply for full membership of the Melanesian Spearhead Group.

Photos: MCIF Communication & Free West Papua Movement

Methodist President Rev. Dr. Tevita Banivanua signs the petition to the Prime Minister calling for government support for West Papua.
NA VAKATAWAI KEI NA TAQOMAKI
NI VANUA KEI NA VEIKA BULI:E I TA-
VI VAKALOU KI NA TAMATA
(STEWARDSHIP OF CREATION AND ITS PROTECTION,
WHICH GOD ENTRUSTED ON HUMANKind)

By Rev. Dr. Epineri Vakadewavosa, General Secretary

AI KAU NI VOSA

A u gadrevu me’u tukuna se cavuta na noqu vakavinavina levu kei na vakavinavina ni Lotu Wesele e Viti Kei Rotuma, ni rawa ni bau nanumi me mai vakataivai na na kena dolavi na Vuli oqo na na mataka e daidai. Vinaka vakalevu na nomudou veisurei ka sa ka dokai kina vei au me rawa niu mai tukuna ka vakavanuma talede o ni na mani galicava,

NI SA DUA NA I TAVI LEWI. BIBI KA DOKAI, NA NODAI TAVI KEI NA NODA VANUA KEI NA VURAVURA SA SOLIA VEI KEDA NA NODA KALOU NA DAVUIBELIKA DAUNILEWIA.

Ni sa tekuivu e na VOSA NI KALOU, e da sa tekuivu donu, ka’u doudou me’u tukuna eke vei kemuni na Marama Director ni SEEP, sa mua donu na nomudou Takia, sa donu ni lalolaka, me vaka e kaya ni Vola Tabu, “Douvakasangara taumad na matanitu ni KALOU kei na nona yalododonu ena qai soli me kena kuri vei kemudou na veika kece ga ogo” (Maciu 6:33).

Au na kerea me’u na vakayagatake tiko tiki nu ga na vosa na ‘Vanua’ ka me semati tiko kei nai ulutaga e soli mai me rawa ni vaka ogo,

“NA VAKATAWAI KEI NA TAQOMAKI NI VANUA KEI NA VEIKA BULI: SAI TAVI VAKALOU KI NA TAMATA.”

Ena vakasama kei na rai vakai-Taukei e Viti (Indigenous View), na vosa ogo na VANUA sa oka kina na veika buli kece ga (all creations) me tekuivu mai na kena ulunivania ka yaco kina kena wasawasa. VAKATEKIVU 1: 26-31, “A SA KAYA NA KALOU ME DATOU BULI NA TAMATA MEI TOVO VATA KEI KEDATOU KA ME UCUI KEDATOU, KA ME NA LEWA NA IKA NI VEIWASAWASA, KEI NA MANUMANU MAVAYA VA, KEI VURAVURA TAUOKO. A SA BULI NA TAMATA NA KALOU MEI TOVO VATA KEI KOYA E NAI TOVO NI KALOU SA BULI KOYA KO KOYA, NA TAMATA KEI NA YALEWA SA BULI RAU KO KOYA, A SA VOSA VAKALOU DATATATAKI RAU NA KALOU, A SA KAYA NA KALOU, DRAU VAKALUVENI KA TUBU ME LEWE VUQA KA VAKATAWAI VURAVURA. E na rarama ni vosa ni veibuli ogo, nai tavi VAKAJAVAKATAWA e ga na soli vei keda na

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NUA e tiki ni yagomu dina, e TINAMU dina, ni ko kula ka susugi kina, ka mo ni vakatawa ga e na vukuna na KALOU na Dauniveibuli.

TALANOA: E dua na Turaga loaloa ni Amerika ko Edgar Mitchell, e dua na Daunivakadidike mai na Malovala (Astronaut), enai matai ni gauna e yaco kina ki na malivalatala ena dua na lalolakoko ni vakadidike, qa’i lai raica sobi su malivala na vuravura (Earth), sa vakatautuavatai kei na dua na polo moomiqomi ka vaka e ologi koto e na dua na soli karakarawa savasava qai ologi e na o sekavula qai serau ka vakaciriloloma koto na kenaia raidai. Sa qai kina na vosa vaka, “ISA NI NODA VURAVURA NA NODAI TIKOTIKO DI BAU GA, THE EARTH OUR ONLY HOME.”
E QAI MOSITI KOYA NI VAKASAMA-
TAKE NA LEWA NI LEQA KEI NA
VAKACACA E DA SA CAKA VAKATU-
NA SI NA TANOA; E QAI MOSITI KOYA NI VAKASAMA-

Continued on the next page...
God calls us to be good stewards of all of God’s creation. An early morning rainbow seen from Rabi Island. Photo — MCIF Communication

Climate change and rising seas are affecting Pacific Island countries. Fiji is no exception. Photo — MCIF Communication

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Men Talk

By Rev. Buisesa Ravoka, Secretary for Methodist Men’s Fellowship

As I am on my first year in this Department, I do hope that what I will present today will highlight the big picture of this Department. I thank the past Secretaries who paved the way forward and enhancing the spiritual life of the members.

Short List

In the Annual Conference of 2003 there was a motion passed that the Methodist Men’s Fellowship be a Department and Rev. Timoci Lalaiqavoka was appointed the first Secretary of this Department.

Aims & Purposes

i) To co-ordinate the work of the Methodist Men’s Fellowship throughout Fiji and Rotuma.

ii) To prepare, distribute study manuals for Men’s Fellowship Board Meetings, Men’s Fellowship Week and Father’s Sunday.

iii) To prepare training programmes and implement training in Divisions and Circuits.

iv) To monitor social, economic and other issues that affect men and to advise conference accordingly.

v) To maintain links with the Vanua and to advise

Code of Conduct to set standards for Methodist Clergy and Lay Leaders

A new code of conduct to be presented to the 2015 Annual Conference of the Methodist Church in Fiji will provide clear guidelines to their ministers, deacons and lay leaders for effective ministry for the people of God and for the protection and well-being of those they serve.

So i mata ni ka bibi vei ra na Talatala kei ira na liuli vakalotu na nodra maroroi na lewe ni lotu, vakabibi na qarani ni ni bula vakayalo ko vaka kina ko ra tale e so e ra dau raici ira cake me ra dauniveituberi. E ga tinia me dua na i vakaraa tikilik ni veiavari e na loma ni Lotu me disimaka vakamata na ito e so e rakaraka vua na i Talatala, Dikonesi kei ira na liuli vakalotu me mana kina na nodra veiavari ko maroroi talega kina na nodra bula ko ira e ra raqavi.

Conference delegates were briefed last year on the Code of Conduct which is currently being finalised will apply to ministers, deacons and lay leaders as Lay members of Leaders Meetings, lay members who are appointed or elected by the Conference to an office, a Board and/or a Committee and lay employees of the Conference offices who have responsibility for management and/or supervision of other staff.

The draft code cites the Church’s responsibility to make its community of faith a “safe space”, “to do all we can to make all our places, our worship, our meetings, our homes, our Fellowship gatherings and all our church activities places of safety and free from abuse.”

There are a number of key ethical concepts highlighted by the Code of Conduct:

1. Ministry relationship (i) veiavari vakalotu, power (na kaukauwana) and boundaries in ministry (na lawa ni veiavari e na lotu), personal relationships (na veiavari), justice-making (na cakacakata ni lawa dodonu), and forgiveness (na veiavositi).

2. Authority (na kaukauwana veiavari), Pastoral care (na veiavari vakavalavaka), Right teaching and preaching (na i vakavuvalu kei na i vanua dodonu), Confidentiality (na veimaroroi), Child protection (na nodra taqomaki na gone lala), Abuse of women and domestic violence (nodra vakacacani na marama kei na vakayacori ni ivalavala kaukauwa ena loma ni vuvala), Integrity (na dina, dodonu kei na savasava), Close personal relationships (na veiavakana veiavakana), Harassment & bullying (na ito veiavakana kei na veiavakakata), Ministry support and reflection (na veiavakei, veidigovi kei na veiavakuvalu), Professional skills and limits (na kila vakacakakata kei na kena yaleni), Self-care (na veiavakana veiavakana), Politics (na politiki), Relationship with the law (na veiavakana kei na lawa), Working within institutions, organisations, or with other professions (na cakacakaka kei na veiavakakata kei na duidui lala).

The final draft of the Code of Conduct will be sent to the Annual Divisional Meetings for discussion and changes. It will be tabled at this year’s Conference for approval. Source: MCIF

Rev. Buisesa Ravoka is the new Secretary for Methodist Men’s Fellowship—Photo—MCIF Communication Conference on matters of traditions and protocol.

**PROPOSED PLAN FOR 2015**

1. Visitations to the Divisions
   1. Ra/Tavua/Saivou
   2. Macuata/Bua
   3. Navosa/Navosa-i-Cake
   4. Namosi/Vaivekani-i-Ceva/Serua

2. Workshops
   1. March (with CC & SS and Women’s Fellowship).
   2. September – Central: From Nausori - Suva
   3. Preparing Lessons for Men’s Week
   4. Reviewing all the proposed plan for the Department’s property at Edenville.

**CONCLUSION**

All the Annual proposed plan will be possible through God. The Department agrees with what Joshua said ... “Choose whom you will serve, as for me and my house we will serve the Lord” (Joshua 24).

MCIF Diary

Macawa ni Sunday School/ Sunday School Week: 22 - 29/03/15
Siga Tabu ni Guru Va-
katui/ Palm Sunday: 29/03/15
Macawa Tabu/ Holy Week: 30/03/15- 5/04/15
Siga ni Mate/ Good Fri-
day: 03/04/15
Siga ni Tucake Tale/ Easter Sunday: 05/04/15
Macawa ni Vuvale: / Family Week: 20 - 26/04/15
Macawa ni Tina / Mothers’ Week: 04 –10/05/15
Siga Tabu ni Tina / Mothers’ Sunday: 10/05/15
Ascension Sunday: 17/05/15
Macawa ni Penitiko/ Pentecost Week: 18-24/05/15
Siga Tabu ni Penitiko kei na Siga ni Jone We-
sele / Pentecost Sun-
day and John Wesley Day: 24/05/15
Trinity Sunday: 31/05/15
Macawa ni Veivakalo-
tutuki /Evangelism Week: 01 - 07/06/15
At one stage of his young life, Steven Traill had dropped out of school, wasn’t attending worship or youth fellowship and was having issues at home. Today Steven is now studying at university, committed his life to the Lord, taken on responsibilities in church as president of the Dudley MYF, church steward and praise and worship team leader and has also become the Student Life President at the University of the South Pacific.

In high school Steven had what he calls the “YOLO” philosophy of life: You Only Live Once”. The God and the Church were not part of the equation.

“I was trying to experience everything, going out with my friends, hanging around town, experimenting with different things,” he shares. I was just focussed on trying to experience life, wanting enjoy life.

Church has always been part of Steven’s life. He comes from a strong Christian family and a committed Methodist family. His grandfather, Rev. Ragho Prasad was a divisional superintendent of the Indian Division. His grandmother Mere was a lay preacher and strong prayer warrior. His father was a former divisional chief steward in the Indian Division, while his mother was also a lay preacher and Sunday school teacher. Yet Steven faced a struggle with his faith.

“I never really knew God. Being brought up in a Christian family which was very involved in Church, I knew a lot about God, I knew of God, all the details, but I never really knew God personally, never felt that I had a personal relationship with Christ. I was just going through the motions. There were a lot of expectations about my service to God or to the Church. But I had become stubborn. I hardened heart to do things own way.”

Steven is grateful that despite his attitudes and behaviour, his family stuck by him.

“I thank God for patient parents and family. They trusted in God that things would work out and continued to encourage me. I was very angry most of the time. I was self-centred and focused on my own needs. They prayed for me and I am so grateful for them and their faith. God brought me back to them and they guided me back to church.”

One of the ways that Steven was able to connect back with church life was to participate in Dudley Circuit’s Methodist Youth Fellowship and the Dudley Memorial Church’s praise and worship (contemporary music) team. Dudley Church is one of the few Methodist Churches that has integrated contemporary music into their worship services. Eventually he became the Praise and Worship Team Leader.

“We have different ways of worshipping. Sometimes we are inspired by God and respond through music and art, songs and dances. There is a need to find a balance between traditional and contemporary worship as young people have a different type of worship compared to parents and grandparents. It is not that we dislike traditional worship but contemporary worship is really about our response to our faith, experience of God’s grace, to the gospel in a way that is more meaningful to young people. I am very grateful that Dudley and some other Methodist churches are giving space to youth to express their faith in their own language, style and music. We are doing that in our MYF and as a result there are more youth coming and joining. We have gone from a situation where the Dudley MYF only had about 8 regularly attending to over 50. People are bringing their friends. It is a space for youth faith expression. And our members are using social media to share their faith experience so more people are coming. Every week 3 or 4 new people come and they stay because of the dynamic speakers, contemporary music and the pro—

Continued on the next page...
grammes we have.

Soon God called him in to a leadership position in the Dudley MYF. Few young men who were the core of the MYF wanted to learn more about how to run youth activities that were meaningful and effective for spiritual growth in the current youth culture. Yet they knew that they were lacking in the biblical knowledge needed for youth ministry.

Encouraged by the Azman Reuben, son of the Indian Division’s Divisional Superintendent Rev. Dr. Immanuel Reuben, these young men attended a locally run youth ministry conference organised by Campus Crusade for Christ, which partners with the Methodist Church in Fiji. It was a week of transformation for these young Methodists who returned as young leaders.

“We’d never experienced or heard this before - new styles in worship and new techniques in sharing the gospel message.”

It was a time of spiritual revival and the assurance of salvation and a personal relationship with God … faith gamechanger for Steven. Returning to Suva, Steven and his friends would find themselves meeting with other young people eager to share and reflect on the word.

“During semester break we would find ourselves meeting unplanned in town and someone would have a guitar so we would just go to Ratu Sukuna Park and have praise and worship right there and other people would come and join us. We would end up in a big circle just sharing verses and scripture and encouraging each other and praying for each other. The presence of the Holy Spirit was so powerful. This continued throughout the semester break.

Despite the contemporary nature of worship, Steven, the Dudley youth and other young people express, their youth programmes include a traditional Methodist activity – social welfare and outreach. Two of their programmes last year were the Street Feed and the Bag Pack Project.

“During the month of July last year was very cold. We saw that our brothers and sisters out on the street were suffering from the cold and were not sure whether they were getting enough to eat or how they would cope with the cold. Our hearts felt so heavy at the thought of our comfortable lifestyle when they had nothing. Looking at the gospel, Jesus didn’t come to hang out with the rich he came down to the poor people and we as Christians must follow this example. We felt in our hearts that we had to do something. So we did a couple of projects. The first thing we did was what is called a Street Feed.”

With support from parents, church members and anyone who wanted to help, and The Dudley youth went out into town with boxes of food, blankets and warm clothes for those who live on the street.

“Before we went out we had a briefing and I shared with the youth that we are going out not to “convert them” but to share God’s love with them. These people are alone and they have nothing and we are just going to go out there and let them know that they are loved and that someone is thinking of them. And that’s what we did, we went out there and we hugged them and told them, my brother, my sister I just want you to let you know that Jesus loves you and that’s why we’re doing this - because we love you as well. We just want you to let you know that people are thinking of you, people do appreciate you and are praying for you.”

Base on the success of the Street Feed, in December they had a project called the Bag Pack Project. The idea was to get every homeless person on the street a bag packed with basic essential items and some non-perishable food as well. Again the message was the same to share God’s love through practical action. The youth held two coffee nights as fundraisers, promoting it in church and on Facebook. The turnout was overwhelming with people coming from as far as Nadi to support the project and the group raised a little over $2000 those two nights. Everything was used for the project.

“We sent out scouts a week earlier to find where our brothers and sisters on the street rest and spend their time. Then we went out on a Sunday afternoon after church because the crowds would have gone and it would be easier to approach those living on the streets. So we went to where the people were staying and gave out the Bag-Packs.”

“The response was amazing. It wasn’t just the homeless. We encountered a few drunks as well and we just shared the gospel with them, we just shared Christ’s love with them and gave them some food and drink and they just broke down and started crying. Some of them said to us, ‘we’ve seen a lot of outreach programmes but never has anyone just come and show us love.’ They cried and we sat there crying as well. Then we shared God’s word with them and prayed with them and moved on. We just kept on moving. We had to because there were so many people we had to visit. It’s surprising the number of people who live out on the street. It’s good to see some other brothers and sisters in Christ out there doing things as well.”

During this time Steven and his friends were also participating in discipleship training with the Campus Crusade team.

*Continued on the next page...*
Church Accountant: Welfare Scheme On The Horizon

Church Accountant, Rev. Sekela Ratumudu was in Australia late last year to study the Uniting Church in Australia’s model of welfare for Ministers and Church workers. Since then he has also visited Tonga to learn from our brothers and sisters in the Free Wesleyan Church in Tonga about how they are going about implementing a similar welfare scheme.

“The aim of the welfare scheme is to provide for our ministers and staff and their families the support they need in times of difficulties,” say Rev. Ratumudu.

“Regardless of qualifications and experience in a very demanding vocation our talatalas and deaconesses do not get much; they only receive a stipend or small salary based on the financial situation of the circuit and division where they serve. So the idea is for the Methodist Church itself to take on some responsibility in this area and that is what we are trying to do, within our own limited financial abilities.”

Rev. Ratumudu explained that the Uniting Church in Australia had a different model from Tonga.

“The Australian model has 10 categories: Category 1 To 4: Beneficiary Fund (Death, Retirement, Health); Category 5 To 6: Employer & Employee Relationship; and Category 7 To 10: Church First Bank.”

For Tonga it is a little different with a church and government binary model:

“Beneficiary Fund is similar to the FNPF model with the state controlled By Four Pa’aaga Contribution, giving the Church Retirement And Death Benefit Only; the Employer & Employee Relationship is Controlled By Church Head Office; while there has been no decision on bank and all is to be coordinated with the Tongan government.”

According to Rev. Ratumudu, the Fijian model will be as follows:

“Phase One: Beneficiary Fund (Death, Retirement, Health); Phase Two: Employer & Employee Relationship; And Phase Three: Methodist First Bank.”

“There will initially need to be some contribution from the circuits and ministers but as the Methodist Church Holding Trust gathers momentum eventually it will fund this programme.

He is currently looking at options for this project so watch this space for more.
Lend a Helping Hand—Head Office Appeal
Head Office’s longest serving staff member loses all in fire

Described as a walking archive of the Methodist Church in Fiji, Asecna Vakasausau is the longest serving lay person in the Methodist Church. She joined the church office on 16th September 1968 as a Switchboard Operator and has served the church faithfully for almost 47 years.

Asena is always helpful and is well known by the ministers and lay leaders who regularly visit the Head Office. Now this mother of the Church needs your help.

Late last year, Asena returned from a weekend spent visiting relatives to find that her home had burned to the ground. Not only that, all her belongings had been destroyed in the fire as well.

While she is grateful to God that no one was injured in the fire, this 68 year-old widow now has to do something she never thought she would have to do at her age. Start a home all over again.

Asena is fortunate that there is an incomplete home that she and her late husband were working. However even with support from her colleagues at the Head Office she is still short of funds to complete construction. If you can assist please contact Rev. Ratumudu, Church Accountant for details on donating funds.

Right: Even with all her belongings destroyed by fire, Asena continues serve God and the Church with a smile on her face. Below: the destroyed house and a new hope for a home, through Christ our rock and our redeemer. Photos—MCIF

Na I Talanoa Me Baleta Na Valenilotu Ka Vakatokai Na Yacana Na Koniferedi 64 Ka Duri Toka Ena Delana Vatuvatu Ena Koro Ko Natokalau, Ena Yanuyanu Ko Matuku

Rev Tevita S Vukialau, Talatala Qase—Matuku

E tukuni enai talanoa kara tukuna na Qase ena koro oqo ko Natokalau, ni vanua ka dabe toka kina na valenilotu oqo, ea basika kina e dua na rarama levu, me tekivu sara mai lomalagi, ka la’i’i tara saran a dela ni vatu, ena delana ka tara toka kina na koro oqo ko Natokalau.

Sa mai nanuma na Qase Levu ena gauna koya me sa tara kina na Valenilotu. E dabe sara toka ga na Valenilotu, ena dela ni vatu koya ea tara main a rarama mai lomalagi. Sa mani vakatokayacataki na valenilotu oqo kina Koniferedi 64, ena gauna ei sevu kina ni kena Talatala me liutaki Viti ni oti na tawase main a Australian Methodist, ko Rev Setareki Akeai Tuilovoni. E tara na valenilotu oqo ena yabaki 1964, ka tara ga edau na gone ga na Natokalau ko Niu……Na I naki dina ni jiupili koula e kena dodonu mea tekivu ena koro oqo ko Natokalau, kani dabe sara toka ga kina na kena vakadinadina koya na valenilotu ni jiupili koula nei Viti ena 1964.

WHAT THE NEW CODE OF CONDUCT SAYS ON ABUSE OF WOMEN AND DOMESTIC VIOLENCE (NODRA VAKACACANI NA MARAMA KEI NA VAKAYACORI NI IVALAVALA KAUWAKA ENA LOMA NI VUVALE)

Genesis 1 reveals God’s heart and purpose for humankind. Genesis 1:27 affirms that both women and men were created equally in the image of God. In this light the Church believes in the full equality of women and men in the family, in the community and in the Church, and sees marriage as an equal partnership between a man and a woman. In their ministry and in their personal lives, Ministry leaders shall uphold the protection of their ministry and in their personal lives, Ministry leaders shall be examples of loving spouses and parents to show the love of God. Ministry leaders shall challenge any understandings from Scripture and theology about the place of women in the Christian faith, and how to avoid giving unhelpful advice to women that could lead to harmful domestic situations.

O ira na i liuliu vakalotu e sega ni dodonu mera vakayagataki na kaukauwa ni nodra itutu mera tabaki ira sobu se vakalolomataki ira na watidra. O ira na i liuliu vakalotu e dodonu mera veivakauqeti vei ira na marama era kune rarawa ena vakayacori ni ivalavala kaukauwa mera mera tukutuku ka me rawa nira sauam o ira na vakayacora tiko na ivalavala kaukauwa na ca ni vei era vakayacora tiko, ka ra vuli mai kina.

A) Ministry leaders shall not use their power to dominate their spouse, intimidate them or subordinate them. B) Ministry leaders shall be examples of loving spouses and parents to show the love of God. O ira na i liuliu vakalotu mera vakataki ni vei rawati vei rawa ena vakaloboubi kina ni nodra kila vaka ivola Tabu, kei na loma ni Ka-


Ni suka na lotu au a sureti me’u la’ki cereka na vatu I vakananumi ni Valenilotu vakairogorogo oqo ka se tara sara ena 1964. Era osota na delana na vatu I vakananumi ni Valenilotu vakairogorogo Siga ni Sucu.

Gonevuli, era sereki mai, era a tiko ena lotu ni sat u sara tu vakayawa mai vanua tani, kei ira na marama ena loma ni vuvala.)
Christian Colours: The Methodist Church in Fiji flag flying at Centenary Church and the cover of this issue reflect the Christian season of Lent —MCIF Communication

2015 Divisional Superintendents and Divisional Stewards Retreat in Suva. —MCIF Communication

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