

Touchstone

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Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

Inside

New ward in Helena Goldie Hospital**Loopy Tunes debut album****Mururoa Atoll 53 years on**

Arts therapy much more than creative outputs

Rosa Heney, a professional clinical arts therapist, was given the use of workspace and funding support by Greymouth Uniting Church as part of a *Let the Children Live* grant.

Rosa shares experiences of how different people's needs are being met by arts therapists working in culturally diverse settings and communities.

Background

Arts therapy cultivates the healing powers of imagination, and mobilises the social engagement system through play, improvisation, sound, movement and creativity. People engaging in arts therapy don't have to be good at art; the process of creating something is more important than the product. The arts therapy process assists people to engage more fully in the present while deepening implicit and meaningful sensory communications.

Since 1995 the profession has grown and developed into a respected, evidenced-based practice serviced through registered professionals. It is a recognized rehabilitation tool for both ACC and Work and Income.

Rosa

I predominantly receive referrals for traumatised children. The following case studies illustrate both the choice and means by which different arts materials can be used within the arts therapy process.

Andrew* (11 years old) and I began work to explore his crippling anxiety which, at times, left him struggling to cope with separation from his caregivers for more than a few hours. Through the process of mask-making, Andrew recognised that he possessed some of the qualities inherent within his 'brave face'.

As we worked beyond his mask-making toward projecting these ideas elsewhere, it became apparent that he had developed a sense of his own strengths, including his ability to be both brave and sensitive to his and to others' needs.

Since completing arts therapy, Andrew's caregiver notes that he has "gained control of his anxiety and is now enabled to use successful thinking and effective



Andrew wears his brave face.

strategies to cope with life situations he encounters".

Tama* grew up witnessing family violence and drug use. When we met, he was nine years old and in the care of his grandparents, an only child, living on a remote property and struggling to manage his anger. We began arts therapy by creating a strong therapeutic relationship that encouraged a simultaneous release of tension and shared storying. This work involved utilising materials for their kinaesthetic properties of release: pounding, puncturing and manipulating. Later, we moved into more perceptual ways of working. Tama began to explore body mapping through relational objects including clay and plasticine figures. Through creative play, Tama was able to experience his emotional release. His sense of self and pride of place in his family began to increase, as evidenced in his improving self-confidence and positive social engagement.

Anita

I was taught korowai by traditional Māori weavers. As well as completing three of my own, I have integrated weaving into my arts therapy practice.

Creating Māori korowai symbolises protection, safety, shelter, mana, status and power. It is integrated with 'spiritual' care for ourselves, our whānau, ancestors, materials and the korowai itself.

Korowai weaving provides a therapeutic approach for understanding and addressing the negative impact of colonisation as it reinforces identity and

strengthens connections to ancestry while leaving a legacy for future generations. It is not a quick process.

I work with young Māori mothers in a residential setting, so weaving is ideal for long-term work. A first korowai normally has mistakes; these are viewed in a positive way and are part of the learning journey and its beauty. The role of an arts therapist includes providing support, guidance, encouragement, motivation and acceptance while being a positive witness to the creation of the artwork. This supports the building of new neural pathways and models positive attachment. Group weaving is healing as it reinforces social connections and collective wellbeing.

One client said that when she showed her completed korowai at her son's first birthday, her whānau cried. The pride in her achievement included the knowledge she had created something sacred for her



Korowai

child and for future generations of her whānau. She was mindful that she had also been a role model for her whānau. This process was also self-sustainable. Long after the therapist is gone, the weaving continues. Another client said that weaving "calmed her" and was the one thing that kept her going at times.

Jan

When I first met Brooke* she was 25 years old and weighed 38kg. The only thing keeping her alive was the bottle of wine she drank each night to cope with



A page from a journal created by Brooke.

her crippling anxiety. Her background included neglect, sexual abuse, teenage pregnancy and domestic violence.

I had never worked with such a severely anorexic client before and often felt out of my depth. The thing that kept me going was the belief that it was not about the food. We needed to understand how anorexia served her.

I asked Brooke to draw a picture of the road from the present to the future. She was on the ladder to hell and had a choice to follow the yellow brick road to health. When I learned that she was a fan of colouring-in books, I encouraged her to incorporate this into a journal. She came up with the idea of continuing the metaphor of the yellow brick road by putting in a new brick for every step she made towards recovery, no matter how small.

Arts therapy formed part of her journey back to health. It takes a team to tackle a life-threatening mental illness and I built one around Brooke. Regular communication with other professionals involved in her life (for example, her GP and her back-to-work support people) was vital.

Slowly, she began to inhabit her body more frequently, learning techniques to manage feelings, strengthen her boundaries and assert herself. Often, I would identify a simple gesture and encourage her to exaggerate or build upon it with movement. This would lead to profound discoveries about trapped emotions inside the body.

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Arts therapy much more than creative outputs

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Art and movement helped Brooke externalise her anorexia and begin to grow her identity which had been crushed under the weight of a controlling and ruthless anorexic voice. She is now living a healthy and fulfilling life.

Louise

Mark*, 37, had a long history of interpersonal trauma and was battling with severe anxiety which made it difficult for him to leave the house. Memories of his childhood involved neglect and abuse. Shuffled around multiple foster carers, Mark had spent long days waiting for a mother who never arrived. The deep wounds of insecure attachment and abandonment were affecting his relationship with his partner, children and community.



Brooke's yellow brick road to recovery from anorexia.

We spent time creating some resources to help him manage anxiety and increase his sense of safety. We tried imagining a 'safe place' in which he could cultivate a sense of wellbeing and calm. He found this difficult - he had never known a 'safe place'. Similarly, he found it hard to call



Mark's distress tolerance tool kit.

to mind a person - or an animal - which had shown him kindness or helped him feel safe.

Working with simple art materials helped Mark connect with positive sensations in his body. When exploring a piece of soft

plasticine, he transformed into a state of childlike glee and pleasure. It was the first time I had seen an easy smile on his face. He noticed how his whole body had relaxed while he played with the clay. In the following sessions, we created a kete of sensory and kinaesthetic resources which Mark was able to practise using to calm and regulate himself outside of therapy.

While these objects did not erase Mark's suffering, the tools enabled him to bring himself back from anxiety to a state of relative calm. Importantly, they also became powerful threads of hope that it might be possible to envisage a different future for himself not ruled by anxiety and fear.

**Names have been changed to protect the identity of individuals.*

Acclaimed clerics visiting New Zealand

Two world recognised peace-builders, Imam Dr Muhammed Ashafa and Pastor Dr James Wuye will be bringing a message of peace on a four-centre tour of New Zealand later this month.



Pastor Dr James Wuye (left) and Imam Dr Muhammed Ashafa.

Their visit is being arranged by Initiatives of Change New Zealand, a registered charity devoted to peace, forgiveness and conflict resolution. In the wake of the terrorist attack in Christchurch, their message is particularly relevant for all New Zealanders to assist us in coming to an understanding of how we can embrace diversity and

celebrate differences in our society.

Imam Ashafa grew up deeply suspicious of all things Western and Christian. As a young Imam, he joined a fanatical group

committed to Islamizing the north of Nigeria, becoming its leader and also Secretary General of the Muslim Youth Councils which incited violence in northern Nigeria.

Pastor Wuye, was involved in militant Christian activities and for eight years served as Secretary General of the Kaduna State chapter of the Youth Christian Association of Nigeria. He says his "hatred for the Muslims had no limits". He lost his right arm during one of the battles against Ashafa's group, increasing his vengeance for Muslims in general and Ashafa in particular.

Ashafa also experienced loss at the hands of Pastor Wuye. Two cousins and his spiritual mentor died. Both clerics vowed to avenge the deaths and injuries of their loved ones by killing each other. A chance meeting in

1995 brought them together and through months of soul searching, both decided to lay down their arms and work together to end the violence plaguing their country. The Interfaith Mediation Centre of the Muslim-Christian Dialogue Forum was formed soon after.

Details of the itinerary are still being finalised but the pair will be presenting in Wellington, Dunedin, Christchurch and Auckland between 17 and 28 August.

For information visit <https://nz.iofc.org/celebrating-differences-%E2%80%93-building-bridges-trust-1>

Editor's note

It has been a year since I edited my first edition of *Touchstone* and with 11 issues under my belt (there is no publication in January), I am feeling a little more confident in my ability to get each issue compiled, proofed and off to the printer on a nominated Thursday of each month.



Ady Shannon

asked, "How do you keep innovating?" Moira said, "We're a Methodist organisation so challenging the status quo

is part of our DNA. To find long-term solutions we listen to people who are marginalised or excluded."

True that.

In an increasingly secular society, it is encouraging and inspiring to give voice to those initiatives, projects and people that are making a contribution - however grand or small - to ensuring the world is a better place for all of those who live in it.

I look forward to the year ahead and to sharing news and views generated by an organisation that does not accept it is what it is as an excuse for any situation that needs addressing be it climate change, equal opportunity for all, social good, whanau wellbeing or any other injustice unfolding.

Ady Shannon

Wesley College offers new Companion Award

In June this year Colin Telford was recognised as a Companion of Wesley College at the Wesley College Trust Board AGM. The prestigious lifetime award is given to a person who has given exemplary service and made an outstanding contribution to the life and development of Wesley College or to the Wesley College Trust Board. Normally there will be a maximum of seven living companions.

Colin has been on the Wesley College Trust Board since 2001 and Chairperson of the hostel council since 2008. He has been deputy Chairperson of the Trust Board for over 10 years and in 2018 he was acting Chairperson. The former Principal of Fraser High School, Hamilton, has been particularly involved in policy development and student welfare.



Norman Johnston (left), Wesley College Board member and Companion of Wesley College, presents a new award to Colin Telford (right).



Long serving committee member retires

Rev Keith Taylor recently retired from the Methodist Connexional Property Committee (MCPC). Rev Norman West reflects on Keith's contribution to the Church and its property portfolio.

Keith came to the Auckland Methodist Mission following 17 years of ministry with Wesley Wellington Mission and the Taranaki Street Methodist Church, bringing experience of Inner City Ministry. In time he accepted leadership responsibility for the Auckland Synod Property Committee, and he was instrumental in linking up with the Manukau Synod to form a joint committee known as MASPAC. Over the years Keith gained a wide knowledge of parishes, properties, church centres, buildings, parsonages and how these served mission

and ministry. He did this work with administrative support from Methodist Mission Northern.

It was during his time as Superintendent of Wesley Church in Wellington's Inner City Ministry that Keith honed his property skills. He collaborated with some of New Zealand's leading architects, simultaneously overseeing a major restoration of the fire-damaged Wesley Church in conjunction with Gordon Moller - then principal at Craig Craig Moller Architects and the designer behind Auckland's Sky Tower - and a commercial development in Manners Mall designed by Warren and Mahoney. Looking and learning from the experts taught Keith much about design and architecture, and instilled the value of contracting the right expertise for every part of the project.

"I've always had an interest in

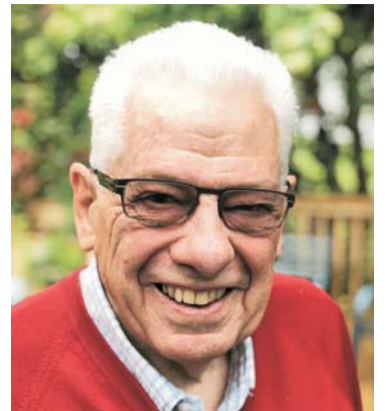
design and architecture but I had a property immersion experience in the early 1980s. I learnt about commercial projects, about working with architects and I learnt about restoration," Keith says. That insight into how property matters were handled at all levels and how they connected people and property resulted in him being shoulder-tapped to join the Synod Property Committee when he moved to Auckland. His concept of combining the Manukau and Auckland Property Committees was driven by the amalgamation of the Auckland councils. "Auckland Council needed to have a single body to liaise with. Combining Synod Property Committees to create MASPAC benefitted everyone," Keith says.

After retiring from the Auckland Methodist Mission Keith continued as Convener of MASPAC. Soon after the Christchurch earthquakes he was invited to become a

member of the Methodist Connexional Property Committee (MCPC). He has provided invaluable input about parish proposals to buy and sell properties, and to care for Church buildings and parsonages, giving an overview for the Auckland and Manukau Synods to assist MCPC in its work.

Keith's detailed monthly reports reflected his extensive knowledge of Auckland, the property market, how parishes were serving their parishes and how the rules of administration in the Methodist Law Book impacted and influenced property decisions. Keith's grasp of the stewardship of property and buildings, and the role of the Synod Property Committees and MCPC was unparalleled.

Peter Moss, a structural engineer and member of MCPC, met Keith almost 50 years ago when he took up an appointment at the



Rev Keith Taylor recently retired from the MCPC.

Riccarton Parish in early 1970. Peter says, "Keith was based at the Clarence Street Church, living in the parsonage next door. As a Probationer, he preached with enthusiasm and thought-provoking ideas. Parishioners also appreciated his people skills. These gifts came to the fore in the rest of his ministry."

At his final meeting in May, the MCPC committee affirmed Keith's significant contribution and thanked him for his work on behalf of MCNZ.

Muslim community a part of Matariki celebrations

Jan Calvert

Following the tragic event in Christchurch on March 15, Christian groups in Hamilton, along with many others, were warmly received when they visited the local mosques, taking messages of support and gifts including flowers, food and practical help.

The local Sea of Faith group initiated an opportunity to continue to develop a relationship with the local Muslim community by inviting Anjum Rahman to speak at our annual Matariki dinner.

Anjum is highly regarded in Hamilton, her home town. She is a spokesperson for the Muslim community in Aotearoa New Zealand and is a recent recipient of

the New Zealand Order of Merit.

Chartwell Cooperating Church hosted Anjum and 12 friends, to a halal meal catered by a local Turkish restaurant.

In his welcome, Chairperson Michael Templer expressed our collective hurt and pain at the brutal murder of people at prayer. He acknowledged those who died and were wounded and expressed admiration for the Muslim people, their caring, loving response, and invited us to share their vision of hope.

The importance of Matariki, the start of the Māori New Year, was outlined in speeches and waiata. Matariki is a time to gather with family and friends to reflect on the past, to celebrate the present and to plan for the future.

Anjum's address focused on The Inclusive Aotearoa Collective, a non-governmental group working to promote understanding



From left, Gerald Bailey, Marie-Rose Paulussen, Jan Calvert, Anjum Rahman and Qamar Rahman.

and acceptance of racial and religious diversity. Donations amounting to \$500 were raised for the Collective by the event

that encouraged and renewed friendships, and explored ways to expand our definition of family.

Sound, sign, imagery, and understanding

Methods of communication were the focus of a one day NZ Lay Preachers Workshop held in June in Rotorua. The morning session was led by Mary Wright, an educator, lecturer and performer who has specialised in the sign language interpretation of music.



Mary Wright, an educator, lecturer and performer helps lay preachers sign.

Mary introduced the art of sign interpreting music, explaining how it differs from the literal interpretation of everyday language. She demonstrated how a beautiful visual component enhances understanding and deepens faith. Participants were guided through the principles of creative signing, experienced hymn lyric signing, played a game to test their understanding and learned some easy-to-use signs for enriching Christian-based words, themes and phrases. Members of the Deaf Community participated and shared their insights.

In the afternoon Viv Whimster, explored some of the challenges faced through the words used in worship, suggesting they need to be revised to keep pace with contemporary language, revitalised to introduce new, contextual images and revolutionised when viewed through a post-colonial lens. Participants questioned theological words and looked together for simpler expressions. Fijian insights contributed to widening everyone's perspective.

Ngairie Southon invited participants to consider communication techniques beyond words. Hands-on sensory experiences were used to aid prayerful contemplation, worship and reflection. These included viewing art works, smelling the aroma of herbs and spices, and making prayer flowers and bouquets, worry knots and stone immersions.

The warm hospitality offered by the Rotorua hosts and shared food and fellowship showcased the love that underpins Methodist mission to the world and each other.



Methodist Trust Association

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Income Fund	7.60%	5.58%
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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

Rev Dr Trevor Hoggard and his wife Cathie left New Zealand in July to take up an appointment in Wales. As we were both travelling when they left, President Setaita (who has worked very closely with Trevor) and her husband Maika hosted a dinner so that, with our Chaplains, we could farewell Trevor and Cathie and wish them well for their next ministry.

The Methodist Church of New Zealand has benefited from the leadership that Trevor has given. He has served the Church here well for a total of 12 years, covering, amongst other responsibilities, parish and Synod Superintendent's roles culminating in terms of being the Executive Officer for Tauwiwi during Directorship of Mission Resourcing for more than six years.

In Trevor's view, because the New Zealand Church is relatively small, it has been good to know practically everyone in ministry across the whole Connexion. He attributes his being entrusted with some important roles to "how Kiwis accept newcomers".

With much appreciation of his service and ministry we thank Trevor whose (abridged below) parting message is one we all need to take heed of.

Farewell and thank you

"Be kind and compassionate to one another"
- Ephesians 4.32

Rev Dr Trevor Hoggard

Kindness is a vital ingredient for the smooth running of the Church. Kindness should lie behind all our dealings, discussions and disagreements, for no large diverse body of people can escape the need for debate, argument and compromise. Without kindness, our relationships sour and soon the body seizes up and refuses to move in any direction.

I have witnessed too many strained relationships between local churches and "the connexion", between local congregations sharing the same building, and between opposing theological views. That such relationships can be difficult at times is self-evident, but once kindness has been drained from the system, we all get stuck, entrenched behind our barricades, ready to make assumptions for the worse about those we perceive as being against us.

In the preceding verses of Ephesians 4:22-32 we see that our New Life in Christ is supposed to make a real and visible difference to our behaviour with other parties within the Church. Speaking the truth in love is an essential foundation for any relationship - that means having the courage to say respectfully what we truly think, rather than put on an act of apparent compliance with the status quo only to undermine everything behind the scenes.

We are told not to let the sun go down on our anger, because allowing division to fester only makes it worse. Speak with kindness and compassion with the intention of helping the other party and thereby helping the whole Church.

Kindness seems to be disappearing fast around the world in political debate. Kindness is as rare as hen's teeth in the Twittersphere. Surely, we can try to put a little kindness back into the world - starting with the Church?

**Tribute to
Rev William (Bill) Chessum**

The Methodist Church of New Zealand offers its deepest sympathy to Bill's family following his death. Unfortunately, we were both overseas at the time and regret that we couldn't be present in person to offer our condolences to Annette

and her family.

We are very grateful to past President

Norman

Brookes who

led the tribute

to Bill on our

behalf.



Rev William (Bill) Chessum

We do warmly

acknowledge Bill's lifetime commitment to the Methodist Church, his years of service in ordained ministry at Otautau and Northcote, followed by ten years as the chaplain and teacher at Wesley College, along with his work as a local presbyter at Otahuhu and Mangere East. Bill was always willing to share his skills, including his musical gifts, with the wider Church. In addition, Bill served as secretary of the Auckland Synod and as the supervisor of probationary studies and assessor of probationers. The marks of his service were wisdom, compassion and dedication.

On behalf of MCNZ, we give thanks to God for the life and ministry of Christ's good and faithful servant, William Chessum.

Baby uplifts spark action

Several members of the Methodist Alliance are involved in a collective to help reduce the number of babies - particularly Māori babies - being uplifted at birth. David Hanna, director of Wesley Community Action, says this reflects a long Methodist tradition of challenging injustice.

Many New Zealanders were deeply shocked when they saw graphic images of an attempted removal of a six-day-old baby from his 19-year-old mother published in June by online news service, Newsroom. The images provided a rare glimpse into the reality of life for those who are largely powerless.

The issues raised by the attempted uplift at Hawke's Bay Hospital by Oranga Tamariki social workers and police have sparked four separate inquiries.

As shocking as the images were, they came as no particular surprise to me and other staff at Wesley Community Action. We have recently been involved with a similar case.

In February, a young woman who had previously spent time with Te Waka Kotahi, our specialised foster-care

programme for high-risk young people, contacted one of our social workers to say that her baby had been taken away while she was having a shower just a few hours after giving birth.

What followed was three months of often frustrating negotiations with Oranga Tamariki as we eventually found a way of reuniting the young woman and her baby - first under the supervision of staff at our home in Tawa and more recently with a whānau member supported by an iwi provider in the central North Island.

We know this mother will face challenges in caring for her baby. But we strongly believe she has to be given a chance to try - and the support she needs to help her do that.

As Robyn Pope, our Manager Practice observes, children in the care system have a deep longing to know that their mother tried very hard to keep them. "This is something that sits with kids in care for the rest of their lives," she says.

We were concerned, too, about the long-term impact of uplifting the young woman's first child at birth. The subsequent children legislation, enacted in 2016, means a parent who has had a child removed previously must prove they are capable of keeping any new baby. Removing her baby meant the young woman involved was much more likely to lose any future children.

David Hanna, director
Wesley Community Action.

Lifewise, our sister organisation in Auckland, has recently dealt with several similar cases.

In fact, for some time now, we and fellow Methodist Alliance members, Lifewise and the Christchurch Methodist Mission, have been concerned about the growing number of tamariki

- especially Māori tamariki - being removed from their families. The figures for newborn uplifts are particularly shocking, with Māori babies now four times more likely to be removed at birth than non-Māori babies.

To help address these concerns, and to make sure our voices are heard in this important debate, in August last year I initiated a gathering of community and iwi organisations that provide child-protection and whānau wellbeing services. Our over-riding message is that we need to be doing more to support whānau under pressure, and that if children do need to be removed it should be transparent, brief and non-recurring.

The involvement of Methodist Alliance members in this collective reflects the Methodist Church's long commitment to social-justice issues, and entails both challenging State actions that breach the Te Tiriti o Waitangi and providing practical support for people in need.

We'd like to see more attention being paid to supporting parents long before a child is born - rather than social workers

sweeping in immediately afterwards. We'd also like greater acknowledgment of the expertise and knowledge of organisations like ours. Our staff often have a much deeper knowledge of a whānau's situation than those working for government agencies.

We acknowledge that, in some cases, children do have to be removed from their parents. How this is done is important and we need to ensure this challenging step has been well-signalled beforehand and based on sound information. Parents should also receive ongoing support so they know what they need to do to enable their children to return.

Two members of the Methodist Alliance are also involved with a new programme, supported by Oranga Tamariki, to help whānau with older children to stay together. Lifewise piloted the Mana Whānau programme last year, providing support for whānau who are at risk of having their children removed, or who need support to have their children return home from foster care.

Earlier this year, Wesley Community Action set up a Mana Whānau programme based in Porirua which is achieving positive results.

We know that we are just a small piece of a very complicated puzzle. But as members of the Methodist Alliance we see our work as part of the long Methodist tradition of working alongside people in need and challenging injustice.



The Māori narrative from the Māori perspective

To the editor

Te Aroha Rountree (*Touchstone*, July 2019) issues a highly relevant challenge to all of us engaged in researching and writing on early contact era Methodist mission and missionaries.

Her call to “begin asking Māori ... why Māori converted to Christianity” I consciously sought to follow 35 years ago, in my thesis writing days, when in South Taranaki I sought out the likes of Rev Napi Wāka and Rev Len Willing. I did the same before I started researching my book on culture change in Hokianga. I felt it important to seek the blessing of Tumuaki Diana, and to talk with Te Tai Tokerau Taha Māori people, in particular, with former Tumuaki Rua and Frances Rakena, ex-President Rex Nathan, Professor Patu Hohepa (my old Māori Studies lecturer), and Claire Kaahu White (Secretary of the Hokianga Historical Society) and her husband Paul of Rāwene.

I was conscious that I was investigating stories that were of

their forebears and whanau so extra care to both bring these stories to light and how I narrated them, was required. However, in most cases, it was me who was pumped for information because their whanau's stories had died with earlier generations. Nearly the only record remaining is from written archival missionary sources, with the problem that surviving Māori narratives come largely through a Pākeha lens.

My challenge then, is for Te Taha Māori to produce academically trained historians to put people like myself out of business. The Church urgently needs Māori narratives written from Māori perspectives to help us all learn from the cultural mistakes of the early Pākeha missionaries who at least tried to identify where the Māori society of their day needed Gospel reformation, to help today's Church identify where today's society itches and what is needed for Gospel reformation.

Gary Clover, Richmond, Nelson

A New Christian Year

To the editor

I have long been convinced that we in Aotearoa – and other southern countries – should radically re-shape our observance of the Christian Year. This would align the year with our southern seasons and climate, and more importantly, give adequate prominence to the human life of Jesus. That is the whole basis for celebrating the Year but is virtually ignored in our current observances. This would mean that we follow something like a fuller version of the following (intervening themes are included):

I. Advent, Spring:

‘Prophets’, ‘preparers’, ‘whistle-blowers’ (including those of other faiths); Journeying, pilgrimage, living the upward way; Friendship, teamwork, collective or co-operative endeavour; Discipline, both spiritual and economic; Life-style, rule and meditation; Forth-telling in scriptures old and new (selective, contextual, cross-textual) (Nov -Dec)

II. Incarnation, Epiphany — Summer:

True human love, conception, birth, nurture; Divinity-present-in-humanity, ‘sacred’ within - ‘profane’; Always new beginnings, endeavours; To love neighbour is to love God; Divinity as the highest humanity, ‘the Glory of God is woman and man fully alive’; Love and hope visible for stranger, outsider; Outgoing frontiers of concern, reaching beyond the now. (late Dec.-Jan)

III. Life-with-Others / the Mysteries of Jesus — Autumn and on:

Jesus’ youth studies apprenticeships as carpenter and Rabbi; Travel, wider learning, Disciple of John, Calling, baptism, choices, Vision; Commensality, befriending, (NB women, outcasts); Central Gospel: Good News and foretaste of the Commonwealth that comes;

Company ‘on the Road’, seasonal missions, a Messianic collective. (Feb.-May)

IV. Lent, Easter, Mid-winter:

Prophetic struggle and suffering for the Commonwealth that comes; Journeying, encountering, endurance; conviviality, Eucharist, celebration; Cost-of-life Service, humanitarian, for common good; Victim of vested powers, religious hostility and state oppression; Cross as inevitable result of prophetic life for justice and peace. (June- early July)

V. New life, late Winter-Spring:

Rebirth, new beginnings, ‘You raise me up!’; True love, hope and people-justice overcome all evil and death, unquenchable, invincible; Vindication of Jesus’ life, confirmation of prophetic witness; Martyrs for humanity, past and present; Jesus’ life-with-others ‘let loose in all the world’; Known in all lives offered for the common good of all (late July-Aug)

VI. Spirit and Trinity:

Great Spirit of *all* times, peoples, places; God-within-and-abroad-in-world and cosmos; Known in all beauty, compassion, befriending, justice-building, peace-making; Presence of God in *all* life, beyond *all* life, bearing *all* life; Spirit as God-in-action, to call, inspire, rescue, sustain, forgive, allow (Sept)

VII. Church as Body and Community:

Those living ‘as if Love and Justice will be all in all’; Jesus-followers, ‘Christ embodied’, (named or incognito); Signpost and model (not container) of the coming Commonwealth; Completely inclusive and open Community; Local form of *oikumene*, in a global network; Christ-like community fully within the human community. (Oct)

Rev Dr John England, Christchurch

HONEST TO GOD

Ian Harris

Abraham a family man?

What, one may wonder, would those who uphold traditional family values make of the biblical hero Abraham? Held in the highest honour by the three major faiths of Judaism, Christianity and Islam, he and his family would hardly be regarded as the role model for any New Zealand family in this third millennium.

If Abraham had lived today instead of around 1800 BC, he would have been an Iraqi. Born in Ur in what is now southern Iraq, he migrated north with his nomadic tribe to south-eastern Turkey, and then, at the age of 75, headed south again to make a new home in the uplands of Canaan, later called Palestine.

Three things stand out in this story. Abraham left his home country in response to what he believed was a call from God, having no idea where he would end up. He entered into a solemn pact to trust this God completely, sealing it by setting the mark of circumcision on every male baby.



And God promised that Abraham would be the father of a multitude (that is what his name means) whose territory would stretch from Egypt to Iraq. But the father of a multitude was not a model family man. When a famine forced him to take refuge in Egypt, he resorted to subterfuge to save his own skin.

The problem was that his wife Sarah was extremely beautiful, so much so that the pharaoh took a fancy to her. Abraham feared that if the pharaoh knew she was his wife, he would have him killed so he could claim her. So he passed Sarah off as his sister. The pharaoh promptly took her into his harem, while bestowing wealth on Abraham. When the pharaoh discovered the deception he was very angry, and sent them all packing.

A variant story says Abraham and Sarah had the same father but different mothers, which means he was married to his half-sister. Either way, it is not behaviour which Family First NZ could possibly commend.

Abraham had a more pressing problem. The promise that he would be the ancestor of a nation as numerous as the stars in the sky looked like coming to nothing. He was old, Sarah had stopped

menstruating long since, and they had no children. Sarah suggested that Abraham try his luck with her Egyptian slave-girl, Hagar. Hagar bore Abraham a son, whom he called Ishmael, meaning God hears.

Several years later, when Abraham was 99 and Sarah 90, Sarah conceived. No wonder they burst out laughing at the prospect - which is why their son was called Isaac (laughter). Abraham's two sons were growing up happily together until one day it dawned on Sarah that Ishmael stood to gain from Abraham's inheritance which would disadvantage Isaac. She demanded that Abraham send him and his mother Hagar out into the wilderness. To his credit, Abraham demurred; but to his discredit, he finally gave in. He consoled himself with the

promise God gave him that Ishmael too would be the father of a great nation. Family First NZ would never recommend banishing members of one's family to smooth over an inheritance row.

All Abraham's expectations for the fulfilment of God's promise now rested on Isaac. Yet Abraham became

convinced that God wanted him to offer his son as a sacrifice. He took the boy up a mountain with Isaac carrying the wood for his own sacrificial pyre and when Isaac asked innocently where the animal to be sacrificed was, Abraham told him: “You're it.”

The disbelief and terror Isaac felt as he was being trussed in readiness can only be imagined. Abraham took up the knife to kill him - only to stay his hand at the last minute when God told him to stop. A ram caught by its horns in a thicket became the sacrifice instead. Anyone promoting traditional family values would surely take a dim view of this. For starters, they would probably recommend Abraham for psychiatric assessment, with accusations of child abuse to follow. Yet the way the story is written, it was the ultimate test of Abraham's obedience to God.

Despite Abraham's obvious shortcomings as a family man, Judaism reveres him as the father of the Jewish people, Christianity for his exemplary faith in setting out on a journey not knowing where he was going, Islam for his submission to God and as father of Ishmael, ancestor of the Arabs.

Even through flawed human lives, the sacred can still shine.

Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to adys@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.





New Zealand and the people of West Papua

Rev Betsan Martin
Public Issues Coordinator

New Zealand's alignment with post-independence Indonesia obscures the oppression of the West Papuan people and the traumatic division of Papua into an Indonesian colony and Papua New Guinea.

The story of Indonesian independence and their claim to West Papua is fraught with conflict and contesting global political and economic forces. Indonesia gained recognition of its independence from the Netherlands in 1949 - but this had been contested for a long time. Though independence was first proclaimed in 1945, the military fought Dutch resistance to independence over the ensuing years until it was acknowledged, retrospectively, in 1949, and not formally until 2005. The Japanese invasion of Indonesia in 1942 was another thread in the story of conflict and contributed to the defeat of the Dutch. Sukarno, who became President, was the champion of independence; he allowed, to a certain extent, an alignment with the Japanese to assist with achieving it.

The United States, aware of the wealth of mineral resources in the Dutch East Indies (Indonesia), interfered in order to form a bulwark against communist interests, and influenced Indonesia to accept the New York agreement in 1962 as a negotiated trusteeship arrangement which included provision for West Papuans to vote on self-determination in 1969. The Indonesian military interfered with the vote, and the weak efforts of the UN did not prevent the miscarriage of justice, in which New Zealand was, to some extent, complicit. Rather than achieving independence, West Papua was coerced into becoming part of Indonesia under the Act of Free Choice. Subsequently, the UN representative in West Papua, 'West Irian', did not have the resources or the mandate to carry

out an effective role on behalf of the West Papuan people.

Maire Leadbeater, in her book *See No Evil*, documents the ways in which New Zealand repeatedly "opted to stay below the radar and make no public stand". In contrast, African nations and some Pacific Island nations, in particular Vanuatu, have openly supported West Papua and offered refuge to exiled leaders and a platform of support and advocacy. Leadbeater's book documents the costly struggles of resistance by Papuan people across multiple strategies, including appeals to the UN, armed resistance and mass gatherings of solidarity to commemorate the 1969 Declaration of Independence.

The struggle of West Papuans to expose their ill-treatment - conflict-related deaths of over 500,000, imprisonment, flight across the border to Papua New Guinea, exploitation in mines and the taking of land for foreign investment and deforestation - has been largely told by exiled leaders.

Visits of such leaders to New Zealand bring the situation of West Papuans to light. The Free West Papua campaign has hosted the visits of leaders such as Rev Socrates Yoman, Wensislaus Fatubun, and Benny Wenda to speak and raise support in Aotearoa New Zealand.

These visits bring the independence movement to international attention and break through the façade of New Zealand's history of turning a blind eye to West Papua in favour of our official pro-Indonesian diplomacy and our trade ties. Limited access by foreign journalists has the pernicious effect of suppressing the reporting of human and environmental abuses.

In 2018, Brian Turner wrote an article in *Stuff* on New Zealand's interests in importing kwila hard wood and palm oil from plantations on land appropriated from West Papuans. Even the current Pacific Reset policy does not extend to support self-determination of West



A symbol of the struggle displayed at the WCC and Pacific Conference of Churches presentation on West Papua. Image courtesy Rev Betsan Martin

Papua. Former MP Catherine Delahunty, Māori, Pacific groups such as Oceania Interrupted, West Papua Action Canterbury, and Canterbury United Nations Association are sustaining support for West Papua in New Zealand. Piango, the influential Pacific Association of NGOs, is in strong solidarity with West Papua and has taken courageous action to bring West Papua to the attention of the UN.

In May this year, the World Council of Churches expressed 'concern and solidarity' for the people of West Papua after the ecumenical pilgrim team visited four locations in West Papua. They noted the heavy military-security presence and human rights violations, as well as expressing grave concern about deforestation and environmental degradation, and called for access by humanitarian organizations to provide health services and food to indigenous communities. In 2018, an outbreak of measles wreaked havoc on malnourished and unvaccinated children, resulting in many deaths, and testifying to poverty,

neglect and the lack of health services. More recently, a strategy of dialogue is intended to strengthen advocacy for admitting West Papua to the Decolonization Committee of the UN. This was the strategy highlighted at the WCC Pacific Council of Churches Conference in Auckland two years ago, to speed up the realization of independence.

It is shocking to be reawakened to the aggressive resistance of Indonesia to West Papua's independence, a position reinforced by the interests of other countries (including New Zealand and Australia) in Indonesia's wealth and strategic geopolitical position. While we in Aotearoa still have much to do on decolonization, we are a neighbour and ally to a country that bars the door to this long sought-after journey.

It is hard to be convinced that awareness-raising is an adequate response to the long and costly struggle for independence.

We can keep alert to opportunities for solidarity and for bolder advocacy by New Zealand.

WORKSHOP

Understanding and Responding to Conflict

Lay leaders and presbyters are invited to join this important workshop for the wellbeing of our Church.

Facilitators Terence Corkin (Uniting Church of Australia) & Julia Kuhn Wallace (United Methodist Church, USA)

Venue Wesley Hall, St John's Theological College, Auckland

Date Saturday 24 August 2019

Time 10am – 4pm

REGISTRATION IS ESSENTIAL

For more information and to register contact:
Rev Siosifa Pole 021526803 or 09 5254179. siosifa@missionresourcing.org.nz
Rev David Bush 03 366 6049 ext 824. davidb@methodist.org.nz

The diaconate - wrestling together

Rev Tony Franklin-Ross.

In an article *Wrestling with the Diaconate*, Prof Paul Avis suggests, "The diaconate is at the same time the most problematic and the most promising. Some churches have been agonising about what a deacon is, while others have begun to discover what a deacon can be."

Responding to this challenge, 13 representatives from the Anglican, Methodist and Roman Catholic churches (each having vocational deacons) met over two days in Auckland in May for the first 'trilateral' ecumenical dialogue to be held in New Zealand, spearheaded by myself and Rev Dr Trevor Hoggard.

The National Dialogue for Christian Unity supported the dialogue as an expression of 'receptive ecumenism' which asks ... What can we learn and receive - and what do we need to learn and receive - with integrity, from other traditions? Many insights of ministry and mission were shared, along with joys and struggles.

Snapshots from some Anglican deacons, shared by the Rev Dr Deborah Broome, included the

analogy of "dancing on the edge", and of being "outward facing and community involved". Anglican Deacon, Rev Peter Sykes, working in the hard realities of South Auckland, observed that "often the deacon is visible in the community, whilst being invisible to the Church but where they do function, they can serve as symbols of prophetic justice and Christian compassion."

Not all Catholic dioceses have established vocational deacons. Catholic Deacon Peter Richardson yearns for a national focus and flavour. Methodist Deacon Edna Evans recalled a hope of Methodism in previous years was that every parish would have a deacon but this did not eventuate. "I believe diaconal ministry and mission still present what could be exciting possibilities for the future role of the Methodist Church in many communities."

The diversity and a little confusion about diaconal ministry both within and between denominations, might always be part of the picture for those who work at the edge - in itself fostering creative possibilities. Therefore, the trilateral concluded that we need to keep the 'receptive model' going by continuing to learn from across our three churches and by challenging ourselves to ecumenically enrich our diaconal ministries.



Shaped by our relatives

Rev Jan Fogg

Being out for a meal with friends recently led into a conversation of who we are, where we came from and reflecting on relatives now gone. It's good to be able to share with friends something of those stories and particularly the precious parts of the lives of close relatives and how they affected our own lives.

It reminds me of the importance of visiting those who are ill, to help them remember some of the things that have made up their life story. Occasionally, with people who are very unwell, there may be a great deal of confusion and family are often helpful in clarifying some of that confusion. It's good for us to remember too though, that this may be painful for family and they too may not be functioning at their best.

I'm reminded of an interesting story about Moses, leading the people of Israel through the desert. You can read about it in the book of Exodus ch.17, but the same story with a few more details is in Numbers ch. 20. The people are complaining again about there being no water. Moses, whom one might have thought would have a bit more control over himself in front of this stropy crowd by now, loses his cool, calls the people 'rebels' and takes the credit for achieving water from the rock for himself and Aaron, rather than Yahweh. In scripture every detail counts so we ignore details at our peril. A detail here is that Miriam, Moses' elder sister, has just died and been buried. Moses is suffering the acute grief of the loss of this very significant person.

Grief does all kinds of things to us, hiding our ability to be in control, to discharge our duties faithfully and well, and maintain good relations with those around us. So it was for Moses. Recall the importance of Miriam

in his life:

She was the six-year-old child who had changed a situation threatening the life of her baby brother floating in the Nile in a basket.

Her actions then, meant that Moses spent early parts of his life knowing his true family, his people and his identity; how important this is for each one of us.

Later, she was a significant support for her brother Moses in leading the women and supporting them through hard times.

Moses then at this point in the journey, having just lost his elder sister, would have been feeling bereft of her support and alone in a way that any of us who have lost a close loved one of our family understand. In bereavement we are vulnerable to making mistakes, and wrong judgements; we may act too quickly or not at all.

Perhaps we need to remind ourselves of this and accept that

we may need 'time-out' for a period following the loss of a close family member, to take time to let God's presence be real within us again, to think through

'who am I now'? As for many of us in loss, Moses' special sister Miriam became more fully appreciated when she was no longer there.



Gary firmly believed his stewardship role extended as much to the environment as it did to Sunday services at St Clive's.

CARING FOR OUR PEOPLE

What is 'safe'?

The Merriam-Webster online dictionary defines 'safe' as "secure from threat of danger, harm, or loss". This can be quite subjective; the degree of danger/harm/loss that I find acceptable may be different from what others find acceptable.

To see how far this could be taken, I plugged 'safe' into my Māori dictionary and I got a different range of options that opened up the concept of what safe might be. The best immediate matches were:

marutau: (adj) be safe, (n) safety

haumaru: (mod) safe, risk-free (e.g. He kāinga haumaru: A safe home, a sheltered haven)

Then it started getting interesting.

wehikore: (stative: I treat statives as 'a state of being') be fearless, in safety,

unafraid, intrepid, safely

Wehikore is made from two words:

wehi: (v) to be awesome, afraid, fear, to be terrible, (n) dread, fear, an awe response

kore: (modifier) makes an opposite of the associated word (in this instance)

This is interesting because intrepid and fearless are qualitative states. The quality of the situation today may be a different quality tomorrow for the same situation. How does safety become a measurable constant if it is subject to change?

Feelings of security may also be impacted by our environment. Personally, I might be wehikore in certain places or with certain people where I have certainty around the outcomes of my or others' actions, or because of the expectations society has in peoples' behaviours. The tragedy of 15 March took certainties away and completely ignored society's expectation of acceptable behaviour. Even though in the aftermath we have seen quality behaviours in response to those events, our whenua, our land, will never be the same again.

As a Church, how do we return ourselves to a state of being wehikore? How can we control our environment when the certainty of socially acceptable behaviours has no guarantee?

Unfortunately the dictionaries don't tell us how to move from wehi to wehikore. We need to do that ourselves. Has your parish or building occupants had the discussion about how safe they feel? Would you like to do more to control your environment?

Trudy Downes
As-salāmu 'alaykum. Peace be upon you.



Trudy Downes

We experience stress when we feel situations are out of our control, therefore we need to learn how to act rather than react. An example of action is practicing our emergency

response drills: fire, lockdown, earthquake, and shelter-in-place. Also, instead of closing our boundaries we should expand them. If we control expanded boundaries, this provides more time to implement our learned responses if an emergency occurs. We could expand and monitor our boundaries by having parking wardens, or perimeter wardens, active during our services and events. Even security cameras will help achieve an expanded boundary.

The most interesting results from the dictionary search were the following two words which, I think, represent the goal of our journey.

ora: (v) to be alive, well, safe, cured, recovered, healed

pai: (modifier) well, safe and sound, indicates something happens without any problems or mishaps

Ko te piko o te māhuri, tērā te tipu o te rākau.

How the sapling is nurtured, determines how the tree will grow.

Nāku noa nei.

Trudy can be reached on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.

SITUATION VACANT

CARETAKER Camp Morley

Camp Morley is an outreach of the Methodist Church of New Zealand. The camp, equipped to sleep up to 80, is set in farmland on the southern shores of the Manukau Harbour, 45 minutes south of Auckland City

From November 2019 a resident caretaker will be needed.

This is a live-in position but not a full time role. It involves supervision of arrivals and departures, day-to-day care and maintenance of the grounds and buildings, management of the booking systems etc. A 3-bedroom house is provided on-site for a reasonable rent. Schools and shops are readily accessible.

The successful applicant needs to exercise practical skills, create a safe and welcoming atmosphere for campers and work willingly with a co-operative committee to fulfill the purpose and mission of Camp Morley within the life of the Methodist Church of New Zealand / Te Haahi Weteriana.

For further information, contact:
Secretary, Rachel Cumberland, Camp Morley
Email rachel_cr@hotmail.com
or Phone Allen Beaumont (09)2962480

APPLICATIONS CLOSE ON 31 AUGUST 2019



Loving one another

I've been thinking about the command of Jesus to love one another. This is not the 'love your neighbour stuff'. This is personal. It is addressed to disciples.

Not all Christians believe in ecumenical Christianity. Some are simply indifferent to it. But for those who do believe in ecumenical Christianity, for us it is a particular way of being a Christian.

However, it is important to clear up a common misunderstanding. To be an ecumenical Christian does not mean just respecting or even treating other Christians nicely. The ecumenical Christian, by contrast, knows that

Christians are separated from one another in a way that contradicts the will of God. Some people cannot be ecumenical because they do not believe the church can be divided, and they believe that those who are often identified with divided entities are in fact heretics and not true Christians. These non-ecumenical Christians may be very good at evangelism around the world but they are not ecumenical because they do not see clearly the dislocated extent of the church universal. But ecumenical Christians have an idea of what a divided Church constitutes.

Whether as restless theologians of division, or as quiet asserters



Ray Coats



of their own fallen limits before God, ecumenical Christians engage in an intellectual practice that derives from such theological engagements. They read the Scripture in a spirit of open-hearted thirst for God's gifts, which only God can give. Logically, if the church is divided, the present church herself can never be the home of the Christian. It therefore becomes only the place where the truth of the divided church is laid out. Despite this, ecumenical Christians are always located in a place where love is concrete:

are no floating ecumenical Christians. An ecumenical Christian is always a member of a given church. Otherwise, no love will be learned, given or received. In the deepest sense where we are now is as outposts of a broken church. We are far-flung from one another. There is a universe, but its connections are cracked or crumbled. So, we are neither "just broken" nor "just a part of" but "out of joint". Our Christian life has been distanced, one church from another - everything is far away from everything else. Yet still,

a congregation and a church.

Love is central. But love is utterly concrete and personal. There

we are part of the Church.

I am saddened today by the actions of many denominations to pull up the drawbridges, retreat behind strict definitions of their own conceptions of values and beliefs, and brand those who are outside their walls as heretics and not true Christians. Some churches in New Zealand have even divorced from existing ecumenical arrangements. Was this division already in existence by the time that John's gospel was written and these words of Jesus were then recalled? Whatever we may speculate about the when and how, the instruction they give to each disciple is exceedingly clear.

I know my response. I leave you to yours.

The Joppa moment

(part 1 of a 2 part reflection)

Rev Andrew Doubleday

It's easy to fall into the trap of giving absolute authority to our own view of how things are. This is especially true when it comes to how we read the Bible.

There is a story in Acts 10 that has significantly shaped my capacity to 'see differently'. We find Peter, the first leader of the fledgling Christian church, spending time at the home of one Simon in the seaside resort

of Joppa. Peter is up on the sun deck, primarily to pray. It's close to lunch and his tummy is rumbling. He has a vision of a blanket being lowered from the heavens loaded with all kinds of animals that Jewish law had determined were

'unclean', and he hears the words "Get up, Peter, kill and eat!"

"No Lord, No!" was Peter's response. He was an observant Jew, and the idea of violating such central tenets of the faith that had shaped him was abhorrent to him - "I have never eaten anything impure or unclean". Then the surprising rejoinder, "Do not call impure anything that God has made clean." And just to be sure that Peter got it, this was repeated twice more before the laden blanket was taken back up before his eyes.

This was all part of a 'first-contact' strategy that pushed Peter into bringing the Gospel to the first recorded truly gentile (non-Jewish) converts to the Way of Jesus.

It seems that until this moment this good news had only been spread amongst the Jewish community,

even though Jesus was clear that it was for all nations. Apparently for them that meant only Jewish people within all nations. The idea that God wanted this life-changing message to be offered to everyone without the need to first become Jewish was more than they could grasp.

It's important to recognise that this event took place some seven years after the launch of the early church on that remarkable Day of Pentecost recorded in Acts 2.

Not everyone was happy with Peter going into a gentile home - speaking, eating and ministering there. To make matters worse, the Holy Spirit apparently came upon all these 'unclean' people who heard Peter and they all spoke in tongues. And they hadn't been

baptised - the Holy Spirit's action had to follow baptism - this was the established order. Everything about this was wrong, a violation of all they held dear.

What this demonstrates is the strength of racial, cultural and theological blinders preventing even the most earnest and faithful of followers from seeing that God might be doing a new thing. Only the most dramatic intervention could open their eyes to a new and shocking reality - that the 'other' was equally loved by God. Not all saw it - it was too hard.

This has implications for our day. We need to be careful not to assume that we hold unchanging truth just because we can quote the Bible on how things were in one context in the past. We may be wrong. God might be doing something new.



Andrew Doubleday.

Motekiai Fakatou reflects on Luke 13

Jesus freed the woman from her debilitating condition

We are in the season after Pentecost in which the Church recalls its faith in God the Holy Trinity of the Father, Son and the Holy Spirit and seeks to connect its faith as the people of God to Christ's mission to the world.

In Luke 13:10-17, God disturbs the complacency of our own individual world and shakes things up. On the Sabbath day at the synagogue, Jesus reaches out to the woman who is bent over and proclaims, she is "set free." With such freedom we must rejoice in our liberation as well. We are set free to act on God's call and completely participate in God's new healing realm.

On his final journey to Jerusalem Jesus visited a synagogue and accepted an invitation to teach. But there was a woman among the people, who for 18 years was not able to stand up straight. All her life she lived in the shadow and was not able to look others in the eye or fully participate in the life of her community.

At the synagogue on the Sabbath day is where life, faith and community merged in a spectacular way demonstrating God's power, presence and promise. This is the very heart of the Jewish faith and should be the place where joy, peace and love mingled, but for the woman her shame and infirmity were exposed.

Maybe in the mind of synagogue leaders she is guilty of coming to be healed on the Sabbath day which means they are focused on their own prejudiced interpretation of the law and neglect the core value of God's command of love: to care for the widows, feed the poor and free the prisoners.

She is part of the community and maybe a regular attendee at the synagogue. Unfortunately, for 18 years no one noticed her. But on this very day, Jesus saw her, called her over and declared to her that she was healed and free.

The miraculous healing from incredible bondage of physical pain and shame should



be stunning enough to spark a cause for celebration. Sadly, this caused the synagogue leaders to demand for her to come back another day for healing not on a Sabbath day.

Jesus then exposed the hypocrisy of the synagogue leader by highlighting the law, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water?" (v15). In other words, "Shouldn't I be allowed to loosen the bonds on this woman as you do for your animals?"

As a result of this encounter, the woman was restored as her life was worth more than farm animals, hence Jesus has no hesitation in declaring the woman's inherent worth and value as Abraham's daughter.

On the other hand, all Jesus' opponents were put to shame and the entire crowd was rejoicing in response to all the wonderful things that he was doing. If the Sabbath is to honour God, then what greater honour is there than to restore someone to wholeness?

God's power through Jesus Christ is great. It has created the universe, liberated people in times of distress, and restores life to its fullness. We are encouraged to act on God's call and fully participate in God's new healing realm.



West Papuan visitor seeks support

Gillian Southey

Rosa Biwangko Moiwend outlined the challenges facing West Papua on her recent visit to Aotearoa New Zealand. She spoke of the struggles of its indigenous peoples to retain and protect their lands and rivers, the violation of human rights and the deep concern about the future.



Rosa Biwangko Moiwend from West Papua, with Pauline McKay National Director CWS.

West Papua or Tannah Papua is the western side of the island of New Guinea and home to hundreds of different peoples. For Rosa the island is one big family of people wanting to live in peace on their own lands. Over the last 40 years hundreds of thousands of Indonesians have been resettled on to their lands, forests of kwila trees have been cut down to make way for palm oil plantations, and vast mining operations developed - Grasberg is the largest gold mine and second largest copper mine in the world.

The latest is a mega project to increase food production, which involves building a major road from the south. The Merauke Integrated Food and Energy Estate (MIFEE) is Indonesia's response to the world's growing food crisis but it will take ancestral land including Rosa's, leaving the customary owners with nothing.

"They are cutting Sago palm which is our food and a traditional totem for some clans - without Sago they will lose connection with their tradition," she said.

There have been a number of killings on both sides as West Papuans have sought to defend land in the Nduga regency. No one knows how many have been displaced by the construction.

When Indonesia invaded in 1961, Rosa's family fled. They lost contact with those who fled to Papua New Guinea. Indonesia took control of what was known as Dutch New Guinea in 1963. Since then the

military presence has grown and the resulting industry has stripped the land of resources.

Rosa spoke at public meetings, to media and at the international Native American and Indigenous Studies Association conference held at the University of Waikato. MP Poto Williams, a member of West Papua Action Canterbury, hosted a meeting with women parliamentarians.

Rosa asked New Zealanders to push the government to raise the human rights situation and support decolonisation at the Pacific Islands Forum and the United Nations. Pacific nations have come under huge pressure from Indonesia at the same time as the international solidarity movement has strengthened. In the past Indonesia has prevented journalists from visiting the territory.

Rosa says West Papuans are becoming more vocal in their opposition to Indonesia, risking death, torture and imprisonment. They want to see West Papua reinstated on the Decolonisation List at the United Nations, something that has support from Pacific nations led by Vanuatu and the Pacific Conference of Churches.

"We need more commitment to protecting the human rights of West Papuans. We encourage New Zealand to support a fact-finding mission," she said.

The trip was organised by local West Papua committees and supported in part by Christian World Service.

Internationally acclaimed theologian visits Auckland

In July, Matthew Fox presented four talks in Auckland. Allan Davidson attended each of the presentations.

A one-time member of the Dominican Order, Matthew Fox got offside with the Catholic Church because he questioned the doctrine of original sin. He was suspended from teaching for one year and then in 1993 expelled from his Order, later becoming an Episcopalian. The champion of Creation Spirituality, the Cosmic Christ, and insights from medieval mystics, Fox happily identifies himself as a pantheist - 'finding God in everything and everything in God'. Fox embraces a positive attitude towards creation; he was a "green theologian" before the term was invented.

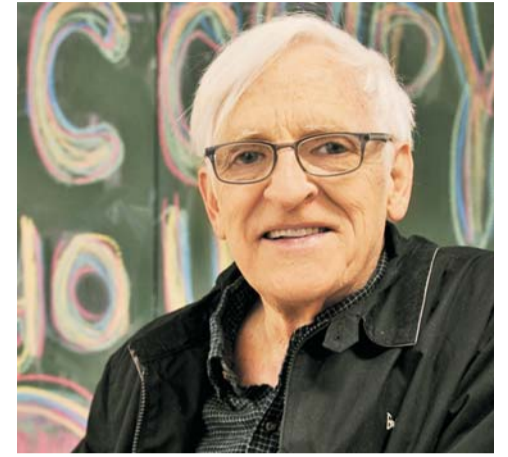
His recent talks were set against the reality of climate change. He frequently reminded his audience of the recent United Nations IPCC report, that there are less than 12 years left to reach the Paris agreement goals on limiting temperature increases. Fox's warning was expressed in ways that were both serious and hopeful.

For Fox, religion is set over against spirituality. Western Christianity is in serious decline. Spirituality is the medicine for our time enabling us to reconnect with nature and creation.

Drawing on the wisdom of those he identifies as mystics, the lectures were garnished with quotations from Meister Eckhart, Hildegard of Bingen, Aquinas and many others. These were often like wisdom sayings, presented without their original literary or historical context, supporting the alternative theological paradigm he has constructed.

Fox shared the four traditional spiritual pathways which he has used as ways to deepen our humanity. The Via Positiva is about experiencing awe, being thankful. Via Negativa is the way of silence, meditation, letting go and letting be. Via Creativa is the way of creativity which should be at the heart of all we do. Via Transformativa is the prophetic path of compassion and justice. For Fox the 'mystic is a prophet in action'.

In a session on spirituality practices, Fox



Matthew Fox

revealed something of his own creativity. He led the audience in simple mantras, such as, "Do it to the least - do it to me" based on Matthew 25. Fox readily embraces ideas and practices from world and indigenous religions in what he calls 'deep ecumenism'. He commented, "Hindus don't have a copyright on mantras."

Fox described a new spiritual order which he has co-founded, the Order of the Sacred Earth. Members take only one vow: 'I promise to be the best lover and defender of the Earth that I can be.' People gather in self-organised pods and connect with others through Zoom. They find their own way of implementing their vow. Spirituality in this way is about doing.

Fox has encouraged the use of dance, music and art in ritual. Among the examples he gave was the Sixteen Stations of the Cosmic Christ. Developed with artists, these stations provide a mini pilgrimage, encouraging meditation on Jesus' 'I AM' sayings and the feast days of the church.

Faced with apocalyptic climate change, Fox reflected in his last lecture on the need to move from denial and despair. He drew out the meaning of words such as courage, trust, joy, justice, love, and compassion and building community, encouraging the need for action. In emphasising hope, he quoted David Orr, 'Hope is a verb with its sleeves rolled up'.

Whatever people make of Fox, his salutary reminder that people 'remember the future' and what we are leaving our great-grandchildren carries an urgent ecological message for our time.

School of Ecumenism

Rev Prince Devanandan

A week-long school of ecumenism will be held in Dunedin to create awareness about the unity of Christians and to equip attendees in the mission of fulfilling Jesus' prayer.

The need for Christian unity began with Jesus' earthly ministry. Jesus said to his disciples, "I give you a new commandment, that you love one

another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." (John 13:34-35) A prayer followed: "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. (John 17:20-21).

The church worldwide as the Body of Christ has the duty to carry out the

mission Jesus started. Unity of the church was its focus since the late 19th century leading to ecumenical bodies such as the World Council of Churches and many regional ecumenical entities promoting unity.

Ecumenism - a word which derives from the Greek word Oikumene meaning 'the whole inhabited earth' - was a subject taught in almost every theological institution that trained people for the churches' ministry in the second half of the 20th century.

However, since the beginning of the

21st century, churches have become inward looking and have lost sight of ecumenism and the need for Christian unity. Ecumenism is no longer taught in the institutions.

Methodist Mission and Ecumenical has promoted a study of ecumenism through the School of Ecumenism and this is now a programme of the National Dialogue for Christian Unity in Aotearoa New Zealand.

The five-day course starts on Monday 30 September. Applications can be made: mm-e@methodist.org.nz



Unconscious Bias

Ruby Manukia-Schaumkel
Unconscious bias can occur in many shapes and forms in the workplace, social contexts, community and in our own churches.

Unconscious bias is the biggest disabler of diversity and number one enemy of innovation and forward thinking. As responsible members of the community and the Church, we need to take control of our own actions and decisions by reducing unconscious bias.

Everyone has biases shaped by their social environment, background and personal experiences. Some biases are conscious, such as choosing to hire individuals with a certain amount of experience. Other biases are unconscious, such as reacting towards another without



Ruby Manukia-Schaumkel

considerable thought and respect.

If someone has an unconscious bias, they are unaware of their preferences and think they are acting objectively. Many different characteristics such as gender, age and ethnicity can be subject to unconscious bias. Working

arrangements can also be affected by unconscious biases such as negative preconceptions about flexible work. Unconscious bias affects multiple areas in the workplace, community and organisational culture.

While often unnoticed, research has shown that unconscious bias is just as harmful if not more damaging than overt bias. Fortunately, unconscious bias is becoming better understood and more widely focused on in the New Zealand workplace.

Addressing unconscious bias

Lawyers can contribute to an inclusive workplace and make better decisions by recognising where unconscious bias exists and taking steps to counter it (as a prevention to avoid any form of discrimination).

Suggestions for organisations

1. Start from the top. Educating leaders and management (including presbyters, deacons and lay preachers) about the existence of unconscious bias helps build an inclusive culture within the organisation.
2. Encourage staff and members to consider unconscious bias training and webinars.
3. Start the conversation about unconscious bias in the workplace (including church contexts, such as synods, parishes, congregations, etc).
4. Be proactive in raising awareness and

addressing unconscious bias.

Suggestions for individuals

1. Start with yourself - engage in critical self-reflection. Hold yourself accountable and be the first to uncover bias and role model good behaviour to others.
2. Recognise and identify your unconscious biases. Making the effort to spend time with people different to you and sharing positive experiences can reduce unconscious bias.
3. Avoid making quick decisions. Decisions made in haste are more likely to be impacted by unconscious bias than decisions that are given more thought.
4. Recognise that when we do not know information, the tendency is to fill gaps with predetermined biases. Think about what more information might be needed to make the best decisions.

Methodist City Action: community, confidence and cakes

Maxine Campbell
 Manager Methodist City Action,
 Hamilton

Experience has taught me that policies and principles can be empty concepts until you see them in action at the coal face.

Methodist City Action (MCA) works at the coal face with people who are often marginalised by wider society. We offer social services, such as a community lunch, shower service and foodbank. We also work closely with the disability sector in Hamilton, providing services that are underpinned by a commitment to enabling 'a life more normal'. Our vision seeks a more inclusive and socially just society that affirms



Blake wins gold at the Wintec Culinary Fare.

fullness of life for all people. In the disability sector, we achieve this through activities-based programmes, ranging from team sports to art and craft to cookery - all activities that most of us take for granted as part of a normal life.

There are, of course, obvious benefits from all these activities. Classes centred on physical activities assist with balance and co-ordination, fine motor skills and flexibility, strength and fitness. There are also social benefits, such as team building, camaraderie and a sense of

community, and learning about rules and boundaries. Emotional benefits can also ensue - learning how to lose graciously, how to cope with frustration and how to deal with situations when others have not learned these skills.

Similarly, our cookery classes develop a range of skills and capacities. Our chef tutor, Jen, allocates the cookery students to classes according to their level of development and provides class content directly related to the capacities of each group. We have beginners' classes, such as IncrEDIBLES and Apron



Blake's golden checkerboard triumph!

Strings, and more advanced classes, such as Eat Your Heart Out and Some Like it Hot. In 2019, the number of cookery classes at MCA has effectively doubled, with nine permanent classes now running, plus a short course for single parents.

We have recruited our second cookery tutor, Kevin, who allows us to run concurrent classes - one in the kitchen developing practical skills and another in the classroom learning the theoretical elements around nutrition, hygiene, economics and food in the context of history and geography. The benefits of the classes go well beyond enhanced cookery skills and knowledge. All our students display advances in confidence, self-reliance, good decision-making, staying focussed and social interactions - the social aspect is especially life-enhancing for our students. These are the plain facts of the classes.

On site, it is so much more. There is always a buzz in the building when cookery classes are in

progress; an excitement amongst the students, peals of laughter in the air, huge pride in their achievements and, with our shiny new baker's oven, an aroma wafting through the building that demands regular visits to the kitchen for "quality control". Most weeks there will be a knock on the door, followed by a beaming face bringing a lunchtime treat. This life more normal is a source of great pride, and pride, it seems, nurtures generosity. It also instils confidence which accompanies the students beyond the MCA environment.

Earlier this year, Deshan won a gold and two silver swimming medals at the Special Olympics in Dubai. When we celebrated with him, he gave us an impressive verbal account of his trip and achievements. A little later, Blake achieved first place for his entry in the Waikato Food Competitions cake decorating category. In early July, three students entered the Café Cake category at the Wintec Culinary Fare competitions, the largest competition in New Zealand. All three were successful; Blake won gold for his checkerboard entry, Kushani won bronze for her chocolate and coffee concoction and Ryan achieved merit for his gluten-free orange and almond cake. Cookery classes were not previously on my radar as an activity that could help people achieve a life more normal, yet watching it in action, it makes perfect sense. The policies are brought to life and our values and principles are reflected in every student's achievements.

Help families live better lives

Every child has a right to a good start in life.
Everybody has dignity and worth in the sight of God.
Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.
Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

03 375 0512 • 027 561 9164
 Carol@MethodistAlliance.org.nz
 PO Box 5416, Papanui, Christchurch 8542
methodist.org.nz/methodist_alliance



METHODIST ALLIANCE
 NGA PURAPURA WETERIANA



God is on the move: a call to be the Church in a new way

In June, Rev David Bush joined Methodist leaders from around the world to discuss diaspora and migration.

The instruction was: "Greet the other participants by looking them in the eye and placing your hand on their shoulder". Simple and straightforward but, unknown to us, others were instructed to shake hands, or stand at a distance, avert their eyes and bow. The laughter and smiles as we met one another alerted participants to deeper realities behind migration.

We live in an age of migration. Some move for increased opportunity, others are forced by political and increasingly environmental factors to seek a new safe place to live. In June, 40 Methodist leaders from all over the world gathered near London to consider how Methodist Churches might respond to the challenges and opportunities as people relocate from one place to another.

Every participant was asked to share stories of migration from their context and this became the resource to inform the consultation's work. Waves of refugees threaten to overwhelm small communities in Bangladesh, Mexico and Peru. Those from Nepal and the Philippines spoke of workers in foreign countries and the challenge of providing support. Participants from Canada, UK, and New Zealand talked about how migrants have enriched and enhanced congregations.

Migration and movement of people has always happened, however, it is concerning that increasingly migrants are portrayed as a problem. Our greeting exercise alerted us to how easily



General Secretary Rev David Bush joined Methodist leaders from all around the world to discuss the Methodist response to migration.

assumptions about behaviour and values can lead to misunderstanding. We grappled with examples of discrimination and violence threatening newcomers, engaged with Biblical texts which spoke of welcoming the stranger, and challenged attitudes which excluded 'the other'.

I came away with a much greater appreciation of what it means to move into a community where the majority do not share your history, culture, language and values. I reflected on how the 'receiving community' may not hear the deep longings of those who have come to live among them. I have a hope that Methodist people and Methodist congregations can become places of hospitality characterised by the deep listening that allows people to be valued for who they are.

For us in New Zealand we can reflect that the first 'greetings' between Māori and

European explorers did not go well. At the level of identity, values, hopes and aspirations there is evidence of miscommunication still.

Most towns and all cities in New Zealand have significant numbers born outside New Zealand. In Canada, it is currently 1 in 5, predicted to be 1 in 2 by 2036. The United Church of Canada is saying 'come help transform us, not come be like us'. What might this sort of hospitality look like for us?

The full statement from the consultation can be found at: <http://worldmethodistcouncil.org/god-is-on-the-move-a-call-to-be-the-church-in-a-new-way/>

I commend it for our reflection and action.

The report says, "We recognize that migration is not a disaster to which we respond for a short period, but a phenomenon that will always be with us.

The world is constantly on the move and the pace of movement in this world is unlikely to slow down. Migration and migrants will not go away.

They cannot be walled out or banned. And without them, someone is missing from God's table of grace. How the Church works with the phenomenon of migration matters. If the Church welcomes the stranger among us - not to be like us and do things our way - but truly welcomes the stranger with radical hospitality, then, maybe the world will have an example and will begin to adopt migration policies and practices that are more dignified, transparent, and predictable.

If we, as the Church, reject the other, we cannot expect the world to engage with those who are different."

Visit to the Solomons

In May Prince Devanandan, Director Mission and Ecumenical (M&E) visited the Solomon Islands with Murray Olds (East Coast Bays Parish), Annette Sharp (Warkworth Parish), Lynne Scott (Christchurch North Methodist Parish) and Valmai Horlor (Linwood Avenue Union Church).

In the July edition of *Touchstone* Prince reported on that visit. This is the second part of his report.

Helena Goldie Hospital and School of Nursing

At the hospital, doctors Chantal and Erhard Ruckstuhl have made many improvements since their arrival including organising the medical accessories, naming the storage in each ward, and arranging facilities in a convenient way for treating patients and maintaining a high standard of hygiene. The cleanliness of the hospital and premises was impressive.

I was however disappointed to see the Contagious Diseases Ward was not being used one year after it was opened

as the hospital secretary has not done the required work to complete the building process. The scene at the College of Nursing was equally as dismal.

No maintenance or cleaning has been undertaken since it closed in July 2018. The Davinia Taylor Memorial Hall, built in 2010 with funding from Methodist Church of New Zealand, is dilapidated and dirty. The College has closed because the Solomon Islands' Nursing Council refused to accept the qualifications as the training curriculum has not been updated in more than five years.

In addition, the principal has not implemented recommendations made by the Nursing Council. The Nursing Council assessed the College and decided to close it until a new principal is appointed by UCSI. Deputy principal Moya Dicko is an ideal candidate for the role. Moya is highly respected for her work as a nurse and in her capacity as a mentor for junior nurses. She is already working on the new curriculum with the recommendations from the Nursing Council and preparing for the restart.

In a farewell speech after preaching at the Sunday service I expressed my appreciation for the staff and their efforts. I particularly noted the developments and improvements made to the Tabaka Rural Technical Institute and Goldie College. I acknowledged the



Derrick Ivulu received a scholarship from Mission and Ecumenical and successfully completed nursing training. Derrick is the registered nurse in charge of the newly constructed Contagious Diseases Ward, supported with funding from the Auckland Methodist Central Parish.

tireless work of Brian Bird, who as principal of Goldie College, turned it into a fine institute. Brian is now the general secretary of UCSI.

I also spoke out about the sloppiness at Helena Goldie Hospital and affairs at the School of Nursing. On returning home I grappled with two questions; What is the Spirit saying to us now? and What more can be done to assist the

service of Christ in those situations where we are called to serve?

Then the transformation happens and the miracles are seen ...

On 24 May, Prince received this email from Dr Erhard and Dr Chantal;

Dear Rev Prince

First we thank you for coming to our hospital; it was so important for the management to hear your point of view about cleanliness and management problems at Helena Goldie Hospital.

Heaven heard your intense words during our farewell meeting. They are working now in and around the house. Lights downstairs are done, and the first three patients are inside and very happy about the "new" situation. Derrick, charge nurse of the TB ward is now in the house and in his office.

So you see, the will is here, hopefully the flesh isn't too weak.....step by step it will be completed. They are working on it.

Clearly, unreservedly telling the workers off for their lack of completing tasks worked out to be the way to get things done.

Prince extends a special thanks to the members of the Pitt Street Methodist Church, Auckland for their financial assistance towards his visit to Solomon Islands in 2019. The biennial visit is now made an annual visit with the help of the Pitt Street Methodist Church.



Homegrown talent

Michael Lemanu

If you're the parent of young children, chances are you have discovered the weird and wonderful world of children's music. In that world there are baby sharks, bed-hopping monkeys, The Wiggles, Moana, Elsa, dancing vegetables and a host of other characters. One duo, which started with humble beginnings in the Christchurch suburb of Beckenham, are making their mark.

Loopy Tunes is the brainchild of musical sisters Leah Williams-Partington and Siu Williams-Lemi. Starting in 2010 after a push from Rev Alan Webster, their live music sessions have grown from one session a week in the Beckenham Hall to eight sessions across Christchurch each week, as well as regular roles in the Christchurch Arts Centre market, Tamariki Book Festival and various pre-schools around the city.

The weekly sessions, which include parents and children from the church and wider community, follow a theme which is repeated throughout the term. Basic te reo Māori and sign language skills are incorporated into the fun and easy to follow routines. Crucially, the costs of each session are affordable, meaning parents and their children are not

excluded by cost factors. Siu explains, "We have found that live music sessions can cost families a lot of money. We feel it's unfair that some families miss out on the opportunity for their children to grow and learn music because of financial restraints. We keep our sessions at \$2 per child to keep it affordable." As much as it is a business, Loopy Tunes is more so a loving outreach.

It's not just the affordability of the sessions though that have seen Loopy Tunes grow and prosper since its inception. Both Leah and Siu are highly skilled musicians. They grew up with music being a regular part of their school, church and family lives. "Music was all we knew growing up. We sang as a family, in church [and] at school. We played in the orchestras, bands, chamber groups; we are so grateful to our parents for their constant support and encouragement along the way."

Loopy Tunes growing popularity has now led to the release of their debut album, Kākāriki, *Simply Us*. The album captures their iconic acoustic sound, with a mix of classic and original tunes. "Over the years we have been asked whether we would ever record our music, but because of our family commitments, we never had the time. Now that our youngest children are four years old we thought it was about time we got our music out there. A lot of our songs are inspired by our themed sessions and by our children," Siu says.

Leah and Siu are hopeful that Kākāriki,



Sisters Leah Williams-Partington (left) and Siu Williams-Lemi are sharing their love of and talent for making music.

Simply Us will be the first album in a rainbow collection - a collection which will include songs of the Tongan, Samoan and te reo Māori languages. As seen already through the viral popularity of *Pepi Mako*, their te reo version of the massively popular *Baby Shark*, there is a huge potential market for children to learn about their native language and other languages through music. There's also a book series in the pipeline, expansion into music theory with children aged five to seven on the horizon, multiple church commitments (Siu is the Central South Island Youth Coordinator), family life and continuing calls for more Loopy Tunes sessions across Christchurch. To say life is busy is an understatement.

All this growth and popularity is a

testament to the quality of Leah and Siu's work, passion and commitment to turn their vision into reality. There's a saying in the church that goes something like 'Methodism was born in song.' Judging by the amazing impact Loopy Tunes has had on hundreds of parents and children in the Garden City, this couldn't be more true. In fact, like the hymn writing genius of Charles Wesley, we may look back in the future at Leah and Siu having left an indelible impact, albeit in a different genre and on a different age group. But impact nonetheless.

You can purchase Kākāriki, *Simply Us* at www.loopytunespreschoolmusic.com or download on all streaming platforms.

Facebook/YouTube: Loopy Tunes Preschool Music

Instagram: loopytuneskidsmusic

CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

Aunty welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking.

Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

Dear Aunty

If we go to a gay wedding, are we celebrating a sin?

Zac

Dear Zac,

Let's look at your question from another angle: if we go to a wedding are we celebrating sin? Such a question is not the normal response to a wedding invitation. The expected response is to be happy for the couple and pleased that they want you as their guest at this very special event. But, it is always possible that you may be celebrating a sinful union. One of the partners may be violent, or already married, have no intention of being faithful, have an undisclosed addiction or contagious disease, it may be a forced marriage, a loveless marriage, for financial gain, an incestuous union, a partnership that lacks respect ... The list of sinful possibilities is long. What is the real purpose of marriage? There is only one answer. Marriage is a celebration where two people publically declare their love for each other and commit to a permanent, loving relationship. Their friends should be delighted for them.

Go well, Aunty

Dear Aunty

If your love for God hurts people around you, what do you do?

Charlie

Dear Charlie,

If your love for God is hurting people there is something wrong with your way of loving God. You cannot truly love God and hurt anyone. God loves everyone. Ask yourself, what am I doing that hurts this person? Stop doing it. Follow Jesus. Treat others as you would like to be treated.

Go well, Aunty

Dear Aunty

In the Bible it says "Honour your parents." What if your calling is something they don't want you to do?

Prue

Dear Prue,

Most parents want happiness for their children more than anything. It is a universal wish among parents that their children will have better lives than they had. It is because parents love their children so intensely that they have ambitions for them. That their young may not have the same ambitions is normal. Growing up requires establishing independence. Forming your own opinions and making your own decisions is essential in the process. You only dishonour your parents if you refuse to listen with respect. They have worked all your life to share their values with you and provide you with the best opportunities they could. Be grateful. Parents may appear to be out of touch with how life is for you. You can help with this by telling them more. Lifestyle differences between generations are escalating faster than ever before, but people don't change significantly. Parents have the wisdom of experience and are more aware of pitfalls than their invincible young. To explain your hopes and dreams to your parents is to honour them. There is nothing dishonourable in having different opinions. Your life belongs to you. Consider all advice with care and prayer. You have to live with the consequences.

Choose what feels right for you, Aunty



Youth gather to talk about suicide prevention

Last month Michael Lemanu, Tauwi Children Young People and Families Ministry National co-ordinator reported on a Queen's Birthday weekend gathering of youth leaders from five Synods focussed on youth suicide. Here we share a prayer written by Rev Greg Hughson, and comments from participants.

Suicide Prevention Prayer

Loving God, thank you that my life is precious. Therefore, I promise you, and I promise myself, that from today onwards, I will tell someone I trust whenever I am feeling stressed, overwhelmed or suicidal. I will look out for warning signs of distress in myself and in others. If I am concerned that a friend or family member might be suicidal, I will ask them if they are indeed thinking of taking their own life.

Help me Lord to listen without judgement, and to do all I can to keep myself, my friends and family safe. Motivate me to get help for myself and for others when needed. I know that I do not need to feel ashamed to ask for help. Whatever I have done or however whakamā I am feeling, I am still loved.

Thank you Lord for your love for me; a love which will never leave me, no matter how bad I am feeling. In Jesus' name I pray. Amen.

Comments from youth leaders who attended the INFLUENCE workshop.

Marco Angelo Javate
Takapuna Methodist Church, Auckland

"I attended INFLUENCE in the hope of growing as a youth leader. I enjoyed getting to know other youth as well as learning about the reality of youth suicide and prevention.

Le Va were excellent in teaching about youth suicide in an interactive, informative and safe manner. Although I am not Pasifika, it was nice to see from that perspective and the lessons were very valuable. It was a new concept to me, especially in the context of faith.

It has inspired me to bring back an awareness of youth suicide as well as a renewed lens and vigour when guiding my fellow youth. I hope that this training opens the church's eyes to health problems that are not easily seen amongst our youth and helps them to be as accommodating to those people as Jesus was for all of humanity."



Siu ki holeva Lavinia Williams-Lemi
Central South Island Youth Ministries Coordinator and member of Beckenham Methodist Church, Christchurch

"Highlights included watching our older youth leaders in action with the youth and hearing the feedback from our groups at the end of the day. We are so blessed in our church to have some amazing young leaders, who saw that things needed to be done and just got on with it. The Hamilton youth were the best hosts. After our session with Le Va we split into smaller groups to debrief on the session. I was so impressed by all their reflections.

I loved the workshop with Le Va. They were sensitive and respectful on the subject of suicide.

I have been to a few suicide prevention

workshops / talks / conventions. I found Le Va to be the best I've been to so far. It wasn't too heavy but it was full of information and left me feeling equipped and inspired.

I've always believed in being real and honest and this workshop just reinstalled this for me. I think in church we need to be more real with each other and find ways and spaces to talk openly and honestly.

I would love to see all ministers/leaders do this workshop. It's awesome that our youth leaders are doing it, but they are not the only ones who have to deal with this issue. Suicide needs to be talked about, understood and dealt with. I want to see suicide prevention on the agenda of all our churches. We can't ignore the stats and we can't help the issue unless we start the conversation."

Kidz Korna

Welcome to August's Kidz Korna!

I hope everyone enjoyed the school holiday even though the weather was a bit wet. We have to remember that we need rain to survive. This month I want us to think about caring for our planet.

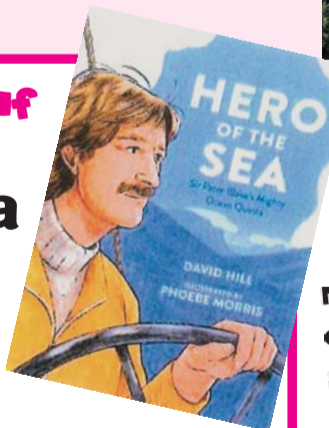
The hymn All things bright and beautiful, tells us of the wonderful world God has given us. It is becoming more and more important for us to care for our world that is changing because of pollution, climate change and the destruction of forests.

You might ask, how can I, a young person, make any difference? No-one will notice what I do if I pick up a few cans other people have carelessly thrown away, or stop using plastic bags, or write a letter to a paper about the destroying of habitats where endangered animals and plants live. But imagine if everyone did just that. Have you thought what a difference that could make?



For your bookshelf Hero of the Sea

Author: David Hill
Illustrator: Phoebe Morris
Sir Peter Blake lived a life filled with adventure. He sailed around the world, won many ocean races and broke many records but above all he was a great conservationist. He once wrote, "This is the most beautiful world and it's the only one we've got". For Peter Blake, the survival of our planet was more important than winning races. David Hill has told Peter's life story in a beautifully illustrated book. Written with children from upper primary age, I enjoyed this as an adult. It is a great read.



Winter Word Search

Can you find all these words in the puzzle?
The remaining letters spell out a hidden message.

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

AIR ANIMALS EROSION EXTINCT FUMES HABITAT HARMFUL
ICECAP NOISE PLANTS PLASTIC RIVERS SMOG WASTE WATER

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 dlennox02@gmail.com



Nuclear legacy continues to harm

The latest changes in French law deny compensation to victims of nuclear testing in Ma'ohi Nui or French Polynesia. Local churches are supporting demands for justice for workers and decolonisation of the territory.

Intent on maintaining control of its extensive marine exclusive economic zone, France is refusing to recognise the rights of the indigenous Ma'ohi.

On July 3, an estimated 2,000 people took to the streets to mark the 53rd anniversary of the first atomic weapon test on Mururoa Atoll and protest the law change. They carried 193 coffins for each of the nuclear tests which ended in 1996. Association 193 made public a letter withdrawing support for a monument to the tests supported by the French government.

The Ma'ohi Protestant Church and members of veterans' groups used the march to highlight the legacy of testing on Mururoa and Fangataufa atolls and the surrounding oceans.

People who had worked on the test sites and their descendants have suffered from cancers and birth defects as a result of their exposure to radiation. Under previous legislation, only 20 survivors had received compensation, though health effects are showing up in new generations of Ma'ohi.

Christian World Service partner, the Pacific Conference of Churches (PCC), has made decolonisation one of its key priorities. Last year at its 11th Assembly, PCC affirmed its support for the peoples of Kanaky (New Caledonia), Ma'ohi Nui and West (Tannah) Papua for self-determination.

General Secretary Rev James Bhagwan accompanied representatives of the Church

attending the Special Committee on Decolonisation of the United Nations at the end of June. In addressing the committee, former Church President Rev Taaroarii Maraia pointed to the case the Church has taken to the International Criminal Court regarding the legacy of French testing and France's refusal to take part in discussions on decolonisation. France continues to "sweep the issue under the rug" while persecuting "those who have stood bravely in the face of the colonial power".

French Polynesia was reinstated on the United Nations Decolonisation List six years ago.

On Peace Sunday (4 August), CWS encouraged prayers and action for the victims of nuclear testing, especially in the Pacific as well as the people of Hiroshima and Nagasaki. Worship resources include a reflection from Rev Jordan Redding who visited Ma'ohi Nui earlier this year.



Former PCC General Secretary Rev François Pihatae has been appointed new President of the Ma'ohi Protestant Church. The Church is a leader in the campaign for compensation and for decolonisation, participating in a street rally in July to remember the first nuclear test by France in 1966. 193 coffins symbolised the number of tests undertaken before the testing ended in 1996.

Credit images: Association 193



Better systems for sustainable development

In classrooms on the eastern coast of Aklan province in the Philippines, the children have a head start on sustainability. They begin with few resources and follow the recycling scheme that has been set up by previous students.

All rubbish is sorted, recycled or composted. Those on the coast take part in community clean-ups, and one school is preparing for the class competition to see whose mangrove patches have done the best.

Far from big industry and living close to the land and sea, these children already know the importance of sustainable consumption and production patterns for their community, thanks to solid instruction from Christian World Service

partner, Developers. Thanks to your donations, the whole area has been concentrating on securing new livelihood opportunities made necessary after Typhoon Haiyan.

The 12th Sustainable Development Goal focuses on

responsible consumption and production. Efficient management of our shared resources are priorities if the world is to meet the UN 2030 Agenda for Sustainable Development. As the greatest users of



resources and producers of waste, developed countries need to step up their game and ensure the poorest people are not left behind without food or living on rubbish dumps.

While much of the focus of this goal appears to be on education, this must be backed up

by significant actions - 1.3 billion tonnes of food goes to waste each year while 2 billion people are hungry or undernourished. Only one fifth of the world's energy comes from renewable

resources. Close to 70 percent of fresh water is now used in agriculture and disposal of toxic waste is a major challenge.

Under this agenda, United Nations members have committed to better manage hazardous waste, increase the amount of material recycled and remove fossil-fuel subsidies. This goal encourages sustainable tourism that creates jobs and promotes local culture and products.

"CWS supporters who chose to offset their travel by buying mangroves through Gifted, our ethical giving programme, have contributed to greater sustainability around Tabon Island. Without this funding the people would be more vulnerable to tidal surges and weather events. We can learn from their example," says Trish Murray, International Programmes Coordinator.



Photo: ACT Alliance/Paul Jeffrey

Walk the Talk

Give to Operation Refugee so refugees have food, education and medical care



www.cws.org.nz



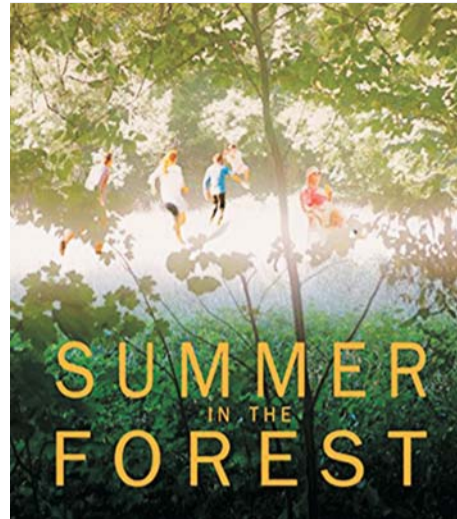
ON SCREEN

Jean Vanier died on 7 May this year. He was a remarkable man - author, philosopher, and administrator. Perhaps in time, he will be named a Catholic saint.

In the 1960s, a priest showed Vanier the grim conditions in which people in France with developmental disabilities were housed. Vanier, outraged, began visiting state asylums, looking out for those society had effectively chosen to incarcerate.

The result was L'Arche, communities founded on the belief that people with disabilities invite us to locate ourselves in relationships of compassion in which we learn to be fully human. Over 140 L'Arche communities now exist in 38 countries around the world, an extraordinary testimony to the power of compassion.

Summer in the Forest, directed by Randall Wright, captures a number of days in the life of one of these remarkable communities. Wright has won awards for documentaries including *Hockney* and



Lucian Freud: A Painted Life. As documentary, there are no Hollywood actors. Instead, there are humans. Each of the individuals in *Summer in the Forest* is a star, a real live hero sharing life and revealing emotions. The results are startling, a range of interactions that reveal the depths at which the differently abled can think, pray, laugh and love. A scene in which an elderly resident visits a memorial to French Jews who died in a Nazi concentration camp is startling in its theological depth, offering a

meditation on the essential role of remembering in the face of evil.

The documentary, so rich in the ordinary and everyday, ends with romance, as Vanier conducts a wedding for two of the community's inhabitants. While *Summer in the Forest* has stars and romance, it offers little action. It begins with men sleeping, snoring, then slowly rising. The camera follows slow walkers and tracks long coffee conversations. While this is documentary, the result is never amateur. The sound track is original, the narratives compelling. This is a film about love in the ordinary.

Summer in the Forest is not being shown in mainstream cinemas. However it is available for download, with a discount for community groups (<https://educate.tugg.com/titles/summer-in-the-forest>). This enables access. It means that any local New Zealand church could host a movie night. Serve mulled wine. Set up café tables in the foyer with questions for group discussion.

- Who did you learn the most from?
- In which person did you most see Christ?

A film review by Rev Dr Steve Taylor

- The movie speaks of *fidélité*, a French word that relates to both faith and loyalty. Which scene in the movie best portrays *fidélité*?
- Christ declares in Matthew 18 that Christian faith requires becoming like a child. How did the movie help you understand faith as being childlike (not childish)?
- What are some ways that we as a community might demonstrate that everyone in our community matters and has a story to tell?

Or save your visiting preacher fees and wait until Disability Sunday, the third Sunday in June. Read from Psalm 139 and 1 Corinthians 12 and let selected scenes from *Summer in the Forest* be your sermon. You will find your church filled with a new compassion.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of Built for change (MEDIACOM: 2016) and The Out of Bounds Church? (Zondervan: 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

A Reckless God? Currents and Challenges in the Christian Conversation with Science

*Edited by Roland Ashby, Chris Mulherin, John Pilbrow and Stephen Ames
Publisher: Morning Star Publishing,
340 pages
Reviewer: Rev Peter Taylor*

***A Reckless God?* is a series of over 60 articles, book reviews and interviews, on current debates in the field of science and religion, compiled by the Australian organisation ISCAST (Christians in Science and Technology).**

In modern society many assume, stoked by conflict-like media, that science has disproved religion and that believers fly in the face of facts. So science and religion become mortal enemies, with religion slowly dying in the west. Scientism and the New Atheists, who say that what cannot be measured is nonsensical, are the extreme proponents of this conflict, with people like Richard Dawkins leading the way, opposed by other extremists like those pushing for Intelligent Design to be taught alongside evolution.

This book notes that most thinkers - atheist and Christian - see no antagonism; on the contrary they acknowledge that science and religion have been complementary not conflicting over the centuries.

Science is popularly believed to prove things, and this book points out this is not the role of a scientist, whose task is to explore the world and make theories to explain observations. All is provisional, but this does not mean we can put no weight on theories; there is no proof but there is a high degree of certainty. Christian scientists similarly say that their

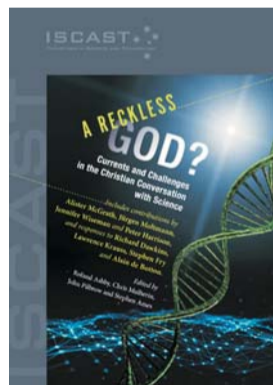
faith is based on (a different kind of) evidence and equally without proof but with enough certainty.

It is good to know there are Christian scientists who do not see faith as irrational belief in unproven and unprovable myths. The old apology for Christianity (apology not meaning saying sorry, but defending the faith) that science pursued the question 'how?' and religion the question 'why?' was mentioned several times and whilst true, there is more to be said. Core Christian beliefs lie at the root of why it was the west, rather than the more developed Chinese or Arabian cultures, that pursued scientific truth.

Chapters of the book look at the old problems of evil and evolution, but also more current issues like artificial intelligence and climate change. Will humanity ever create thinking robots that will take over the world, as film series like *The Matrix* and *Terminator* depict, and can science ever prove human-induced climate change?

I was a little bit disappointed that the book was largely a riposte to New Atheists in particular, and because many people contributed to the volume, there were times when arguments were repeated. The title is somewhat of a misnomer, chosen to catch the eye I guess.

As one whose background was in science, it was refreshing to read some of the current thinking on how science and religion interact. Having short chapters, many only three or four pages, it was an easy book to read for a few minutes, though I often sat to read several chapters because I so enjoyed it. If you have ever wondered how scientists can remain Christian, then this book is for you.



The Gospel in Miniature Meditations for when you have a minute

*Author: Martin B Copenhaver
Publisher: Nashville: Skylight Paths,
2018. 228 pages
Reviewer: John Meredith*

The title is borrowed from Martin Luther who described a single verse of the Bible (John 3:16) as the gospel in miniature.

The author says that, for him, Luther's phrase underscores the way Jesus consistently points to God at work in small things like mustard seeds, pinches of yeast, the tiniest coins and the smallest children. Jesus also presents the gospel in parables and parables are one of the shortest literary forms.

The meditations in this book originally appeared as daily devotionals emailed to subscribers. These had to be small enough to fit on to a computer screen and were thus limited to 250 words. Copenhaver says he learned to get quickly to the point. Writing short

pieces was also a way of affirming that the gospel seldom comes on a grand scale, but more often comes in glimpses and momentary flashes of insight.

Copenhaver draws on his own experience. A messy desk reminds him of the untidiness of life. A fresh notebook speaks of a new beginning. Loading his car with rubbish to dump challenges wasteful consumption. Having a funeral for his daughter's frog shows how to respond to the presence of death. Having to pack up when moving house makes him wonder about how much is enough. Does having a three-year calendar inhibit his appreciation of 'this day'? In addition he draws on biblical stories, the example of people he has

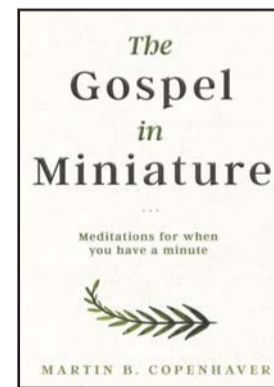
known, historical episodes and his own reading. Ideas are expressed in well-turned phrases such as 'Faith is always forward-leaning'; 'Faith is about becoming strong at the broken places'; 'Habits become who you are.' Copenhaver calls upon quotations from other named writers effectively and sparingly. Some examples are:

- 'In God's holy flirtation with the world God occasionally drops a handkerchief. These are called saints.'
- 'I'm always asking God for a searchlight but God gives me a penlight.'
- 'The only thing normal in our family is the knob that says 'normal' on the clothes dryer.'
- 'Hanging on to resentment is like drinking rat poison and then waiting for the rat to die.'
- 'If the only prayer you say in your entire life is 'thank you' it will be enough.'

- 'A person of faith is one in whom the heart, mouth and feet all agree.'

Each of the 145 meditations stands alone so the meditations may be read in sequence or in random order. Each begins with a relevant quotation from Scripture and ends with a one-sentence prayer.

The Gospel in Miniature may be useful both for personal reflection and as a resource for a brief devotional opening to a meeting. Rather than just reading the author's words, however, these meditations may prove even more useful in stimulating readers to glimpse God in the ordinary objects and events of their own daily lives. Highly recommended.





Discovering the riches of the Ng Collection

Rachel Hurd
Archivist Presbyterian Research Centre

The New Zealand Chinese Heritage Research Charitable Trust was set up in 2017 to administer the Ng New Zealand Chinese Heritage Collection and any similar Chinese history collections that may be deposited with the Presbyterian Research Centre.

The Ng Collection comprises the collection of Dr Jim Ng and his wife Eva. Dr Ng is the author of the first major history of the Chinese in New Zealand, *Windows on a Chinese Past*, which was published in four volumes during the 1990s. He has spent a lifetime researching the history of Chinese New Zealanders and at the heart of his collection are the records created by a Presbyterian minister, Rev Alexander Don, who worked among the Chinese goldminers of southern New Zealand and the West Coast. Rev Don left a detailed record of the New

Zealand Chinese that he encountered, both through his photographs and diaries and through his Roll of Chinese, a small notebook in which he recorded in both English and Cantonese the names and details of over 3,500 Chinese people that he met during more than 20 years of ministry.

The Ng Collection is under the care of the Presbyterian Research Centre Archives and is resourced by staff and volunteers from the PRC. Although we knew what sort of material the collection contained when it was successfully nominated for inclusion on the UNESCO Memory of the World New Zealand Register, it hadn't been sorted and processed, apart from the Alexander Don documents.

Many hours of work, both paid and voluntary, have been put into sorting boxes, preserving precious documents and photographs, and beginning the process of establishing a research centre dedicated to New Zealand Chinese families with roots in the goldfields of 19th century New

Zealand. There are challenges of course - there are substantial files labelled only "Letters - Cantonese language", or "Newsletters - Cantonese language".

We are planning to host a Cantonese-speaking and reading researcher later in the year who will be able to bring a little more depth to these descriptions. We were recently visited by several academics from Sun Yat-sen University in China who were able to read a rough translation of several documents from Alexander Don's material during their brief visit. We discovered that we had letters describing money being sent home to relatives in China, as well as an eyewitness account of the eruption of Mt Tarawera in 1886, taken from a Chinese publication. This 19th century material reminds us that many of the Chinese miners were literate people who recorded and shared experiences within their own community in New Zealand and with family left behind in China. It is great to get these hints about some of the hidden richness of this collection.



A box of small hand-made cards that Rev Alexander Don used to practise reading in Cantonese.

Unsung Methodists

Rev Donald Phillipps

New occasions - New duties

Henry Bull died exactly 100 years ago, after a ministry noted for its connexionalism - President of Conference, Chairman of several Districts and of 'innumerable' committees, and Secretary of Conference eight times.

He was London-born, the son of a furniture manufacturer, and educated at the Enfield Free Grammar School. Bull came to New Zealand with his family in his late teens, settling in Christchurch where he immediately became involved in local Wesleyan activities. Converted during the California Taylor Mission in 1865, he became a local preacher. Bull entered the ministry at Timaru in 1868, having received theological tutoring from Thomas Buddle at Durham Street, and later from A R Fitchett in Dunedin.

He moved around the country, as was the way of the itinerant - Port Chalmers, Lawrence, Rangiora, Greymouth, Hamilton, Thames, Pitt Street - and so on. The one city he did not serve in was Wellington, and yet that was where he found his wife, Martha Tonks, from a very well-known Wesleyan family. He became

President after only 18 years in the ministry, and that says a great deal about his standing among his colleagues. He took a year off ministry in 1897, staying in Auckland during that year as resident tutor at Prince Albert College.

Such was his experience in Church administration that it was almost inevitable that he should become William Morley's successor as Connexional Secretary in 1902, holding this position until his retirement in 1911. When he retired, it was said of him that "only those who have been closely associated with him know how heavy has been the demand on him. The high standard of efficiency set by his predecessor has been fully maintained". The Connexional Secretary in those days had to be someone with an exceptional capacity for hard work, and with very little by way of personal assistance to carry out a multiplicity of tasks.



Rev Henry Bull
Photo courtesy Methodist Church of New Zealand Archives

In the later years of the 19th century, one of the features of the annual Wesleyan Conference was what was called the 'Conference Lecture'. The appointed lecturer had to be someone of particular status within the Church. Henry Bull performed that task in 1890. The lecture was a highlight of the opening procedures, and if today's Conference-goer sometimes wonders whether there's too much talk going on, spare a thought for the Wesleyan who willingly sat for 2 1/2 hours listening to Henry Bull speak on *The Aggressive and Conservative Forces of Methodism, tested by 50 Years of Colonial Experience*. And if you weren't there to hear Henry in person, you could buy the 44-page pamphlet almost the next day. The lecture, on this occasion, was also by way of a nod in the direction of John Wesley himself. After all, it was exactly 100 years since the death of the founder of Methodism, and his followers around

Henry Bull 1843 - 1919

the world were anxious to tell the story of the wonderful spread of the Gospel as the result of the endeavours of this exceptional man. Starting with the rise of Methodism in the United Kingdom, Bull highlighted the providential discovery of gold in the Australasian colonies as a factor in the populating of this part of God's world by committed evangelicals. Bull's lecture is very much a personal account of countless men and women who opened the door of faith to the spread of the Gospel in Aotearoa. The lecturer spoke of them by name. After all, he knew them personally - his Connexional activities had brought him into contact with so many. He was inordinately proud of the achievements of his fellow Methodists, as missionaries, preachers and 'doers of the word'. Relative to other denominations, Wesleyans had recorded the largest increase in the population as a whole.

It's great to talk about the past - to praise the 'sainted dead' as they used to be called. If that's all we do, though, when we get together as Methodists, how are we to understand the 'new occasions' which, in the providence of God, challenge us and prepare for the 'new duties' which inevitably follow?



Tusi Faitau: Mareko 7:24-37

Matua (29) “.....Ina alu ia, ona o lau upu lena”

Talofa e, i si tina. E mamafatū le avega o lo’o amoina. E telē le mafatiaga o lo’o sau ma ia. Si ana tama teine ua ulu i ai le agaga leaga. Ua pagatia i le malosi o faiga fa’atemoni. Po ua maua i le ma’i aitu.

Le fafine Eleni mai Suria Foinie, o le fafine o nu’u’ese po’o a’ai ua fa’asea. O lo latou tupu’aga o Kanana. A’o Eleni e lavea i nisi o atunu’u e fitu lea na ave’esea mai e le Atua talu le amio leaga ma le mumusaesae ai o le agasala. Le fafine la lea ua alu ane ia Iesu. Ai lava na maua e le fafine lenei sina fafatala ia Iesu ma le tele o vavega na ia faia, aemaise ai o le fa’amalolōina o so’o se ma’i. O le naunauta’iga i lenei tina, ia malōlō si ana tama. Ia maua se malosi mai lenei ma’i leaga o lo’o maua ai. O le matua alofa, o se matua e pele ia te ia alo ma fanau. A’o se matua e sulu ma le ulu (tulou) pe a o’o ina mafatia alo ma fanau. Lea lava ua le se’i manatu ane ua uma ona totō e le Atua le va tapuia ma i latou ona o le amio leaga ma le agasala, a’o lea lava ua alu ma fa’atoga ia Iesu mo se fesoasoani. Talofa e, e sulu atu mo se fesoasoani i se tiga o lo’o tauamoina, a ua atili ai ona toe fa’apoopo mai i ai ma le isi tiga. Ua toe fa’apoopo le avega ma ua atili ai le mamafatū. Le augani i le fia maua o se lavea’i, le fia maua o le ola, a ua tali i mea oona.

Fetalai Iesu, **se’i lua’i mao’ona le fanau, auā e le tatau ina ‘ave mea e ‘ai a le fanau, ma lafo i uli.** A toe fa’aupu le tali a Iesu – **E le tatau ona avatu mea’ai a le fanau a tagata ma maile (tulou).** Oka, se fafine ina lava onosa’i. Se tina ina tali-tiga. E ui i le o’ona o nei upu ua lafo e Iesu, e le’i solomuli ai le augani a le tina i si ana tama ua fia maua se mapusaga. *Ou te iloa ana o se tina Samoa lea na alu atu ma lana tama e sa’ili fofō a’o le tali lea, o le upu moni o fusu’aga mea e fai. E uma le fia maua o se malologa i si ana tama, ae fai avauga.*

Ae fai mai le tali a le tina ina ua uma ona lafo e Iesu ia upu: **Le Ali’i e, e moni a oe, ae ui i lea o uli i lalo o le laoa’i e a’ai i latou i momoi mea a fanau.** O se tali o lo’o afifi ai le moni o le alu i le Atua. O se tali o lo’o fafau i luga o se talitonuga, e leai a se isi na te

mafaia ona toe fa’afoti le malosi i si ana tama, ua na’o le Atua. A’o se tali o lo’o opogi fa’atasi ai ma se fa’atuatua inā a telē o lenei tina.

Fetalai Iesu: **Ina alu ia, ona o lau upu lena.** I le fa’aliliuina e Mataio fai mai: **Funa e, ua tele lou fa’atuatua, e pei o lou mana’o.** Fa’auta i le maoa’e o le mea na faia e lenei tina. E ui ina ua ia matuā mautinoa o ia o le tagata agasala, o le tagata o nu’u’ese, o le fafine o Sā Kananā, a’o lea ua alu se’i sa’ili fofō i le Atua, na alu ma le mautinoa, e leai a se isi, ua na’o le Atua lava e na te maua ai se mapusaga. O le upu moni, e le’i fo’i fua le fa’atautaiga a lenei tina. **Ina ua fo’i le tina i lona fale, e maua atu lana tama teine o lo’o ta’oto i luga o le moega, a ua te’a le temoni.** Samoa ma le au faitau, e tulagaese fo’i lenei mataupu mo’i tatou, aua o le upu moni, o lea ua tapena fa’a fafine to’aga e lenei tina le laoa’i fa’a-le-agaga mo oe ma a’u.

Muamua: O le fa’atuatua ina ua fa’ataligatuli le Atua.

Pei lava ona ta’ua, e le’i logomalie le tali a Iesu. Le augani o le fiaola, a’o le Iesu ua faalē-ano ane i ai. Le tina ua taumafai e soloia le pa vaeloto o lo’o va ‘ai le lelei ma le leaga, va ‘ai le amiotonu ma le amio-matagā, a ua foliga mai o se asamoga ua i’uvale. Peita’i, ua lē uma ai le aioi ma le faataua’ana i a Iesu.

Funa e, ua tele lou fa’atuatua, e pei o lou mana’o. Ina alu ia oe, ona o lau upu lena. Ua toe fafagu mai mo i tatou le fanau a le Atua, lenei fafine o nuu ese lē igōā, ma lona fa’atuatua ua matua maoa’e tele, **e ui i se fa’ataligatuli o le Atua.** E i ai taimi peiseai ua le tali mai le Atua i lau vala’au atu. O le lu’i a lenei tina, vala’au pea. Ae le’o le fiu loa e taualaga ma ole i le Atua i le mea e mana’o i ai ae lē tali mai, te’i a lea ua le toe sau i le lotu ma lē toe va’aia i mea fai. Fai mai upu o lo’o i le fuaiupu e 1 & 2 o le Tusi i Fa’ata’oto: **Ia sili le mana’o ina ia ta’uleleia i le mana’o i le oloa e tele, ma le agalelei, ia sili le mana’o i lea i le ario ma le auro. O le mau’oa ma le mativa la te fetai’i, na faia i la’ua uma e le Ali’i.** Ia mautinoa, o le olega i le Atua, o lo’o i le Atua

fo’i le tali mai, e o’o lava fo’i i le mau’oa ma le mativa, o mea lava na faia e le Atua, e pule aoao ai le Atua, a’o mea ia o lo’o tofotofoina ai e le Atua lo tatou ola fa’a-le-fa’atuatua. E foliga mai na matua manino lelei le silasila a lenei tina, o le ola ma le oti, o le ma’i ma le malōlōina, o le vaivai ma le malosi, o le malaia ma le manuia, o mea e pule ai le Atua. Le ala lea e le’i fo’i ai le tina pe le’i fa’afiti ai le tina, e ui i se tiga o’ona na o’o ia te ia, ae na alu ma le mautinoa, na pau a lea o se fofō e malolō ai lana tama, ua na’o le Atua. La le fai Salamo (fanau): **O ē fa’alagolago i le Ali’i e fa’apei o le mauga o Siona i latou, e le fa’agae’etia, ae tumau e fa’avavau.** O le mauga o lo’o i ai le malosi, o lo’o i ai fo’i le tamaoaga. O le le tele o mala fa’a-le-natura, e tu matilatila pea le mauga. E mautinoa fo’i, so’o se la’au e ola i lalo ifo o mauga, e va’aia ai le ola lauusi ma le ola lelei. E foliga mai o le mauga ua na aumai le ola lelei i le la’au. Le ala lea o le fa’atusa a le fai Salamo: **O ē fa’alagolago i le Ali’i, e fa’apei o le mauga o Siona i latou.** Samoa, tatou galulue ma le mautinoa, e i ai le taimi e fa’ataligatuli ai le Atua. A’o lenā lē tali mai, o lo’o tofotofoina ai lo tatou fa’atuatua. Fetalai Iesu: **Ina alu ia, ona o lau upu lena.**

I le ma le toe manatu: O le fa’atuatua i lalo o le laoa’i.

O lo’o tele ina fa’asoa le au-kerisiano ma ta’ua ai le lē talafeagai tele o le tali a Iesu lea na tali ai i le fafine, ona o lea ua fa’atusa le tina i se ta’ifau. O le ta’u lea na fa’aigoa ai e Iutaia tagata o nu’uese, o ta’ifau (tulou), ona o ni tagata e le mamā po’o tagata agasala. Ua fai fo’i si malosi o le upu ta’ifau ua fa’aliliu ai e tusitala upu o le Tusi Pa’ia, ae o lo’o talanoa Iesu i le fagafao. A’o le tu lea ma se aga a le Iutaia, e le mafai ona fafagina se fagafao se’i vagana ua laulelei tagata o le aiga e aofia ai ma tamaiti. E le fa’apea la ua lafo e Iesu nei upu ona o sona lē fiafia i le tina, peita’i, o se tala fa’a-fa’ata’oto, o lo’o fa’aalia ai tu ma aga a le Iutaia ua masani ai.

I le fa’amatalaina e Mataio o le tala lava lea, na tali atu ai

Iesu e fa’apea: **E le’i auina mai a’u i nisi, ae tau lava o mamoe o le aiga o Isaraelu ua le iloa.** Ia malamalama tagata i le fa’asologa o lana galuega, e muamua ia Isaraelu le nu’u ua uma ona Osifeagaiga, ona fa’asolo atu ai lea i nu’u’ese ma le lalolagi. O le ata lena lea o lo’o talanoa i ai Iesu, muamua a’ai tagata, ona soso’o ai lea ma fagafao, lea o lo’o fa’atusa i ai tagata o nu’u’ese. Lea lava na tali ai le tina: **Le Ali’i e, e moni a oe, ae ui i lea, o uli i lalo o le laoa’i e a’ai i latou i momoi mea.** A toe fa’amatala le tali a le tina: **E moni lava oe le Ali’i e, e ui e le’o a’u o se Isaraelu moni, ou te lē tapua’i fo’i i le Atua o Isaraelu, e leai fo’i so’u avanoa i luga o le laulau’ai, se’i vagana momoi mea pau’u mai i le laoa’i.** Oka, Oka se maoa’e o lenei matati’a ua fa’atuina e lenei tina. O le maualalō lea o le mea na alu i ai lenei tina. Ua te’a le mamalu fa’a-le-tagata, te’a le mamalu o meaola e i ai le ta’ifau, a ua sa’ili i lalo ifo. Se fa’atuatua ina a lapo’a ma telē, a’o se fa’atuatua na sa’ili mai lalo o le laoa’i. E i ai se taimi na ta’ua ai i sa’u lauga le masani a tagata pe a o ia Iesu mo se fesoasoani. E o atu a ma fa’apau’u i a’ao o Iesu ma ai’oi ia te Ia mo se lavea’i. Lea fo’i na fa’atino e le tina lenei. Fai mai **ona sau ai lea o ia, ua fa’apa’u mai i ona vae.** Le nofoaga e pito i sili ona palapala. Peita’i, na iloa lelei e

lenei tina, po’o le a le maualalō, po’o le a fo’i le palapalā o a’ao o Iesu, a’o iina o lo’o i ai manuia. O iina o lo’o fa’atali mai ai le tali o lona tiga. A’o le uiga fo’i lea o le ausulusulu o le tina i lalo o le laoa’i, le nofoaga ua na’o ta’ifau e a’ai ai e tusa ma le tu a le Iutaia, a’o lea ua sa’ili i ai se fofō mo si ana tama teine. **O le fa’atuatua i lalo o le laoa’i.**

Samoa ma le au faitau pepa, lea ua tatou pasia le ‘afa o lenei tausaga i la tatou malaga fai, sa tatou va’aia fo’i le souā ma le galuā o le ala, tainane o mafutaga ua pele a ua vavae’eseina e le oti. O a fo’i atugaluga o le fe’au ma le galuega e pei ona tatou galulue ma punonou ai, tatou te mafaia mea uma lava, pe a lafo lo tatou fa’atuatua i le Atua. Alofa mai le Atua ma atupeleina le soifua o matua o le Sinoti, pa’ia i le aufaigaluega ma faletua/ali’i, tupu ma e’e o le Sinoti, faletua ma tausi, sa’oao ma tama’ita’i, le malosi o le Sinoti, se’ia o’o lava i a tatou fanau. Manuia le alo atu o le Sinoti i lana Fonotaga o le 2019.

Matua: “.....Funa e, ua tele lou fa’atuatua, e pei o lou mana’o. Ina alu ia oe, ona o lau upu lena”. Amene. O la outou auaina (F.Mann-Taito)

School of Ecumenism 2019

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Wasewase AGM - Wellington, 2019



Wellington (Tabacakacaka Jesirieli) Choir.



Pitt St (Tabacakacaka Okaladi e loma) Choir.



Wasewase Synod Executives.



Whanganui (Tabacakacaka Peceli) Choir.

Lesoni - Luke 10:25-37. “Mo Lako ko iko ka Kitaka vaka kina”

V25: .Ka raica sa dua na vu ni Vunau sa tucake ka vaka tovolei Jisu ka taroga, Vakavuvuli, a cava me'u kitaka me'u rawata kina na bula tawa mudu ?

V26 A sa kaya vua ko Jisu, A cava sa volai e na Vunau ? A cava ko sa wilika ?

V27 A sa vosa na vu ni Vunau ka kaya, Mo lomani Jiova na nomu Kalou e na lomamu taucoko kei na yalomu taucoko kei na nomu kaukauwa taucoko kei na nomu nanuma kecega; kei na Kai nomu talega me vakataki iko.

V28 A sa kaya vua ko Jisu, “Kitaka oqo, ko na bula kina”

Nai sau ni Taro nei Jisu vua na vu ni vunau mai na noda lesoni sa voqa talega ni vosa nei Jisu vei keda e na noda i lakolako na tamata vakabauta e na bula qo.

Na i talanoa ni kai Samaria dau loloma e na noda lesoni e dusia e dua na tiki bibi ni noda bula vaka yalo e na i lakolako qo. O'ya na kena bulataki na loloma dina e na veigauna kece ni noda bula na tamata Lotu.

Nai tukutuku ni lomana na wekamu sa vinakati kina noda lomani ira vakatautauvata na wekada, noda i tokani ka wili kina ko ira na keda meca. Mo lomani ira kece me vaka saraga ko sa lomani iko.

Na “lako” e tukuna ko Jisu e dua na i lakolako ni veilomani me yacova nai vakataotioti. Lako tikoga e na loloma. Sega na cegu, sega na vakatikititki me vaka na Bete kei na luve i Livai e na noda lesoni. O'ya e dua na condition

ni noda i lakolako me da rawata kina na bula. Tukuna ko Jisu e na noda lesoni “kitaka oqo mo bula kina”

Me tiko nai naki (reason) ni noda i lakolako ka sega kina na vakatitiqa, lomalomarua se vakalecalecava me vaka na vu ni vunau e a tarogi Jisu. Me da kila tiko na vanua kei na gauna e da bula tiko kina qo. Na vanua e da lako tiko kina. E da na qai yacova na vanua yalataki ni da kitaka tiko na loma ni Kalou sa dusia qo ko Jisu. Me vaka i balebale tiko vei keda noda Lotu ni da kai Viti sa mai bula e Niu Siladi.

Noda i tovo kei nai vakarau me da kitaka ka dinata kina noda lomana na Kalou kei na noda veilomani vakataki keda.

Joni 13:34 E dua na i Vunau vou au sa solia vei kemudou, mo dou veilomani me vaka au sa lomani kemudou. Mo dou Veilomani talega vaka kina.

V35 A ka oqo me ra kila kina na tamata ni dou sa noqu Tisaipeli.

E so na loloma bulataki o'ya na loloma ni soli bula, loloma ni veivosovosoti kei na loloma ni sega ni namaka e dua na kena i sau. E da na kilai tani kina ni da Tisaipeli dina nei Jisu.... Identified only as Christians when we live the Christ-like love. Without it, we are not Christians.

Ke sega na veilomani, e rawa ni da Lotu tiko, ia e da sega tiko ni Tisaipeli nei Jisu.

Na Kai nomu “your neighbour” e nai vakadewa ni i Volatabu vaka



Wasewase Sunday School sight seeing tour.

valagi e ra wili kina na vei ka bula kece. E na rai vaka Eco-Theology, e da sa i bulibuli kece ni Kalou na veika bula ka da lewe kece ni nona vuravura qo “Earth Community”. Na veika kece e tiko kina na i cegu ni bula e tiko kina na Kalou wili kina na manumanu, na kau, qele, na wai kei keda na Tamata.

Vola na Qase Levu Vakacegu, Rev Dr I.S.Tuwere e na i ulutaga ni Were Kalou, “The garden is in God and God is in the garden. The two are interconnected that one essentially is in the other. “God is in everything” is different from “God is everything” - a belief found in some non-Christian religion. E tiko na Kalou e na veika bula kece, ia me nanumi ni ra sega ni Kalou na veika bula me vaka e ra vakabauta e levu na tawa lotu va Karisito. E ra va Kalou ki na manumanu, na vei vunika, na ulu ni vanua kei na veika bula tale e so. E ra sega ni

Kalou ia e tiko vei ira na Kalou ni solia tiko kina nai cegu ni Bula.

Noda veilomani kei na i bulibuli kece ni Kalou, e da sa lomana tiko e dua (neighbour), e a vakabulai keda vata mai na Kalou me da bula e na nona vuravura qo (earth community). Gauna nikua sa sega ni lomani na i bulibuli ni Kalou kei na nona vuravura e na ta kau vaka veitalia, qolivi vakaveitalia ni wasawasa, kei na levu ni kubou sa kaburaki ki macawa. Sa kauta vata mai na veisau ni draki (climate change) ka levu na ualuvu, kei na lauqa e na vei vanua ka sa sivia na katakata ni vuravura. Sa vakavuna na toso cake ni i yalayala ni uwa e na vei baravi e na vei yanuyanu e na Pasifika. Vola e dua na dau volavola “Live love and care for others, or else we threaten others including ourselves.”

Sa bibi kina me da lomana na vei ka bula kece e da bula vei tikivi

me vaka saraga e da sa lomani keda. Tukuna ko Jisu vua na vu ni vunau, “Kitaka oqo, ko na bula kina”. Oqori e na bula oqo kei na taudaku ni bula qo ka gadreva ko Jisu me bula kina na Wasewase ko Viti kei Rotuma e Niu Siladi. Taito 2:12-13 me da ia nai valavala vaka yalomatua, ka yalo dodonu ka vaka Lotu e na vuravura qo. V13 me da waraka na ka ni vei va Kalougatataki e da sa nuitaka.

Ko Jisu sa dusia vei keda e na noda lesoni na gaunisala ni Bula. Sa sauma vakamatata na taro ka sa noda i tavi me da Lako ka Kitaka vaka kina me da rawata kina na Bula.

Vu ni nona lako mai ki Vuravura me rawa na bula...

“Au sa lako mai me rawa na Bula, ia me rawa vaka Levu sara.”

Emeni.

Rev Sikeli Cawanikawai.



Ofa Faka-Samaletani “Good Samaritan Love”

By 'Isi Manu

'Uhila Manase and Samiuela Finau voluntarily painted the church of Pamure Tongan Methodist. 'Uhila Manase is a parish steward of Saione Parish and works as a painter, currently contracting with Housing New Zealand.

'Oku hounga'ia mo'oni 'a e kainga lotu Metotisi Tonga 'o Panmure - Me'a'ofa Fungani 'ihe 'ofa 'aufuato mo faka-Samaletani lelei na'e fai 'e he famili 'o 'Uhila Manase mo Saloni Manase pea mo 'ena ki'i fanau 'o fakafofonga mai 'e 'Anakiu Manase. Ne afe mai 'a e 'Samaletani lelei' ko eni 'o fakatokanga'i si'ema masiva mo e kafo pea ne loto ai mo e famili mo 'ena kautaha vali ke nau vali ta'etotongi homau falelotu. Na'e 'ikai faka'amu 'a 'Uhila ke 'eke ha totongi 'o 'enau ngaue. Na'a nau loto pe ke fakatau mai pe 'e he siasi 'a e naunau vali ka nau fai pe hono vali ta'etotongi. 'Oku fakafuofua ki he pa'anga 'e \$20,000 tupu ne tonu ke fakamoleki 'e he siasi 'i he ngaue ko eni. Kaekehe tupu mei homau masiva ne te'eki ai ke fakakakato ai e fatongia ni. Kae fakafeta'i ki he 'Otua Mafimafi he fu'u

'ofa ni. 'Oku hahamolofia ha ni'ih'i 'oku nau fai ha 'ofa pehe.

Ko 'Uhila Manase foki koe taha ia he ongo setuata lahi 'o e peulisi Saione. Ko e lea malie na'e fai 'e he ta'okete ni ki homau siasi “tuku mu'a keu 'alu atu 'o kumi ha'aku tapuaki.” Ne lototō foki ai mo e talavou si'i 'o 'ene kau ngaue ko Samiuela Finau ke muimui mai 'ia 'Uhila ke kau mo ia he kumi hano tapuaki.” Fakatauange ki he 'Otua Mafimafi ke ne tapuekina kimoua mo ne tauhi'i mo ho'omo ongo famili.

'Oku fakafofonga atu heni 'a e fakamalo loto hounga mo'oni kihe kautaha vali ni 'i he ngaue faka-Samaletani lelei ko'eni. Fakatauange ke fai tapuekina ma'u ai pe ko e mo Samiuela pea pehe foki kia Saloni mo e fanau 'i he 'ofa lahi kuo mou fai.

Ne tokolahi foki mo e ni'ih'i kehe he siasi ne nau muimui e sipinga lelei ko eni. Ne 'ofa'aki mai 'e Fatai mo Hepi Kolo'i mo ha papa fakahinohino ki he 'api siasi mo e hingoa 'o e siasi ke fakapipiki ki he tamu'a e falelotu. Fakatauange ki he 'Otua Mafimafi ke ne tapuekina kimoua.

'Ofa lahi atu, mei he Kainga Lotu Tonga Metotisi 'o Panmure.



Ko 'Uhila Manase mo Samiuela Finau 'oku na lolotonga vali 'a e falelotu, Me'a'ofa Fungani 'o Pamure. Ko e me'a'ofa eni 'a e famili 'o 'Uhila ki he siasi. Ko 'Uhila Manase foki ko e taha ia he ongo setuata lahi 'a e peulisi Saione. 'Uhila Manase and Samiuela Finau voluntarily painted the Pamure Tongan Methodist Church. 'Uhila Manase is a Saione Parish steward and works as a painter, currently contracting for Housing New Zealand.



'A'ahi 'a e Potungaue Talavou & Finemui Vahefonua Konifelenisi SUTT

NZ Methodist Vahefonua Tonga Youth Visited Methodist Church of Tonga Conference

By 'Ikilifi Pope

Na'e lava atu e Potungāue Talavou mo Finemui pe To'utupu 'a e Siasi Metotisi - Vahefonua Tonga o Aotearoa ki he konifelenisi 'a e Siasi Metotisi 'o Tonga pe ko ia 'oku 'iloa ko e Siasi Ueisiliana Tau'atina 'o Tonga 'a ia na'e fakahoko 'i he ngaahi uike si'i na'e toki maliu atuú

Na'e pehē 'e he konivina 'o e potungaueé, 'Osaiasi Kupu, ko e folau mātu'aki mahu'inga eni ki he fanau'ú he 'oku nau ako ai 'a e ngaahi me'a lahi mei he anga 'o e fakalele 'o e siasi 'i Tonga pea founga 'enau fai e lotuú Na'e lava ke nau sio tonu he māfana pea mo e fiefia 'a e kakaii 'i he fua e ngaahi fatongia 'o e lotuú ko e lau ia 'a 'Osaiasi.

Ko e taha 'o e ngaahi fiefiaá ko 'enau kau atu ki he ngaahi polokalama 'a e

konifelenisi 'o hangē ko 'enau kau ki he ngaahi hiva po lotu pea mo e ngaahi fatongia 'i he ngaahi houa 'iloo. Ko e tokolahi 'o e fanau na'e kau he folau na'e te'eki ke nau folau kinautolu 'i ha konifelenisi pehe ni. Pea ko e fuofua taimi eni ke nau kau atu ki ha konifelenisi 'a e Siasii 'i Tonga. Na'e toe pehe foki 'e 'Osaiasi ko e katoa e fanau na'e kau he folau na'e fanau'i kinautolu ia 'i muli ni pea na'e te'eki 'i ai ha faingamalie ke nau mamata 'i he ngaahi katoanga e lotuu pea mo hono ngaahi fatongiaa. Ka ko e a'usia mahu'inga eniuu 'enau kaunga 'inasi he konifelenisi 'a e Siasii .

'Oku fie fakamālō mai foki 'a e konivina, 'Osaiasi Kupu ki he faifekausea, Tevita Finau pea mo e faifekau e potungaue, Lute Pole 'i he poupu lahi kuo fai ma'a nautolu pea lava ai ke fakahoko 'a e visone ko 'enií . 'Oku nau faka'amu pe 'e 'i ai ha toe faingamalie pehe ni 'i he kaha'u ke nau lava atu ai mo ha toe kulupu pehé ni ke kau ki he konifelenisi 'a Tonga.



Ko e ongo taki 'o e to'utupu na'a na lava atu ki Tonga 'o 'ave 'a potungaue ki he konifelenisi.



Ko e hiva eni 'a e potungaue talavou na'a nau folau atu ki tonga ki he konifelenisi. 'oku nau faka'ali'ali e taha 'o 'enau ngaahi hiva 'i he fakataha vahefonua. The Vahefonua youth choir attended the the church conference in Tonga.



Fakalotofale'ia – Monthly Reflection

Fakalotofale'ia Faifekausea Fakataha Vahefonua Tonga o Aotearoa

Lesoni/Scripture reading:
Saame 23 v. 5 [Psalm 23:5]

“Oku ke teuteu mai 'i hoku 'ao ha tepile, ka ko hoku ngaahi fili 'oku sio mei hē”:

Ko e to'oto'o konga lalahi 'a e fakalotofale'ia na'e fai 'e he faifekausea, Tevita Finau ma'ae fakataha fakavahefonua 'o Siulai 'o e ta' úni. Ko e fakakaukau na'e fai ai e poupu fakalaumalie ni ko e Saame 23.

Neongo na'e lahi e ngaahi me'a na'e tokanga ki ai 'a e faifekausea, 'i he Saame ni ka te u 'oatu ha me'a pē 'e taha ke tokoni ki he 'etau fononga 'i he mahina fo'ou ni.

'I he veesi 5 hangē ko ia 'oku hā atu 'i 'olunga na'e kau ia he veesi na'e tokanga ki ai 'a e tokoni fakalaumalie 'a e faifekausea. Ko e taha e fatongia 'o e tauhi sipií ko 'ene kumi ha potu ma'ui'ui ke kaikai ai 'a e fanga sipií . Pea hangē nai ia ha tepile mahu kuo teuteuú Ka 'i he taimi tatau 'oku toe pehē 'e he veesií “ka ko hoku ngaahi filii 'oku nau sio mei hē...”

'Oku 'uhinga eni ki he taimi 'oku fa'a ma'u ai 'a e konga mohuku 'oku mahu ka 'oku 'i ai mo e fanga ki'i ngata iiki 'oku nau nofo 'i honau fanga ki'i luu. Pea ko 'enau me'a 'oku faii ko 'enau 'alu hake 'o huhu

e mu'a ihu 'o e sipií . Ko e fatongia leva 'o e tauhisií ko hono fakasio e fanga ki'i luu 'oku nofo ai e ngataa 'o lingi ki ai e lolo. Ko hono 'uhinga ke hekeheke 'a e luoo ke 'oua 'e toe lava 'a e ngataá 'o 'alu hake 'o huhu e fanga sipií . Pea 'ikai ko ia pe ka 'oku fehi'a e sipi he nanamu 'o e loloo. 'I he taimi 'oku ne kaikai ofi atu ai ki ha ki'i ve'e luu 'oku 'i ai ha ngata ai pea 'oku ne tafoki leva ia koe'uhii ko 'ene namu fehi'a he loloo 'A ia 'oku hanga 'e he nanamu 'o e loloo 'o fakahaafi e sipií . Ko e fakakaukau ia 'oku fatu mei ai 'e he fa'u saame 'a e veesi ko 'enií , “ kuo ke teuteu 'i hoku 'aoo ha tepile ka ko hoku fili 'oku nau sio mei hee..”

'I he hono 'omi 'o e fakakaukau ko iaa ke ofi ange mai ki hotau kuonga ni pea mo e ngaue 'a e siasii, 'oku 'ofa'i kitautolu 'e he 'Otuaa pea mo ne tauhi'i ka ko hotau ngaahi fili 'oku nau 'i ai pe 'i hotau tafa'akií 'o lama faingamalie ke 'ohofi kitautolu. 'I he fatongia ko iaa kuo ui ai 'a e kau faifekau ke nau tauhi fakalaumalie, fakasino, faka'atamai pe ko e tauhi 'a e mo'ui kakato 'a e taakanga pee ko e fanga sipií . 'Oku 'ikai ko e faifekau pe ka ko kitautolu kotoa kuo ui ki he ngaahi potungaue kehekehe ke tau fakahaafi 'a e 'ofa 'a e 'Otuaa.



Ko e ni'ihi 'o e kau faifekau na'e 'i he vahefonua fakataha mo e faifekausea, Tevita Finau. Ko e fakataataa ia 'o e kau tauhisiipi kuo ui ki he ngaue 'a e siasi.
The Superintendent of Vahefonua Tonga, Tevita Finau and ministers at the Vahefonua Synod meeting.



Ko e kau ma'u lakanga 'o e vahefonua pea mo e faifekausea. Ko e fakataataa kinautolu 'o e kau tauhi sipi kuo ui ke tokanga'i 'a e takanga ko e Vahefonua Tonga o Aotearoa.
The officials of Vahefonua with the Superintendent, Tevita Finau.

Poupu Vahefonua Polokalama Fale'i Pangike ANZ Kau Fie Fakatau'api

By 'Ikilifi Pope

Na'e fakahoko 'anepō 'e he 'ofisa mei he pangike ANZ 'a e 'uluaki semina 'i he lea fakatonga ki hono fakamatala'i ki he kakai 'o e siasii mo e komunitii 'a e ngaahi founa 'e lava ai ke fakatau ha nau 'api kae tokoni 'i 'e he pangikē. Ko e semina ko 'eni na'e fakahoko ia 'e Susana Prescott-Taufa ko e 'ofisa ngaue ki he nō 'api [home loan specialist].

Na'e pehEE foki 'e Susana 'oku lahi 'a e kakai Tonga ia 'oku nau malava pe ke fakatau hanau 'api pea oku nau fie fakatau 'api ka 'oku 'ikai ke fu'u mahino lelei kia kinautolu 'a e founaá. 'Oku hoko 'a e 'ikai ke mahino lelei 'a e founa fetu'utaki mo e pangike pe ko e founa 'o e noo ke toe molia atu 'a e seniti na'e lava 'o tanaki ke fai'aki 'a e fakatau 'apii. Ka na'e hoko 'a e semina ni ke mahino ai kia kinautolu na'e 'i aii 'a e ngaahi founa ke tokoni'i'aki kinautolu ke lava 'o fakahoko 'enau visone ke fakatau hanau 'api, ko e lau ia 'a Susana.



Ko e faifekausea 'o e Vahefonua, Tevita Finau mo hono hoa, Valeti 'Aipolo-Finau lolotonga 'a e semina ni. Na'a lava atu ke fakafongia 'a e Siaola pea mo e Vahefonua ni he polokalama mahu'inga ni.
The Superintendent of Vahefonua, Tevita Finau and Valeti 'Aipolo Finau during the seminar on home buying. This is a programme to support members of the church and community who are wanting to buy a home.

Ko e fakakaukau foki ko 'enií 'oku poupu lahi ki ai 'a e Vahefonua Tonga o Aotearoa koe'uhii ko e fiema'u ke nofo lelei hotau ngaahi familii 'i he fonua ni. Pea 'ikai ko ia pe kae tupu hake foki 'etau fanau 'i ha 'ataakai mo ha ngaahi 'api nofo'anga 'oku toe lelei angee.

'I he Pukolea 'o e mahina kuo toki maliu atu na'e ha atu ai 'a e ongoongo 'o felave'i pea mo e ngaue 'a e Siaola ke tokoni ki he kakai 'o e siasii 'oku nau fie fakatau 'api 'i he 'uluaki taimi [first home buyers]. Ko e sevesi foki ko 'eni

'oku 'iloa ia ko e GREI, 'a ia ko e fakanounou ia pEE 'oku 'uhinga ia (Grei stands for): God - 10%; -Rainy Day- 10%; Expenses-70%; Investment - 10%. 'I he lea ni pe ko e hingoa ko 'eni 'oku lava ai ke tau tala 'a e ki'i founa pe motolo te te lava 'o patiseti'aki 'ete pa'anga kae lava 'o fakahoko 'a e fakakaukau pe visone fakatau'apii.

'I he fakakaukau ni foki 'oku tui 'a e faifekausea, Tevita Finau ki hono ngaue'aki e koloa [resources] pe ko e kakai 'o e siasii 'oku nau 'i he ngaahi mala'e kehekehe ke tokoni'i 'a e fiema'u



Ko Susana Prescott-Taufa mei he pangike ANZ pea mo Albert Vaka, fakafongia lao lolotonga 'a e semina ki he kakai Tonga felave'i mo e fakatau 'api. Susan Prescott-Taufa (ANZ Bank) and Albert Vaka, Solicitor, during the seminar on home buying for the members of the church and wider community.

'a e ngaahi famili 'o e Vahefonua. Ko e semina foki ko 'enií na'e tatakia 'e Susana Prescott mei he Siasi 'o Dominion, pea na'e 'i ai mo e fakafongia lao ko Albert Vaka mei Lotofale'ia pea pehee kia Leone Matapa, ko e 'ofisa fakatau'api pea mei he siasi 'o Lotofale'ia ai pe.

,Ko ia ko kinautolu 'oku nau fiema'u ha fakaikiiki ki he polokalama ko 'eni ke nau fetu'utaki mai pe ki he 'ofisi 'o e Vahefonua ke nau 'oatu 'a e ngaahi fakaikiiki ki he polokalama ni.