

Touchstone

Published monthly by The Methodist Church of New Zealand • Te Hāhi Weteriana o Aotearoa

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

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Cannabis Referendum



End of Life Referendum



Turangi church celebrates 50th



For every time there is a season



Jointly written by Rev Ian Faulkner Rev Barry Jones, Eric Laurenson and Rev Brian Turner

In 1985 a group of mainly black theologians in the township of Soweto, South Africa, wrote a document challenging the churches' response to the Apartheid Government's 'State of Emergency decree' of 21 July 1985. The authors called their work "The Kairos Document", a name carefully chosen to reflect the crisis facing the black majority under white minority rule in the Republic. The Greek term Kairos means "special moment."

A Kairos moment within Methodism today

Within the life of Te Hāhi Weteriana we are currently facing a "Kairos moment." We believe it is now time for Te Hāhi Weteriana to seriously reflect on its commitment to the Treaty Partnership between Te Taha Māori and Tauwiwi. In presenting our reflection, we want to recall the past, reflect on the present, and rekindle a vision for the future.

The Treaty Partnership: Recalling the Past

As far back as 1971 Rua Rakana, the then Assistant Superintendent of the Home and Māori Mission Department, was drawing attention to Māori aspirations for their future within Methodism. In an address delivered to the Wesley Historical Society entitled "The Māori response to the Gospel," he said, "We must implement without delay the policy of promoting a self-governing, self-supporting, and self-propagating church among Māori people."

In the same year the Board of the Home and Māori Mission Department recommended to Conference, "That the control of the Māori Mission pass from the Home Mission Department to a separate Māori Board as from February 1 1973." When Conference 1972 approved the restructuring of the Connexional (National) life of the Church, Te Taha Māori's control over its affairs was accomplished with the formation of the Māori Division, to stand alongside the other new Divisions within the national Church: Development, Education and Administration.

Significant though this move was, it fell short of a genuine Treaty partnership between Te Taha Māori and Tauwiwi (people from other places). Te Taha Māori was still seen as only one section among others within the life of Methodism.

The Power-sharing Seminar

At the 1982 Conference in Napier, moves towards a bi-cultural partnership began. During Conference a workshop focused on "Evangelism and Racism." It tabled a recommendation, which the Conference accepted that, "In response to the Gospel and the evangelical imperative to liberate both the 'powerful' and the 'powerless,' a National power-sharing seminar be held involving Te Taha Māori and Tauwiwi leaders in the church."

The power-sharing seminar held in June 1983 concluded that MCNZ needed to commit itself to forming a bi-cultural church, where each partner had control over its life and mission. It brought to the 1983 Conference a recommendation: "That in response to what the Gospel says about the sharing of power, Conference declares its intention to work towards the formation of a bi-cultural church." The Conference accepted the recommendation with the addition of the words. "As an essential first step towards multiculturalism."

Examples of Power-sharing

Within the first few years of the bicultural journey, changes were made to the organisational life of the church resulting in significant sharing of power between the two Treaty partners. Examples included:

- The appointment of a Council of Elders comprising three Te Taha Māori and three Tauwiwi members to monitor the life of Conference and ensure that any proposed decisions do not impede the progress toward a bicultural Church.
- The adoption of a Mission statement that reflected the church's bi-cultural commitment; "The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship and will guide how we undertake mission."
- The adoption of consensus decision making at Conference so that diverse and minority viewpoints are heard and respected. If no consensus emerges from discussion and debate at Conference, then no decision is made.
- Partnership consensus. Conference works on the understanding that unless both Treaty partners agree on a course of action, no decision can be made.
- The establishment of 4 x 4 (Te Taha Māori and Tauwiwi) committees to process the appointment of personnel to key leadership roles within the life of the church.
- The holding of Te Taha Māori and Tauwiwi caucuses before the business sessions of Conference begin.
- The establishment of the Council of Conference – a body representative of both Treaty partners (10 from Te Taha Māori and 10 from Tauwiwi) with co-conveners chosen from both parties.

The Council meets two times during a year between Conference to reflect on the ongoing life of Te Hāhi Weteriana.

A Shift in Emphasis from Multiculturalism to Treaty Partnership

Since the 1983 Conference there has been a shift away from the emphasis 'to become a multicultural church.' It was soon realised that a genuine Treaty-based partnership should not disadvantage Pacific Island members from sharing power and influence within the life of the church. It is within the Tauwiwi section of the church that the dynamics of an authentic multicultural church are worked out and expressed.

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For every time there is a season

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Tino Rangatiratanga

As well as the emphasis on power sharing between the two Treaty partners another significant emphasis began to emerge: the need for Te Taha Māori to be able to exercise Tino Rangatiratanga over its life and Mission. Tino Rangatiratanga, the principal feature of the Māori version of the Treaty of Waitangi means "total control, complete responsibility, absolute authority."

In 1989 Conference had passed a resolution relating to Tino Rangatiratanga – Māori Sovereignty. It expressed "full and unqualified support for Tino Rangatiratanga."

In 1990 the church's Bicultural Committee report to Church Council and Conference focussed on Tino Rangatiratanga. It said, "The implications that flow from an understanding of a partnership based on the Treaty, and power and resource sharing are:

Firstly, ensuring that Māori Division has total control of its resources and treasures – people, money, land, language, worship, and theology.

Secondly, the power-sharing partnership touches the whole life of the church – in policy-making, budgeting, resource-allocation, property use and theological education."

The Church Law Book

The Treaty Partnership between Te Taha Māori and Tauwiwi was



From left: Geoffrey E. Hill, M.P.S., Vice-President and Rev. Ruawai D. Rakena, B.A., President. Methodist Church of New Zealand 1975 - 1976.

written into Methodist Law [Section 6.3.1.] with an emphasis on Te Taha Māori expressing Tino Rangatiratanga through its Hui Poari [Te Taha Māori's Executive committee] and with the provision that Te Taha Māori becomes "financially independent, self-sufficient and self-determining." [3.2.2. c.]

The Treaty Partnership: Present

The momentum of the bicultural journey begun in 1983 has significantly slowed down, and some features of the Treaty partnership have been eroded. We have observed that the Disciplinary Code of the Church does not adequately reflect the principles of a Treaty based partnership model.

We have also observed firsthand, members of Te Taha Māori expressing their grief and

anger that their right to have unrestricted oversight and control (Tino Rangatiratanga) over their life and physical assets are being compromised by the actions of some Tauwiwi leaders.

A Review of the Bicultural Journey 10 years on

In 1994 a review was undertaken, primarily to discern how the various standing committees of the Conference were advancing and implementing the bicultural journey. The review revealed that within the standing committees there was little effort placed on furthering the journey. The review also noted that there was little evidence that District Synods and parishes were showing any significant interest in promoting the journey.

26 years later, there is little to suggest that District and National Synods (Sinoti Samoa, Vahefonua Tonga 'O Aotearoa, Wasewase ko Viti Kei Rotuma) and parishes are paying much attention now to furthering the journey.

From Biculturalism to Treaty Partnership.

Treaty of Waitangi educators have drawn our attention to the need to shift the emphasis from Biculturalism to talking about Treaty relationships, because biculturalism can be problematic for a number of reasons.

- The term doesn't embody the diversity within Māori and Tauwiwi cultures and can exclude those who are not Māori or Tauwiwi.

- The term often creates tension with the idea of multiculturalism, rather than recognising that the Treaty relationship provided a place for all ethnic groups with Aotearoa.

- The word biculturalism itself suggests a focus on cultural rather than power-sharing engagement. The Treaty is above all about the safeguarding of the rights of both partners – it is about the sharing of power, so that neither partner is disadvantaged in the relationship.

The Treaty Partnership: Future

Treaty of Waitangi scholars stress that the Treaty is not a

static historical document, rather it is a living concept, an idea that evolves with society.

So, it is with Te Hāhi Weteriana's Treaty Partnership. It too must be seen as an evolving living concept.

At this 'Kairos moment' in the life of our Church how can the Treaty partnership be invigorated? It is a question that needs to be addressed at all levels of the Church's life. We invite church members, parishes, District and Ethnic Synods, to consider how the Treaty Partnership can be strengthened and extended.

An appeal to the Church

We believe that the Methodist Church's Law Book needs revising to adequately reflect an authentic Treaty partnership. We also believe that there needs to be established a standing committee of Conference whose sole focus is on promoting and resourcing the Treaty Partnership.

The "Kairos Document" in South Africa was a 'bottom up' initiative, a challenge to the hierarchy of the South African churches. In the present 'Kairos moment' within Te Hāhi Weteriana the voice of the grassroots membership of the church needs to be heard pressing for constructive change and movement.

What more is needed to put wind into the sails of this our Treaty partnership voyage? We look forward to generating discussion and change.

Young adults benefit from grant

Sheryl Waterhouse, Assistant Manager, Pinnacle House.

Pinnacle House is a faith-based, vocational service for young people with high level special needs in the Tasman region. Earlier this year Don Horne, an amazing supporter of Pinnacle House from the Methodist Church, Richmond, advised us that we had been successful with our funding application for a Let the Children Live grant to purchase puzzles and brain games for our participants.

It was a blessing to receive this funding and I would like to share a snapshot of our beginnings and the way that we have been blessed in so many ways.

Linda Gill, our director and a parent of Lisa Gill who has profound intellectual disabilities, was concerned about what



Pinnacle House treats all their participants as unique and encourages them to participate in a range of indoor and outdoor activities that extend them in a supportive environment.

would happen to Lisa when she left school. Through much prayer and conversation with agencies involved with disabilities, Linda decided to start her own vocational service for school leavers with high level special needs, for whom full time employment is not an option.

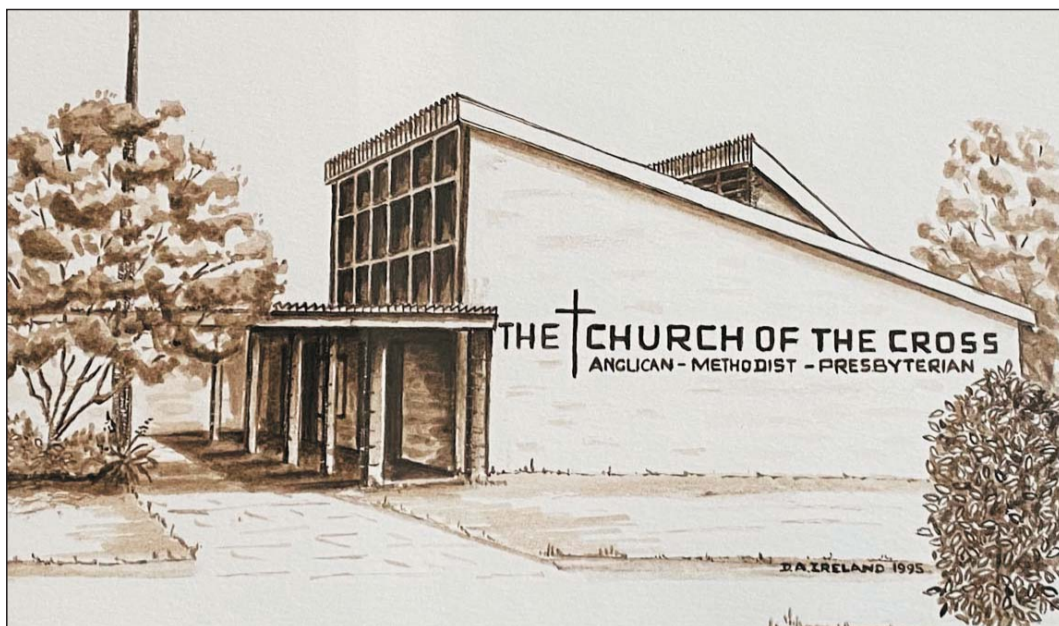
Throughout this journey Linda secured the assistance of other mothers in a similar position and support from close friend Carol Burson (current manager of Pinnacle House) who worked at Waimea College Special Education Unit.

The name Pinnacle House was chosen when Linda and Carol were on a flight

to Auckland to check out other vocational services. As they flew over Mount Taranaki, the very top (the pinnacle) was peeking through the cloud. Carol says, "The name pinnacle came to us as being the absolute best. To this day, we believe that we offer a vocational service second to none to the people who attend."

The Pinnacle House Charitable Trust service began in 2009 and we now have 24 young people who attend our service five days a week. Throughout our journey we have seen many miracles including donations of vehicles, funding for camps and upgrades at our facility (mainly from the Methodist Synod Nelson/Marlborough/West Coast, Green Gables Trust and Snowden Trust) along with donations from our local community and the church community at Grace Church.

We extend our grateful thanks to MCNZ and welcome any visitors to the Tasman region to visit us at Pinnacle House.



Church of the Cross, Turangi, Turns 50

Mary Inwood, Chair of the Anniversary Celebrations organising group

This year we celebrated the special anniversary of 50 years as a co-operating parish with the Anglicans, Presbyterians and Methodists working as one.

Built during the birth of Turangi as a Ministry of Works town to house the workers of the Tongariro power development in the 1960s, the church brought together the congregations of the three individual denominations. Located in the Turangi Town Centre, the church was clearly identified, and still is, by a very high cross that can be seen across the whole town from all angles.

The church was designed by Messrs Mercer-Brown of Hamilton and built by Messrs Ginn Builders of Taumarunui. Building started in 1969 and the church was officially dedicated on May 30, 1970, by Archbishop Norman, Rev. Dr J J Lewis, The Very Rev S C Read and Rev Taka.

Since that occasion, a great many people have enjoyed services, friendships and family unions established across the country and world.

Our congregation includes those who live and work in the area, along with a wider group of holiday-home owners, tourists passing through and those coming to share and enjoy the local area with fishing, tramping, boating and skiing. We see many of these people returning as weather and time allow.

In November last year we advertised in Touchstone that we would have a get-together to remember the past 50 years in September this year. However, due to the Covid-19 virus, this has now been put on hold until 2021. The date will be confirmed when we can see a time when it is safe and the weather warmer for a celebration.

In the interim, I invite former visitors or parishioners to send us any memories, photos or memorabilia they may have relating to our church and its history.

Please email cctgi@xtra.co.nz or ph.me.inwood@gmail.com.

Alternatively, post to Church of the Cross, P.O. Box 286, Turangi, 3353.

As a closing note, God did smile on the weekend of the birthday with the most beautiful sunny but cool day on our first service back after lockdown.

Aldersgate Chapel complete

A custom-designed stained glass window recently installed in the chapel at Aldersgate, was blessed during a celebration service on Sunday July 19. Canterbury artisan, craftsman and conservator, Graham Stewart, designed and created the window. We asked him to comment on the stunning installation that completes the rebuild project.

What inspired the design?

The first thing - and main theme - that came to mind was the dove, the symbol of Methodism. In our present world where derisive behaviour and anger seem to pervade our lives, the dove is a symbol of peace and unity in the secular world. I incorporated this symbol with the tree and river of life to add to the concept of unity and peace.

How long did it take to create?

The commission spanned a year from concept to installation.

Can you comment on any special challenges / advantages of undertaking the commission?

The mouth-blown glass was imported from Germany and made especially for the Aldersgate design. When the shipment arrived in New Zealand, I found some of the glass tones were not suitable so had to re-order some new glass sheets. Even then, I had to add colour and kiln fire the glass to get the effects that I wanted and cut a second segment to achieve optimum results.

Oddly, the Covid-19 lockdown gave me time to work on these colour



variations and effects. During the entire period of lockdown I was working alone on achieving the desired results, even if it meant discarding glass that did not suit. I rarely have time to be so particular, so the pandemic was a real blessing in disguise.

I am very grateful for the commission at Aldersgate. We worked on the removal of the original glass from the old church and we all felt the grief of losing the organ craftsmen in the June earthquake. We had been working on site just a week before. This gave me insight in wanting to create something beautiful and endearing for the new church building. It was a great honour to have been asked to create the new window.

Fighting the stigma of Covid-19 with kindness Lessons from Leprosy

The Leprosy Mission New Zealand is concerned by recent news reports about people who have recovered from Covid-19 experiencing stigma and discrimination, likened to that of people affected by leprosy.

Sarita Divis of The Leprosy Mission says, "People affected by leprosy tell us that stigma to them is the feeling of being second-class citizens and the deep shame they are made to feel even after they are cured. It is upsetting to hear that New Zealanders recovered from Covid-19 are experiencing these same attitudes."

"One of the disturbing stories heard in our ministry work was that of a little girl



Children like Niran deserve to live in a world free of stigma and discrimination.

and her brother who were not allowed to go to school because their grandfather had had leprosy. Even though he had been cured, the stigma was so great that

it had travelled down two generations to stop these children from accessing an education that could bring them out of the cycle of poverty."

There are still many discriminatory laws towards people affected by leprosy in different parts of the world including laws that mean that people affected by leprosy are segregated in their community, the disease is grounds for divorce and people are barred from work, travel or education.

The work of The Leprosy Mission includes fighting stigma and discrimination along with administering health care for people affected by leprosy. The same lessons apply to the care shown to those with Covid-19.

"In New Zealand the Covid-19 pandemic has taught us the power of kindness. We have witnessed it in family relationships, neighbourhoods and from the thousands of supporters of our charity. We need to make sure we stand with all people against discrimination. No one should be stigmatised due to a health condition, or any reason for that matter.

"Educating ourselves with facts is the first step, being aware of our attitudes and behaviour, choosing our words carefully and reaching out to support and include everyone. If we can practise kindness to ourselves and kindness to those around us we will see a world that has risen to take on the challenge of stigma and discrimination and end it for good."



President
Setaita Taumoepeau K Veikune

Vice President
Nicola Teague Grundy

Report from President and Vice President

From President, Setaita Taumoepeau K Veikune and Vice President, Nicola Teague Grundy

In case you weren't aware, the national election is coming up. What are we expecting? The process so far has been interesting and, we are sure will become even more interesting as policies are announced, challenges made and assertions about who is more suited to governing our country.

Of course it is easy to be critical of our government and political parties, but it is important that we play our part. How can we be critical if we are not prepared to participate? But what is our responsibility in terms of making our decisions?

It is of course important to at least think about the issues that we are passionate

about, the values we hold dear, the things that we are concerned about and what we look for in order for improvements to be made. We need to take time to research what the various parties are planning to do on our behalf and think about how these things will impact on our communities.

We also need to think about how policies impact on the whole, elections are not just about how we personally will benefit, they are about the whole. The whole in terms of those who are the most vulnerable in our community.

Lest we think that religion and politics don't mix, we only need to open our bibles. The Jesus story is a political story. It is a story about a time of great injustice. A story of absolute power and a story of cultural revolution. Jesus showed us through his actions that it is possible to transform the world in

which we live in. The implication of this story is that we have a responsibility to carry on this legacy, to participate, to seek the best for our nation, and for our people, particularly in terms of love, justice and mercy.

Our Methodist ancestor John Wesley looked upon the whole world as his parish. He said, "If doing a good act in public will excite others to do more good then 'Let your light shine to all.' Miss no opportunity to do good."

If we choose not to take this

opportunity to participate, to register, to get out of our houses, to put a tick on a piece of paper, are we denying our commitment to live a Christian life? We encourage you all to participate in this election, to learn about the policies, to consider all the options and choose carefully and prayerfully your response.

Once again our dear fellow Methodists, "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as you ever can." John Wesley.



Seminar Explores Future Church, Different Church, Ready Church

In July Rev Mark Gibson and Trudy Downes teamed up to co-host an online seminar to discuss lessons we have learned from the crises we have faced in Aotearoa over recent years and how church might respond differently in the future.

Major unexpected events over the past decade include shootings, earthquakes, a volcanic eruption, a measles outbreak, floods, fires, a gas explosion and a pandemic. The adage "It will never happen here" no longer applies.

Mark, a Methodist Minister of two uniting parishes which were hugely affected by the Christchurch earthquakes, brought insights from the recent lockdown period. Having lived through many disasters Mark is keen to see "a resilient church that carries forward the good lessons from the events we have been through, in a creative and life-affirming way".

Trudy Downes is responsible for Caring for Our People Manaakitia ā Tātou Tāngata for the Methodist Church of New Zealand (Health and Safety with less limits). Her aim is that things run efficiently and effectively. If technology can help then that's a bonus.

Trudy and Mark spent an hour offering fellow participants an overview of what lessons we can take from recent experiences particularly given climate and other ongoing changes of major proportions and crises facing church. Mark said, "I am keen to see a church more resilient and ready to move and respond in future. We need to develop a culture of preparedness as there is security in being ready and prepared to react to situations." Trudy cited the value of fire drills as an example of having an effective plan in place that acts as a reference when we are required to react effectively to crisis.

Suggestions included having a kete that includes a range of ways to react. Working collaboratively with parishes was also identified as a way of achieving better outcomes rather than trying to operate as a single parish. This collaborative approach has many advantages including sharing stress for individuals leading communities

and pooling resources so that each partner can share their particular strengths and knowledge.

Mark said, "In a crisis situation we need to refocus and tune in to the hardship. We already know who is suffering most in our community. When we tune in we can focus out in ways that can make an enormous difference to those most vulnerable."

Making clothing, food and household resources available is hugely important as is having a Gospel-driven approach to providing solutions. "As we head into a prolonged recession there is the danger of attitudes of hostility and judgement towards those on the edge, struggling. Blaming the victim. We need to draw on our spiritual resources," Mark says.

Mark cited a Māori proverb "Nāu te rourou, nāku te rourou, ka ora ai te iwi". This translates as "With your food basket and my food basket, the people will thrive".

The seminar concluded with the hosts calling on parishes to respond with ideas on what they would like to see the Connexional Office provide. Trudy said, "The Connexional Office's role is to provide what parishes want. The more we know, the better we can respond to those needs. It's about how we can learn to care better for ourselves and for others, not about being fearful of control by Big Brother or Big Sister."

The seminar can be viewed: www.methodist.org.nz/caring_for_our_people/future_church

Webinar 2: Learn, reflect and project - change into the future.

Tony Franklin-Ross will join the panel as we explore the way forward. Date and time to be confirmed.



Methodist Trust Association

INCOME DISTRIBUTION RATES TO 30 JUNE 2020

	3 Months	12 Month Average
Income Fund	4.50%	4.31%
Growth and Income Fund	1.94%	2.64%

Income distributions for the quarter totalled \$2,285,276

Growth and Income Fund depositors received an additional \$3,127,527 capital distribution, lifting the total annual return to 4.77%

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Apartheid regime appalling

To the editor

In "Palestine through a different lens" (*Touchstone*, July), Gary Clover is incredibly short-sighted.

Whilst I have great regard for Gary's portrayal of NZ colonial history, it beggars belief why he can't devote the same rigour and expertise to expose the grossly inhuman oppression the State of Israel is subjecting Palestinians to.

As Archbishop Desmond Tutu is on record as saying, the apartheid presently practised by Israel against Palestinians

is worse than that practised in South Africa at the height of its apartheid regime.

What is so sad is that the oppression that so many original Israelis suffered during WW II is now being imposed upon Palestinians in the name of Zionism, a distortion of Judaism.

Similarly, Christians who endorse what Israel is doing to Palestinians are distorting the Witness and Way of Jesus.

Rev Brian Turner, Nth Canterbury

Perpetuating myths and falsehoods

To the editor

Gary Clover (*Touchstone* July 2020) is a strong supporter of modern Israel and that is his right.

All the same, he is not right, when he asserts that in 1947-49, "The vast majority of Arab refugees fled the fighting at the call of their leaders to allow a free hand to massacre Palestinian Jews so 'Palestine will be free from the River to the Sea'." The assertion that the neighbouring Arab regimes' leaders gave the Palestinians such orders over the radio, so their armies could do this, was always a lie. However much it has been repeated, and however widely believed, it remains a myth.

According to Robert Fisk (*The Age of the Warrior*), "Israeli historians have already disproved the lie." Instead, "Most Palestinians fled because they were frightened of ending up like the people of Deir Yassin. The propaganda about

radio broadcasts was Israeli, not Arab."

Moreover, Deir Yassin and Lydda were only two out of a number of sites of massacres of Palestinians; and others were terrorised by the Stern Gang and the Irgun Zvai Leumi. In reality, the most efficient Arab army was Jordan's Arab Legion, and it pushed David Ben Gurion's forces, that were trying to seize as much territory as they could, back to the United-Nations-authorized partition-line in the Jerusalem area, and halted there.

Difficult though it is, having sympathy for Israel, and the Jewish Israelis, should not preclude also having equal sympathy for the Palestinians. They have, in 1947-49 and since, suffered worse, obviously. By all means make the case for the Israelis, who do have a legitimate position. But let's not perpetuate a falsehood.

John C. Ross, Palmerston North

A misguided decision

Kia ora e hoa

Nā tō rourou, nā taku rourou, ka ora ai te iwi. With your food basket and my food basket, the people will thrive.

I am astonished and dismayed that the Methodist Church proposes to discontinue the post of Public Issues Coordinator at this critical time. This seems to be misguided when the need to raise awareness of such important issues as Gospel imperatives, is now. Unfortunately other churches have not stepped up in this field to lead as you have done.

The Public Issues role has raised the profile of the Methodist Church with its bicultural commitments and strong Pasifika membership. In particular Rev Dr Betsan Martin keeps a strong focus on Te Tiriti justice and brings the concerns and interests of Pasifika communities to the fore in public issues work. Justice is essential in the various fields of life including health, education, housing, social welfare, employment and above all climate change which are currently affecting their families in both Aotearoa and especially Oceania and the Pacific Islands.

As a member of the Ecumenical Climate Justice Network (ECJN), I consider the loss of Betsan Martin's professional input will mean a serious depletion in the work of this group, under the umbrella of the Methodist Church. Under her leadership and advocacy this group has built up

good standing in Government circles for attention to justice issues.

With support from other Church networks all of these issues have been raised in significant places with a recent 'Integrative post-Covid Policy' paper sent to appropriate Government Ministers. Initiated by Betsan, she worked tirelessly and with tenacity, wisdom and passion as always, to take this strong and visionary message for Government as a new way forward.

Betsan has engendered huge respect from within the ECJN network, and across other NGOs contributing in a visionary and empowering way.

I was a member of the national Anglican Social Justice Commission, which changed their focus from a national perspective to a regional one. Unfortunately this group did not have the influence to shape and interact with Government which ECJN has been doing, led by Betsan.

As faith communities our strong imperatives are 'Justice seekers' and 'Carers of Creation', being very mindful of justice for present and future generations of every living being in the mystery of life, often called intergenerational justice.

He iti, he pounamu. It may be small but it is very precious.

*Yours in justice, Rangimarie
Ko Jenny Campbell ahau,
QSM for the Environment*

HONEST TO GOD

Ian Harris

Market Economy versus Market Society

A few years ago the Treasury produced a pre-Budget reflection on the benefits of smoking - benefits to the economy, that is, certainly not to smokers. Not only would smokers swell the excise tax on tobacco by an additional \$100 million a year, but thousands of smokers would die sooner, saving billions in health care they wouldn't need and superannuation they would never get.

Couple that with concerns about national superannuation as the post-war baby boomers grow grey and retire, throw in murmurings that those billions would be better spent on the young, and it would appear that New Zealanders' values were tilting away from an emphasis on social well-being to predominantly economic calculations.



Ian Harris

Treasury officials weren't crude enough to say so - perhaps it didn't even enter their heads - but the subliminal message of their fiscal analysis of smoking, readily extendable to superannuitants, was: "If you want to do your bit for the country, kindly die."

Of course such chilling advice never figured in public policy. But it would be a logical outcome of an insidious change that has happened in many countries, including New Zealand, over the past 30 years. Countries with market economies have been gradually morphing into market societies. And the difference between them is huge.

Market economies centre on whatever can be freely bought and sold, with market forces determining supply, demand and price. Governments target policies toward ensuring that economic activity really does serve the needs of people.

Market societies, by contrast, absorb the values of the competitive marketplace, and as far as possible apply them to all social institutions. Instead of the economy serving the people, the people serve the economy - and lose value when they do not. In market societies the broader human values that characterise truly humane societies are eroded.

On this theme Michael Sandel, who teaches moral and political philosophy at Harvard University, writes: "A market economy is a tool - a valuable and effective tool - for organising productive activity. A market society is a way of life in which market values seep into every aspect of human endeavour." (Some readers may remember Sandel's series *Justice*, broadcast on the former TV7. Market

values seeped into public broadcasting in 2012, the channel was axed and viewers lost valuable programmes like his).

Sandel says that as market values become supreme they degrade or crowd out non-market values that are worth caring about. He cites the incursion of market values into health, education, family life, the environment, art, civic duties, criminal justice, public safety and recreation, and says: "These are moral and political questions, not merely economic ones. To resolve them we have to debate, case by case, the moral meaning of these goods, and the proper way of valuing them."

Market reasoning appeals superficially because it is non-judgmental. But judgment is essential. "Our reluctance to engage in moral and spiritual argument, together with our embrace of markets, has exacted a heavy price," says Sandel. "It has drained public discourse of moral and civic energy, and contributed to the technocratic, managerial politics afflicting many societies today."

The so-called "silver tsunami" is one area where economic considerations threaten to crowd out non-market values. That will intensify as superannuation becomes payable for longer and longer beyond the present eligibility age: scientists seeking to manipulate genes to retard ageing, or to prolong life by periodically replacing worn-out body parts, predict a new normal life-span of 125 to 150 years. In a world where the population is already ballooning, that would be an achievement but not a virtue. And it would impact hugely on future generations.

But the debate should also focus on quality of life, the contribution older people make to families and communities, and the wisdom many bring to discussions from their life experience. As Australian legal and medical ethicist Margaret Somerville says, "Elderly people who are able to remain curious about life, God, art and the world, and who believe they are making a contribution, have much to teach us."

Each life is to be valued not by what a person earns, spends, pays in taxes or costs the Government, but for its intrinsic quality. Religions especially place the highest value on human life, without distinction between rich and poor, healthy and ill, smart and slow, children and the elderly. Instead they see in everyone the possibility for enrichment of the personality through nurturing life's moral and spiritual dimension.

In election season, parties will put their primary emphasis on either a market economy or a market society. The choice is ours.



Waiau River sacrificed for Tiwai Smelter



A celebration event, 50 years on. In March this year a group of lead people and whanau gathered at Manapouri Commemoration rock, showing the height of the new lake level proposed in 1971.

Article written by Jenny Campbell, Norbert Nziramasanga, Betsan Martin for Ecumenical Climate Justice and Public Issues

Secret deal?

1960 saw the Labour Government clinch a secret deal with Comalco *, given exclusive rights to Lakes Manapouri and Te Anau waters for hydro-electricity for 99 years. There was no public consultation. This involved extracting between 74-100 percent of the water from NZ's second largest river, the Waiau. 1971 saw Government plans to artificially raise Lake Manapouri up to 8.4 metres to increase cheap power for the aluminium smelter, opened in 1969. Power from the tailrace tunnel, constructed through mountains, saw fresh water, previously going down the Waiau, flowing in to the sea at Doubtful Sound. Raising the lake in Fiordland National Park would have destroyed beauty and tourism potential there. A 13-year campaign by NZers stopped Lakes Manapouri and Te Anau being raised.

Ecumenical Climate Justice Network members investigated Tiwai Smelter closure, with concerns about social and environmental issues, including employment, toxic waste, river health and corporate responsibility.

Water flow?

Minimum flows are required for waterways' health, under national standards. The Government exempted the Waiau. Its minimum flow requirements are limited to flood monitoring in the first four years, with no other flow requirements for 27 years. No further monitoring is required. Most of Waiau's water is redirected to Doubtful Sound, on Fiordland's south west coast, removed from its original course to Te Waewae Bay on the south coast.

Tangata Whenua ask, 'Te Mana o te Wai? Who is caring for the integrity of the water?'

Environmental Costs?

Meridian Energy uses this free water, a natural resource, to generate cheap power for Tiwai Smelter. This investment in terms of employment, industrial development and economic growth has not been cognisant of the full environmental costs. These include the clean-up of smelter toxic waste, loss of Waiau River's health and biodiversity now it is deprived of its water, people's health risks and no responsibility for its carbon emissions.

Costs to taxpayers?

Exclusive use of the hydropower supplied to Tiwai means the power is not available for the national grid. With the proposed closure of the smelter new transmission lines must be built to carry this excess power, at significant cost and time factors. NZ taxpayers paid for the power station construction and later upgrades. Taxpayers donated \$30 million about five years ago to Tiwai. It

has been exempted from the Emissions Trading Scheme, saving them \$48 million yearly. This year Government made another exception to environmental laws so the Regional Council cannot restrict minimum flow or maximum take of water for this multinational company.

More costs?

Several secret and often not permitted toxic waste dumps occur across Southland with neighbours not aware of their presence. They will spew out poisonous gas if contents ever get wet. Often sites are in lower socio-economic communities with storage in empty buildings which used to house large industries employing local people e.g. a paper mill.

These aspects mean the community and people's health are at risk and their environment is being sacrificed. These costs have not been evaluated alongside the smelter's highly publicised economic benefits. Southland's mostly male workforce there has between 800 and 1000 high paying jobs. The government received tax on \$207 million profit in 2018.

NZ seems keen to put unlimited natural capital into this one investment, while not accounting for the true environmental costs or showing transparency about sacrifices being made.

Closure?

This month Rio Tinto announced Tiwai closure plans, regardless of the 99 year lease. It pays about 50 percent of what NZers pay for power but wants a further 30 percent cut on a three year contract, equal to 15 percent of what NZers pay. It uses operational costs and a deficit, to squeeze down electricity prices. The \$46 million loss last year was cited for the closure decision.

This is an example of 'good contracts are made at conception and bad contracts are negotiated at closing'. The company's annual reports highlight their view of success. Transparency and accountability for NZ taxpayers is lacking.

Another view?

Job loss is not the whole picture. Keeping Tiwai open comes at a cost - environmental, health impacts, lost water, toxic dumps, more toxic waste being produced daily and no accountability for their greenhouse gas emissions. Rio Tinto's corporate negotiations and ways of doing business turns a blind eye to all the costs and benefits of operations. It is time to reveal the true costs of renewable energy.

The Rio Tinto - NZ relationship is now a toxic one. Love has gone, but habit, memory and legacy remain. Too many secrets, too many compromises. It's hard to leave part way through a deal but there will be life, health and more energy after Rio Tinto.

*Company names have changed in various deals.

Next steps for climate kindness - parish survey

Rev Dr Betsan Martin, Public Issues Coordinator

One aspect of climate justice for the church is to gather information on parish practices in the use of water, energy and cleaning products, managing waste and in preparing and sharing food.

The Climate Justice Working Group, with special leadership from Peter Lane, has prepared a survey to collect information so that we have base-line measures that will enable us to map changes over time.

Our main interest is to highlight care

for earth and the source of life. We ask about ways for parishes to reduce pollution and waste and become more attentive and accountable for what we use and purchase.

Three or four parishes are going to do pilots with the survey so we can test how it works and make adjustments before sending it to all parishes. In the interim, Norbert Nziramasanga, an energy engineer from Wesley Taranaki Street and a member of the Working Group, has written an article inviting parishes to consider their use of resources.

Climate change - using resources sustainably and with care

Norbert Nziramasanga

'Carbon dioxide is not the enemy. It is part of the cycle of life.

How we care for it is what matters'

The Threat of Climate Change

Climate change is arguably the biggest threat that life on earth is facing. The impacts of climate change cut across all aspects of life. This is manifesting in the deteriorating water quality, increasing air pollution and extreme weather events. This is all because our livelihoods are causing disruption to the natural systems that support life. As various communities struggle to survive with diminishing resources there is increasing conflict between species and some will become extinct.

The current COVID-19 pandemic is showing that the threat is current. Evidence shows that communities living in poverty may now be driven to trade wildlife in ways that put them at risk. Such risk is no longer confined by geographical boundaries. If an extreme weather event occurs while we fight a pandemic, it is possible that many more would perish, and the impacts could last for decades.

We Have the Power to Change

Our rapid development and use of resources at very high levels of transformation have enabled us to gain knowledge and tools to manipulate even lower quality resources into food and energy. We can use this same knowledge to reduce pollution by ensuring that the waste that we release to nature can be recycled to match our consumption rates. We can protect vegetation and support healthier forests. We can also contain toxic waste to avoid water pollution. High on the list is to reduce the amount of carbon in the atmosphere.

What we need to do to protect the environment is the same as what we need to live secure and healthy lives. The challenge is for each one of us to consider how we use resources. We may need to 'know our culture or our organizations in numbers' so to speak. We have the knowledge and tools to change how we use resources and to reverse the growing levels of pollution.

What is Our Strength as the Methodist Church

The Methodist Church Conference has tasked the Public Issues Network to lead an initiative for parishes to consider and adopt ways to act against climate change. This is in agreement with the Methodist values especially social justice and free will. The Climate Justice Group has developed a questionnaire to assist in setting a baseline on climate action in the parishes.

While assessing our baseline is important as a reference point to evaluate progress, the questionnaire helps in highlighting what may be important issues of climate change for the parishes. In working out strategies to reduce greenhouse gas emissions, the church would simultaneously address social justice issues related to access and distribution of resources across the different social groups while taking advantage of the strengths within the church organisation and networks. The Methodist Church is built on power to change and ability to include diversity. At the global level the climate debate has been stalled by the quest to find fault and apportion responsibility. As The Methodist Church we can use diversity to build sustainable responses that do not prescribe actions but support commitment to change.

The Small Steps that Can Be Grown

Parishes should consider actions to manage their resource use and reduce greenhouse gas emissions. Reducing emissions is coupled with improving the reach of current services. Lower greenhouse gas emissions are also linked to reduced operating costs and improvement in asset management. An example would be comparing energy usage data between parishes. That would help them to see the options that already exist and at the same time improve networking between parishes. Parishes have limited financial resources and reducing greenhouse gas emissions would help stretch the limited funds.



Belonging in community

Rev Jan Fogg

I have been reading a poem which talks about receiving and giving around the table, in the breaking of bread. It caused me to think more deeply about the time over lockdown. There were a number of changes for me over those four to six weeks which I have found challenging and I wanted to share some of them with you. They were not exclusive to me. I think many people living on their own could express similar stories or may be contemplate similar happenings.

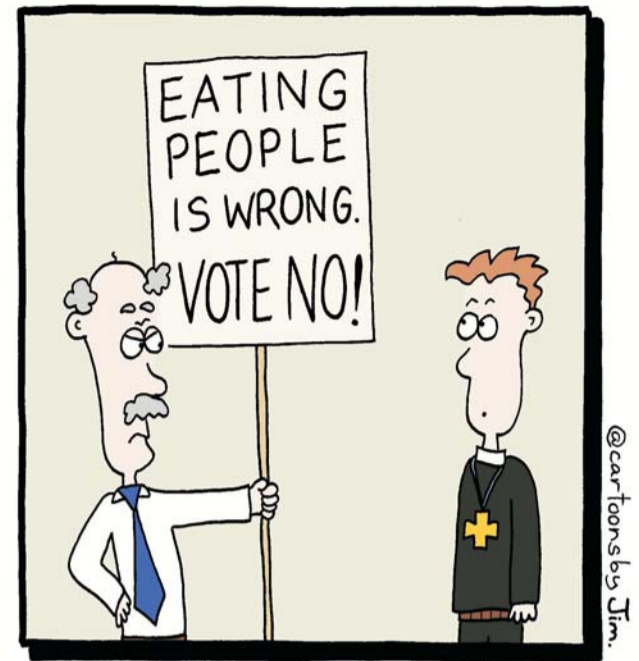
It began as I thought about the reading from Genesis coming up for the third Sunday in July. It's the story of Jacob leaving his family home because he was threatened by his twin brother Esau's plan to kill him. Jacob goes into the wilderness, away from home and his parents - he was a 'stay-at-home' person, and it must have been a shock to him to move away. He was young though, possibly able to make adjustments more readily than some of us older folk?

I think it was something of a shock for many of us to be isolated during lockdown, and if we live alone there was no receiving and giving of kindnesses around the table.

The table might mean the dinner table, but for several weeks it also included the communion table. Although a number of well-done things from churches happened online over this time, it was not the same as gathering as a fellowship group in the church.

At this time also, my sister died, and it was not possible to have a funeral service; so my family fellowship also suffered loss and changed shape. And again, during this time I moved house. I packed up through lockdown and moved at the beginning of level 3. I left my neighbourhood but also my church community. Once I was somewhat settled in my new house in a nearby town, I reflected on the amount of loss I was feeling. I had felt it was the 'right' time for me to move and I couldn't do anything about the concurrent losses. But I did think very hard about the effects of major moves in life we make as older people. Do we think through the possible consequences and consider what changes we might be making with the communities to which we belong? Adjustment is taking a while.

Gathering around the communion table, friends together with God's presence, is so important for feeding our sense of belonging in a special place. The internet is clever but it doesn't enable us to see into the eyes of another's face, and be seen back, nor in quite the same way to experience the presence of God with us. Let's be very aware of the importance of pastoral care in the



Nigel suddenly realised that his notice in the church bulletin for a group discussion about the cannabis referendum had contained a typo.

church, of remembering to gift others with that important sense of belonging in a community.

"Remember I will be with you and protect you wherever you go; I will not leave you." Genesis 28:15.

TECHNOLOGY TIPS

Cameras for Church Streaming and Conferencing

By Peter Lane.

Since Level-1 Covid restrictions have come into force, I've had a large number of enquiries from churches investigating acquiring the capability to stream and/or conference services (including special services such as weddings and funerals).



Peter Lane

functionality - in real-life systems commonly also include some form of camera control, the ability to display PowerPoint slides or similar as well as the video picture, and perhaps enhanced capability for controlling other

AV system devices. Churches with a reasonable sound system, an audiovisual PC and a good internet connection may well only need to add a good camera and some connecting cables and/or devices to be in a position to deliver a watchable and easy to operate streaming solution.

What to look for in a camera

- Church auditoriums are generally not the same size or shape as commercial meeting rooms. To achieve good coverage with a single camera, the normal strategy is to place a PTZ camera (a camera with remotely controlled motors to make the camera Pan, Tilt and Zoom) so that at one extent of the Zoom you get a nice wide shot of the sanctuary and at the other you get a good head and shoulders shot of someone at the front. This usually means a very good understanding of optics, or getting the chance to "try before you buy" as much as you can.
- The distance between the camera and the headshot determines the level of zooming your camera needs. Standard zoom levels tend to be 8X, 12X, 16X and 20X zoom. Check the fine print of the specification as to whether the zoom is optical zoom or digital zoom. Optical zoom is always better - it is achieved by the camera lens system while digital zoom is achieved by the camera hardware processing the digital image to make

it look bigger. Digital zoom tends to look grainy compared with optical zoom. Many cameras achieve their specified zoom by a combination of Optical and Digital zoom, but you should look for cameras where the biggest proportion of the zoom is optical.

- USB and HDMI connections both have length limitations, which in many church situations can be problematic. There are various types of extenders / boosters available for both USB and HDMI, but generally using these only adds to cost and decreases reliability.
- (Consequently,) Network connected cameras are generally the best option - if you are going to stream, you are going to have a network switch in the system somewhere anyway. Some cameras provide an SDI variation output. This is a broadcast standard protocol and while very good, it presumes a host of supporting infrastructure that most churches won't want to be involved with.
- Typically, cameras need to support 4 or 5 presets (most cameras I've looked at seem to support 8-10 if they support any).
- Out of the (camera) box, control is usually yet another infrared remote control, though some have PC-based programs for network control. With infrared remotes though, you need to have a direct line of sight from the operator to the camera and again, this can be problematic in some common church applications. Alternatively, you can control via RS232 serial using a commercial 8-button serial controller - essentially an 8-button switch plate. You would typically set up buttons 1-6 as presets and buttons 7-8 as manual zoom. There are more sophisticated options depending on your needs (and budget).
- If you opt for only one camera and no vision mixer (a device or PC to manage

multiple cameras and other video sources), you need a camera where you can set the transition speed of the camera (speed of movement from preset to preset) to a value where your online viewers don't get motion sickness every time the camera moves. This is sometimes a good idea even if you do have a vision mixer if you can't guarantee that the camera that is fed to the stream will never move at full speed while it is live-to-air.

- Lighting, other equipment and available bandwidth on your internet connection all impact the quality of the end-result, so don't be too quick to blame the camera, especially if things look good in-house, but not remotely.

My goto brands in this space have been Axis and more recently, Angekis. There are lots of other options coming to market now though as the VC/streaming market booms. Some of these worth looking at would include, PTZ Optics, Bird-dog and Logitech if you are going down the USB camera path. At the current time, ALL Aus/NZ Importers/Distributors are battling to get stock. Tread carefully with ordering and do some due diligence that stock advertised as "in-stock", actually is in stock locally. I strongly suggest you research / find / partner with an AV Integrator or Consultant and don't buy online for the time being.

Peter Lane is Principal Consultant at System Design & Communication Services and has over 30-years' experience with Technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to dct@dct.org.nz. We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at www.dct.org.nz.



A lesson in nature

Rev Adrian Skelton

UCANZ Executive Officer

Last month's column witnessed to the influence of Black Lives Matter in the Anglican Church. A second 'helping' emphasises the huge importance of this movement to all of us: we are all in this together, he waka eke noa. It is amazing and gratifying to see the campaign taken up and adapted worldwide.

Maybe our despairing eyes were already on the pandemic-struck United States as we watched with horror the recordings of police violence. The strength of feeling seems sufficient to sustain as never before the protest at this visible aspect of deeper racial discrimination and mistrust.

In a time of pandemic, we see how interconnected our world is. Viruses know no boundaries. We depend on the behaviour of each other, for better or worse. Just so, every society now needs to examine itself for the virus of hate - hate of the other.

I am captivated by a story that Juman Simaan tells of an encounter with a beekeeper in his native Palestine:



European honey bee. Photo courtesy John Severns Wikimedia Commons.

(The beekeeper) tells me proudly that his bees fly across the (separation) barrier to Israel to suck the nectar from the blossom there - as he sees it, an act of resistance by the bees in defiance of the barrier that doesn't allow the humans of the West Bank to cross without a permit.

On the West Bank we see ongoing colonisation, based on an archaic theology which is not even owned by all Israelis. But while we witness this, we might

reflect that we New Zealanders are the products of colonial histories: the migration of peoples, and the subjugation of some by others. And here's the point: we all lose out unless we can learn to decolonise - both the degraded and the degraders, and those ignorant of the history of degradation. We could all try to grasp the concept of decolonisation, whether that be the decolonisation of the mind (as Ngūgī wa Thiong'o suggested in 1986) or the real reparations to be



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made now in terms of social justice. If not, we continue to lose the vision of one humanity that is central to the gospel.

The human species is not alone in exhibiting cooperation. But cooperation between a hunting band, a community, a nation can also be turned against another, seeking to dominate that other in order to define itself.

In our Covid emergency, we responded as a large group, the five million, who do not know each other but realise the responsibility and the prize of cooperation. Like bees rallying to the cause when the hive is threatened, we have acted together. And like the bees we will not want barriers to persist when sunnier times return.

Does the Future have a Church?

Rev Andrew Doubleday

'Does the future have a church?' I was caught by this title from an article by Eric Peterson, son of the late great Eugene. It brought me up with a start and caused me to ask, "Will people still want to go to church in years to come? Why? What will draw them? What will keep them? And hold them?"

Will it be good programming, meeting their social and practical needs? Will it be well-crafted worship, with meaningful liturgies and songs? Will it be brilliant preaching, designed to inform and inspire?

The answer to these questions will likely be 'Yes'. It further caused me to ask, why do I go to church? The obvious answer is 'because I'm paid to'. There's more.

As I look back to my times in the pew, my answer is simple and clear. I ultimately went to church for one reason. To meet with God. This may sound somewhat simplistic and esoteric. I'll explain.

As a young person I was constantly confronted with my own brokenness. As I look back, I realise that I suffered a profound sense of shame - that I was defective and didn't really deserve to be drawing oxygen. I suffered from agoraphobia - an affliction that was part of my life from childhood well into relatively recent years. As a teenager I never imagined marrying. The idea of standing in front of a church full of people to say two short and simple words, "I do", was simply terrifying. Life is full of irony.

I went to church to find hope, to find a reason to face another day, to find healing. It was connection with the transcendent that I sought. It was in church that I would find this. Not every time. Often enough. I'm still here.

I remember sitting in the little Morton Mains Presbyterian Church in rural Southland, in the days I was courting Lynne, feeling

fractured and at war inside myself. I was 200km away from the safety of home in Dunedin. It was invariably in the preaching of the late Rev Dr Alan Kerr that I found tremendous solace. I cannot explain why. The messages were simple, and usually told me nothing I didn't already know, and often had no apparent connection to what I was feeling. Yet somewhere in the encounter I would experience a sense of reconstruction, of the bits of my life being put back together. I would leave the building with a profound sense that in some way I had met God. A measure of peace and grace had flowed in and I was ready to face another week.



Andrew Doubleday.

I remember in my first year at Trinity College a fateful Wednesday. We had our community Eucharist on Wednesday mornings. (In those days we were combined with the Anglicans on the St John's College site). I was in a bad place and unsure that I could face the service. Yet I went. Rev Mary Caygill was the preacher and celebrant. This was in the early years of her first appointment.

Mary spoke on the work of Elisabeth Kubler-Ross and the centrality of compassion. It was in the communion that the 'transaction' happened. As I stood in front of Mary, and she passed the bread to me, she looked me straight in the eye and said "Andrew, the body of Christ given for you". In that moment I was healed. I was whole again. The broken bits had been put back into place, and I walked out of the Wesley Hall a new man.

It's my conviction that this is what Church is for. Church provides many useful functions. Yet, if the encounter with the Numinous is missing, we're ultimately a lost cause. While many of us go to church to be intellectually challenged and/or to express our commitment to community, I don't hold these to be central. Important, yes, not central. I know this is highly individualistic - it's who I am. Church for me is a place for transformation - where the dead find life, those in darkness find light, and those in despair find hope. And this happens in encounter. Without this will the future have a church? Probably not.

Stationing

Rev Peter Taylor

"What is this parish really like?" "I wonder how this presbyter will deal with our problems."

Every few years each parish lucky enough to have a presbyter, severs the relationship and both look forward to a new partnership. Earlier this year various parish and presbyter profiles were made and both parishes and presbyters have looked at them, coming to a provisional decision as to which ones seem best suited to their needs. What makes the process scary is not really knowing what a parish/presbyter is really like. How can a few sheets of paper convey the heart of a church or the mind of a presbyter? What if something important was missing? The Stationing Committee meets in early September to match parishes with presbyters, carefully and thoughtfully doing their best. The process continues with face-to-face meetings when the questions posed at the start of this article are at the forefront of many minds.

Imagine the same process taking place in our relationship with God - "What is God really like?" "I wonder how God will deal with my/the Chosen People's/the world's problems."

Well how do we know what God is like?

One way to understand the story of Israel is as a journey of discovery about God. We see this in our Lectionary readings in August with snapshots of the stories of Jacob, Joseph and

Moses. Jacob wrestles with God at the Jabbok. Joseph, before his rise to power, must have questioned God in an Egyptian jail. Shiprah and Puah defied Pharaoh in favour of God as they helped rescue Hebrew babies. Moses tussles with God by the burning bush. Each of them tries to make sense of who God is and what they should do as a consequence.

In Romans, Paul agonises over the Chosen People's indifference to Jesus, but still believes they have a place in God's scheme. Which to Paul says something about who God is. Then he gives some heartfelt morality to show how we should live as a result.

In the gospel readings the disciples, seeing Jesus walk on water, proclaim him Son of God, which must have been in their minds when the 5000 were fed and when Jesus asks who they think he is. But it is not enough to say 'Jesus is Lord' if we cannot say what being 'Lord' means. Jesus saw Lordship in terms of suffering. The encounter with the Syro-Phoenician woman indicates God's Lordship goes beyond the Chosen People.

So who is God? Who does God want to help? How does God help us? And, maybe most importantly, how are we meant to live as a result of the answers? These are real questions, easy to answer glibly and gloss over with religious language. Preachers would do well to help their congregations answer these more concretely in their contexts, and congregations would do well to wrestle not just with a new presbyter, but also who God is for them in a changed world.



What to do when cybercrime strikes

Ruby Manukia-Schaumkel

Call the bank immediately

If you discover you have been hacked, conned or defrauded, call the bank immediately! The quicker you ring the bank, the more chance you have of minimising the damage. You can also call the Police and CERT NZ.

They are great for advice in cyber security threats in New Zealand. CERT NZ support businesses, organisations and individuals affected by cyber security incidents, providing authoritative information and advice.

Hackers are keen to get their money offshore as quickly as possible so it is vital to contact your bank immediately if you discover someone has persuaded you to misdirect money to the wrong account.

Call your insurer

Big sums of money are usually involved. Whether you have special cyber cover or not, this is a very tangible threat to your



Ruby Manukia-Schaumkel

business. You need to advise your liability insurer of what has happened, how, and what you're doing about it.

Call the other side

If another party is involved, let their lawyers know. You may need to work

together quickly to protect all parties.

Call the Police

The Police advice on electronic crime is to report criminal matters to your local police station. Don't call 111 unless someone is delivering an imminent and believable threat. You will be invited to visit your local police station and fill in a form. This is more for insurance paper trails if you have lost money. If you are reporting an e-crime, it is important to keep any electronic evidence.

For information on preserving electronic evidence, consult your IT system's administrator or security specialist, or

visit the Netsafe - Gathering Electronic 'Evidence' web page. Retain all emails. Netsafe has information on how to copy headers and other details from emails. Netsafe has an online form which can be used to report a problem.

Talk to your IT people

If your firm has been hacked, someone needs to thoroughly investigate your IT system to see what has been compromised. This could include installing a backup from before the time the hacking occurred.

The more that is known and shared, the more aware people will be of the threats. CERT NZ has built up a big repository of resources and guidance. Contact them via their website.

If lots of people suddenly receive emails purporting to come from you - your name, your firm, your signature - you have been hacked. Someone has accessed your system and stolen information. You need urgent assistance from an IT expert to assess the magnitude of the problem and fix it.

Put a message on your phone system

People will probably start calling you to let you know they have received a weird email from you. Some may ask if it's OK to click on the link. Tell people it's a

malicious email, not sent by you and that they should delete it immediately.

Put a message on the home page of your website

Let your clients know. Where your IT system has been penetrated, information on your clients may have been compromised. You need to advise them of this and (after your IT people have checked your system) reassure them that their information is secure. An appropriately-worded email may suffice if you cannot call every client personally.

Some safety measures

Check, check, and ... check

Where a deposit to a bank is involved, double check the number of the destination account, or make a phone call. Take extreme care when transferring funds overseas. Never transfer funds to an overseas account without doing significant due diligence.

Make sure every person in your workplace follows secure procedures. For example, avoid clicking on attachments sent without any explanations. Cybersecurity is more than just a notion to pay lip service to. It could save your business from losing a lot of money. This includes taking reasonable steps to ensure the security of and access to electronic systems and passwords.

M E T H O D I S T A L L I A N C E

Maxine Campbell, General Manager, Methodist City Action Hamilton

There is little doubt that 2020 will be remembered as a year that tested us on many fronts. Those tests brought out both the best and the worst in us though, on balance, our responses were weighted in favour of the positive.

In various ways we have addressed illness, fear, racism, food security, national security, natural disaster, terrorism and so it goes on. It is noteworthy that where we have responded most successfully to the challenges, we have responded together.

In Hamilton, the response to Level 4 lockdown quickly brought the long-talked about benefits of collaboration into effect in the community sector. Hamilton's community sector mobilised to meet the challenge and collaborated within the sector as well as with other sectors, such as business and government. Local funders set up a response fund with streamlined application processes and rapid disbursements of some \$3.5m in funds for a social service response to the crisis. Our City Council provided a further \$1m. Food security was fundamental to the wellbeing of our citizens and the speed with which people, businesses and organisations came together and found solutions to immense problems ensured ongoing food security right through into Level 1.

A food hub set up at Claudelands

Together

Showgrounds incorporated a food bank and a frozen meal service. Montana's commercial kitchens were made available on site, along with extensive freezer space. A roster of qualified chefs ensured the production of thousands of meals to be frozen and delivered in Hamilton and surrounding districts. At peak demand, 900 meals were delivered in a day; most days 600-700 meals were distributed. It was a huge operation but it wasn't the only show in town.

Filling the gaps

Smaller organisations contributed to the hub with volunteers, skills and resources but others also provided food parcels, meals and assistance to help fill the gaps. The gaps were often identified by the food security group that arose organically within the community sector. Under the auspices of Community Waikato the group (made up of a broad range of community organisations) met regularly via Zoom to update members on what was happening, what was still needed and who could help. By ignoring past demarcation lines, offering practical help, assisting each other with resources, both financial and in kind, and working collaboratively wherever possible, we achieved far more than we could have by working alone in our silos.

Beyond lockdown

We are still holding those meetings, though the ground has shifted somewhat. People have returned to work, meaning that the demand for meals and food has dropped. For the same reason, the chefs and commercial premises are no longer available. Alternative premises are hard to find but a joint effort is inching forward in order to meet the continuing food security needs of up to 400 people. We work as a group on funding applications, supporting the most appropriate organisation or group of organisations for specific funding. We offer letters of support. Gone are the historic tensions of competitive funding models and notions of the greater "worthiness" of some organisations. A common cause has dissolved the barriers that kept us in our silos and the signs are good that we will not let go of our collective, communal spirit.

Beyond food security, there were further concerted efforts enabled in no small measure by the implementation of a web portal (developed in just three weeks) that brings together social and community services and the people who need those services. Here to help U is a community-led effort in which "Hamilton-based community organisations are doubling down to provide people with

health and wellbeing support" (www.heretohelpu.nz/).

Community Waikato and the Wise Group have jointly developed a prototype for Hamilton that has already attracted government interest and has expanded to incorporate services for people in managed isolation. Last week those of us concerned about food security were part of a workshop that encompassed diverse community and social services to help fine-tune the web service, map its potential and take it beyond the city limits.

There are some exciting possibilities attached to the

portal but most encouraging of all is the continuing spirit of mutual support that is evident amongst the groups involved.

As a result of our Covid cooperation, Kaivolition, a local food rescue service, recently rang to see if we could quantify their assistance to us during lockdown, so that they could include it in their reporting. Indeed I could - about 1400 meals all up. Their practical assistance allowed us to feed the Night Shelter, which in turn meant they could report not simply on numbers of kilograms of food redistributed but what that food became.

Tomorrow I am going to help a community house with the technical aspects of signing up for Here to help U. We have clients in common. It makes sense to collaborate. It also means we get more done, help more people and sustain an ethos that reflects community in its truest sense.

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:

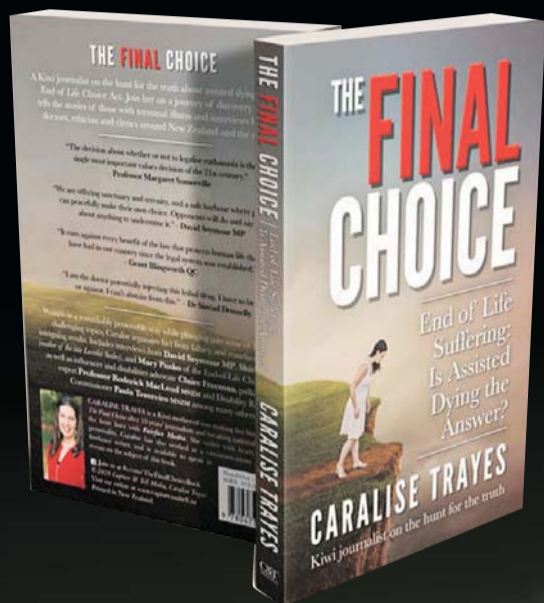
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METHODIST ALLIANCE
 NGA PURAPURA WETERIANA



End of Life Choice Referendum

Rev Dr Graham O'Brien



Graham O'Brien.

themselves administers the drug). Furthermore, such wording adds to the already existing confusion within the voting public. "Hastening death" may be equated to currently legal and available options including withdrawing from treatment and turning off life support. Research that the Interchurch Bioethics Council helped commission prior to lockdown suggests that as a country we are poorly placed to make such decisions, with a low awareness of the issues involved. Almost one in five participants were not even aware that a referendum is to be held at the General Election.

An additional term to consider is the "suffering" that this legislation seeks to address. A subjective and multi-faceted phenomenon, suffering within the end of life discussion is most frequently associated with physical pain. However, research with those who request assisted dying reveals that it is not physical suffering due to inadequate pain control that people fear, but rather loss of autonomy, reduced enjoyment of life and becoming a burden on family and friends. These 'top three' are all forms of existential suffering that can be alleviated through our social relationships and practices.

Is this particular legislation safe?

The EOLC Act requires two doctors to approve a person's request for euthanasia or assisted suicide. There is no mandatory requirement for a psychological assessment, family consultation, or fixed "cool down" period between approval and administration. Doctors alone are left to assess coercion, mental capacity and eligibility. As the EOLC Act states the requirement of proof that the processes have been followed, are that the doctor "must do their best" (Part 2, 11(2)). Reviews of the process happen via an End of Life Review Committee after the fact, using the reports filed by the doctors concerned. Notably, there is no requirement for the doctors to have a long-term relationship with the patient. In Oregon the average time of doctor-patient relationship is 10-14 weeks.

Research from international jurisdictions where assisted dying is practised, shows that over time there is an increase in the number of requests and terminations, and clear evidence of extensions to criteria beyond those with a terminal condition. Examples of criteria extensions include the availability to those under 18, those with mental health conditions including depression, those with dementia and those with disabilities.

Moves to change laws to extend criteria or remove restrictions are currently underway in the Netherlands, Oregon and Canada.

As the Royal Society of Canada states, there is "no principled basis for excluding people suffering greatly and permanently, but not imminently dying". Professor Theo Boer notes in the Netherlands, "The very existence of a euthanasia law turns assisted suicide from a last resort into a normal procedure." Also worth noting is that the term, "irremediable conditions" which extended the scope of the EOLC Bill beyond terminal illness, was removed by David Seymour so that the Act would pass its second and third readings. There is a strong likelihood of this being reintroduced in time. The NZ Attorney-General has also stated that the age restriction of 18 years is discriminatory.

The lack of robust safeguards in New Zealand's legislation is a significant concern to many. For example, assisted dying legislation in the State of Victoria allows for assisted suicide (self-administered) only and not euthanasia. The Victorian legislation is three-times longer than New Zealand's and has 68 safeguard regulations. Since 2015, 13 countries or states have legalised assisted dying, while over 30 jurisdictions, including the United Kingdom, 26 States in the US, and NSW have rejected such legislation. Of those 13 jurisdictions legalising such practice, the majority have legalised assisted suicide only and not euthanasia.

In Conclusion

I believe euthanasia and assisted suicide are not practices we want in NZ. The Justice Select Committee received 39,159 written submissions and 1,350 oral submission - the largest process in New Zealand's history. 91.8 percent of submissions opposed this Bill, including 93 percent of doctors who wrote submissions, as well as associated groups including Hospice NZ and the NZ Medical Association.

We have other means to provide care and compassion to those in need - especially through adequately funded palliative care and hospice facilities, and addressing the imbalance of accessibility to these services. Even if you are in favour of such practices, the concerns over the safety of this legislation means that the EOLC Act is not the way to go, and so I would encourage us all to vote NO.

The book *The Final Choice, End of Life Suffering: Is Assisted Dying the Answer?* by journalist Caralise Traves summarises positions for and against the EOLC Act. It will be reviewed in the September issue of Touchstone. Readers can buy this book at bookshops or purchase hard copies or e-book online at www.thefinalchoice.nz

A more comprehensive version of this article can be found by visiting:

www.nelsonanglicans.com/resources/blog/endoflifechoiceact

Rev Dr Graham O'Brien (Ph.D. Cellular and Molecular Biology, M.Theology) is the Ministry Educator for the Anglican Diocese of Nelson, Co-Chair of the Interchurch Bioethics Council, and committee member for the national "Vote No" campaign.

On September 19 the voting public will be asked to respond to the following:

"Do you support the End of Life Choice Act 2019 coming into force?"

"Yes, I support the End of Life Choice Act 2019 coming into force," or

"No, I do not support the End of Life Choice Act 2019 coming into force."

This is not a vote for or against assisted dying; this is a vote for a specific piece of law. The result is binding; if the majority tick 'Yes', this legislation, unchanged in its present form, will become law after 12 months.

What does the Act say?

The End of Life Choice Act (EOLC) defines assisted dying as (Part 1, 4): (a) the administration by an attending medical practitioner or an attending nurse practitioner of medication to the person to relieve the person's suffering by hastening death; or (b) the self-administration by the person of medication to relieve their suffering by hastening death.

Herein lies the first problem. The terminology of the Act is inaccurate - these practices do not hasten death, they cause death. The intent is key. In reality, "assisted dying" is a catch phrase for the two practices being covered by this legislation to ending a person's life, even if done so to relieve suffering: (a) euthanasia (a doctor administers the drug) or (b) assisted suicide (the person



Things to consider ahead of the Cannabis Referendum

Dr Deborah Stevens and Dr Lynne Bowyer, co-directors of The New Zealand Centre for Science and Citizenship Trust

The draft Cannabis Legalisation and Control Bill to be voted on at the September election referendum is publicly available on the government's website, together with a summary of the key points. This referendum is non-binding and considers the use, sale, growth, supply and distribution of recreational cannabis. The referendum is not about medicinal cannabis; laws around medicinal cannabis use came into effect in April 2020.

What is agreed on in respect to cannabis use.

Cannabis is the most commonly used illicit drug in New Zealand. New Zealanders are second only to North Americans when it comes to cannabis use globally.

Recreational cannabis use causes a range of harms. It is claimed that the main purpose of the Cannabis Legalisation and Control Bill is "to reduce cannabis-related harm to individuals, families/whānau and communities".

These harms include:

- Functional changes in the brain, leading to permanent impairment in cognition, which include the ability to learn, remember, concentrate and reason. The resulting educational underachievement increases the risk of unemployment and exacerbates the cycle of social disadvantage.
- An association between adolescent cannabis use and the development of psychosis in users that are genetically predisposed.
- Detrimental oral, dental and respiratory effects from smoking cannabis.
- Psychoactive effects, which alter perception, mood, consciousness and behaviour, that may impact the safety of the user and others in certain circumstances, e.g. driving a motor vehicle, operating machinery.
- A criminal conviction for cannabis use, which has serious repercussions for a person's future, narrowing life opportunities by making it more difficult to get employment, travel and to move into more life-affirming and sustainable social spaces. Levels of such social harm may be disproportionate to an individual's offending. Harms from a punitive approach to cannabis use also extend beyond the individual concerned, affecting families and communities. It is agreed that criminal sanctions do not deter people from using recreational cannabis.
- Bias towards Māori, shown through disproportionate prosecution/conviction rates and the

use of Police discretionary powers to not prosecute.

Things to consider.

- The argument that legalising recreational cannabis will help address the biased rates of prosecution for cannabis-related offences toward Māori is misleading. Clearly, reducing prosecution numbers will alleviate some negative impact on Māori, just as it will alleviate that impact for everyone. However, research in jurisdictions that have legalised cannabis, including all 11 jurisdictions of the USA, shows that while the overall number of convictions falls considerably across all demographics, marginalised minority groups are still disproportionately represented in conviction figures.
- The draft bill seeks "to reduce cannabis-related harm to individuals, families/whānau and communities". This is to be achieved by: "eliminating the illegal supply of cannabis; raising awareness of the health risks associated with cannabis use; restricting young people's access to cannabis; improving access to health and social services, and other kinds of support for families/whānau; making sure the response to any breach of the law is fair".

Evidence does not support the argument that the black-market and its associated gang involvement will disappear with the legalisation of cannabis. In Canada and California, government-authorized sellers are unable to keep up with the newly created cannabis demand, and government prices are higher than those of the black-market. The range of cannabis products available is greater on the black-market, and the black-market continues to thrive.

- The 'Cannabis Legalisation and Control Bill' sets the legal age of use at 20 years. The question is, will this guarantee the safety of younger people? Current New Zealand statistics show that half of all New Zealanders with a substance dependence issue are already dependent by the time they are 19 years old. The most common age of first drug use in New Zealand is between 15 and 17 years of age: almost one in five drug users were 14 years or younger when they first tried drugs.

Research shows a significant increase in adolescent cannabis-associated emergency department and urgent care visits following legalisation, with greater numbers of young people requiring treatment for acute medical or psychiatric symptoms following cannabis use.

- "Raising awareness of the health risks associated with cannabis use" can be done without legalisation.
- While the draft Bill states "access to



Lynne Bowyer



Deborah Stevens



health and social services, and other kinds of support for families/whānau" will be improved, there is no indication how this will be done.

- Addressing cannabis-related harms requires more than regulation within a health framework. The NZ Drug Foundation, which advocate for a legalised, regulated cannabis market have acknowledged that social factors such as housing, work, economic development and keeping young people in school are significant factors in avoiding involvement with cannabis.

Is there another way forward?

Cannabis use is widespread and its use causes harm, but is legalisation the best way to address these harms? A

constructive way forward may be to take time to explore and publicly discuss decriminalisation of recreational cannabis. Decriminalisation would facilitate the separation of cannabis use from issues of social justice and health, providing space in which the work of people's well-being could be better addressed.

The referendum will offer two options for response:

Yes, I support the proposed Cannabis Legalisation and Control Bill

No, I do not support the proposed Cannabis Legalisation and Control Bill

A "No" vote to the referendum question followed by public discussion on the decriminalisation of cannabis may be a better way forward.

For further information on Cannabis and the referendum visit:

InterChurch Bioethics Council of New Zealand website
www.interchurchbioethics.org.nz/wp-content/uploads/2019/05/Legalisation-of-Cannabis-Referendum-Resource-Resource.pdf

This resource contains discussion questions and activities.

An expert panel, which include the Prime Minister's Science Advisor, has information on what might happen if cannabis is legalised.

www.pmcsa.ac.nz/topics/cannabis/

A copy of the draft Cannabis Legalisation and Control Bill is available at:

www.beehive.govt.nz/sites/default/files/2019-12/Cannabis%20Legalisation%20and%20Control%20Bill.pdf



World Council of Churches alive and well

Rev John Roberts

The World Council of Churches (WCC), which has its headquarters in Geneva, brings together 350 Protestant, Anglican and other church families, representing more than 550 million Christians in over 120 countries, and works cooperatively with the Roman Catholic Church. At its heart is Jesus' prayer for unity amongst his followers: that they all may be one so that the world might believe.

Here in Aotearoa New Zealand there are three active member churches: Anglican, Methodist and Presbyterian. Christian Churches NZ and the Baptist Union are listed as members but are inactive.

The WCC was founded in 1948 with its inaugural assembly meeting held in Amsterdam. August 2018 marked its 70th

anniversary and member churches around the world marked this significant occasion. In Geneva celebrations were accompanied by a visit from Pope Francis, affirming the Vatican's ongoing relationship with the WCC.

In Aotearoa New Zealand it would be easy to see the WCC as distant and maybe not important to the life of our churches here. However, a national service was held in Auckland in July. How can the parishes of our member Churches be helped to understand the significant work of the WCC?

Last August I led an anniversary service in the Waikanae Church of the Kapiti Uniting Parish and later an ecumenical service in Raumati for the Kapiti Uniting Parish. The three national churches represented in the parish: Christian Churches NZ, Methodist and Presbyterian, are all members of the WCC.

I graduated from the WCC's Ecumenical Institute at Chateau de Bossey, near Geneva, in 1978. In 1991 I attended the



John Roberts shows the symbol of the WCC and the wider ecumenical movement displayed on his stole. The little ecumenical boat with the cross as its mast, symbolises keeping afloat through the stormy seas of religious, social and political upheaval, bringing hope and unity from the people of faith from many different Christian traditions.

World Assembly of WCC in Canberra as a visitor, and the Harare Assembly in 1998 as an official representative of the Methodist Church of NZ. At that assembly I was appointed to the WCC's Central

Committee for a seven-year term. I have been active in this country's ecumenical scene since 1978.

There have been ten assemblies held in different regions of the world. The next assembly will be held in 2021 at Karlsruhe in Germany. Seven general secretaries have served the WCC and the search for a new one is now underway. Presidents, Central and Executive Committee members also serve the WCC. The two streams that make up the life of the WCC are Faith and Order, and Life and Work. New Zealanders who have served on the staff of the WCC include: Les Clements, Alan Brash, John Bluck, Dorothy Harvey, Bob Scott, and Tara Tautari. Recent Central Committee members include: Hera Clark (Anglican) and Ray Coster (Presbyterian).

While the Covid-19 pandemic has placed some restrictions on activities of the WCC, it remains alive and well, linking Christians across denominations all around the world.

BIBLE CHALLENGE

Rosalie Sugrue

Verses for Promoting Peace

Peace Sunday is commemorated by our lectionary on the Sunday nearest to August 6 - Hiroshima Day. The word 'peace' occurs in the Bible 340 times (NRSV). 'War' is written 585 times and 408 of these are in the Old Testament. Prophets, poets and wisdom writers preached peace but it was the life and teachings of Jesus that led to the radical change of ordinary people actively pursuing peace. Each verse below contains the word peace.

NRSV

- | | | |
|---|------------------|-------------|
| The fruit of the spirit is __, joy, peace, patience... | ___ V ___ | Gal 5:22 |
| Be at peace among __ | ___ E ___ | 1 Thes 5:13 |
| Pursue peace with __ | ___ R ___ | Heb 12:14 |
| Great peace have __ who love your law | ___ S ___ | Ps 119:165 |
| Depart from __ and do good; seek peace and pursue it | ___ E ___ | Ps 34:14 |
| "Go in peace, and be healed of your __" | ___ S ___ | Mk 5:34 |
| | | |
| "Daughter, your __ has made you well; go in peace" | ___ F ___ | Lk 8:48 |
| But those who __ peace have joy | ___ O ___ | Prov 12:20 |
| He __ the wind and said to the sea, "Peace! Be still" | ___ R ___ | Mk 4:39 |
| | | |
| __ what makes for peace and for mutual upbuilding | ___ P ___ | Rom 14:19 |
| To the saints in Christ __ to you and peace | ___ R ___ | Col 1:2 |
| Whatever house you enter, first say, "Peace to this __" | ___ O ___ | Lk 10:5 |
| "Blessed are the __ for they shall be called..." | ___ M ___ | Mt 5:9 |
| "Have salt in yourselves and be at peace with one __" | ___ O ___ | Mk 9:50 |
| Her ways are pleasantness and her __ are peace | ___ T ___ | Prov 3:17 |
| I will both __ down and sleep in peace | ___ I ___ | Ps 4:8 |
| "... in the highest __ and on earth peace..." | ___ N ___ | Lk 2:14 |
| "Peace I leave with you; my peace I __ to you" | ___ G ___ | Jn 14:27 |
| | | |
| The Lord God will speak peace to his __ | ___ P ___ | Ps 85:8 |
| May the Lord give __ ... and bless ... with peace | ___ E ___ | Ps 29:11 |
| Peace be within your __ and security within your towers | ___ A ___ | Ps 122:7 |
| It is to peace that God has __ you | ___ C ___ | 1 Cor 7:15 |
| And let the peace of Christ rule in your __ | ___ E ___ | Col 3:15 |



The first two of 16 homes at CMM's new housing development being lowered onto foundations.

Housing development on target

Members of the local community joined CMM staff on 21 July to watch the first two homes of CMM's new housing development being lowered onto their foundations.

CMM Executive Director Jill Hawkey says the development will provide 15 families with a warm and affordable permanent house to call home. "Two of the houses are four-bedroom, 11 are three-bedroom, and two are two-bedroom. The 16th house, supported with a grant from the Central South Island Synod, will be used as a community house for communal use,"

says Jill.

All of the families who will be housed are either currently homeless, in transitional housing, or in housing that is totally unsuitable for their needs. The Government's latest social housing register shows that 989 households in Christchurch city urgently need a house.

Planting and landscaping will take place in September and the development is on programme to be completed before Christmas.

CMM welcome donations for the Guild Street Housing Development.
www.mmsi.org.nz/donate

Answers: love, yourselves, everyone, those, evil, disease; faith, counsel, rebuked; pursue, grace, house, peacemakers, another, paths, lie, heaven, give; people, strength, walls, called, hearts



Unexpected answers to simple questions

This month's article includes thoughts and words shared by young Methodists across the Connexion on a TYTANZ blog.

Michael Lemanu
Tauwiwi Children, Youth and Family
Ministries - National Coordinator

Have you ever been caught off guard at the way someone has answered a question that you've asked them? Maybe you asked a simple question and got a complicated answer. Maybe you asked a question already thinking you knew what the answer was going to be, and then got told the complete opposite. Maybe you asked something and didn't expect an answer back that would actually make you think hard about life itself.

I had this experience recently after a Sunday morning service at my local church. Every Sunday, after the service is finished, a team of volunteers and myself begin to pack down our sound and AV equipment. Many people in our congregation will walk past us on their way through to the hall for morning tea. As they pass, they will often say hello. They rarely stop, and even though many will often ask 'How are you?' they never actually stop to hear the response. The question is merely a formality and part of letting that person know that you acknowledge they have crossed your

path, even if you don't have time to hear what they have to say.

I'm guilty of doing this to people myself! If I think back to the last five people I asked 'How are you?' before this encounter, I couldn't tell you what one person said! It's very likely though, that most of them said something along the lines of "I'm good", "Fine thanks", or "I can't complain".

Back to our recent Sunday ... As we were packing up, an elderly lady slowly made her way up the stairs in her commute to the hall. She has often affirmed me in my faith journey over the years growing up in my church. In spite of this I still generally give her the customary "How are you" treatment. This time our conversation unfolded like this:

Her: "Hello dear, how are you?"

Me (packing up, not paying attention):
"I'm good thank you, how are you?"

Her: "Well, put it this way; every morning that I wake up still alive, I'm disappointed."

Me: !

It's not often that I find myself lost for words but this was definitely one of those times. What was supposed to be superficial encounter suddenly became very real. In that moment, I froze. All I could muster out was an equally depressing "Awwwww." It wasn't that I didn't care about her and her feelings,

it was that I was caught off guard that a person I regularly interact with was in genuine need of support. I feel that I let her down in that moment and have reflected on that encounter every day since.

We are blessed and fortunate that in our Christian journey, God is attentive and invested in us and what we have to say. In faith, there is no room for superficial questions with superficial answers. When we find ourselves in the midst of a struggle and dark place, God invites us to speak, to seek and stay focused on Him. In turn, He hears, finds and reveals to us life in all its fullness.

This is the confidence we have in approaching God: that if we ask anything according to His will, He hears us -1 John 5.14 (NIV).

The challenge for us is to do same, as best we can, in how live with and listen to one another. Next time you ask someone "How are you?" I challenge you to genuinely listen to the response. You'll likely get a "Fine thanks". But take the time to genuinely ask and listen. Many people are in need of people to listen. This is a valuable part of our call to loving thy neighbour that Jesus calls us to in faith. Next time you ask "How are you?" be prepared for whatever answer you get in response.

For more TYTANZ blogs, visit www.missionresourcing.org.nz/tytanzblog



Kidz Korna

Welcome to August Kidz Korna!

The children from Lindisfarne were delighted to be back at church. Here are two of them making plates of food with plasticine and real lollies. I hope they didn't mix them up!

It is not too late for you to tell me about how you did church during lockdown. Send pictures and information on what you did for next month's Kidz Korna.



The children from the Chapel Street Centre in Christchurch were also delighted to return to church after lockdown and made a yarn heart mobile to remind everyone that God loves us ALL.

During lockdown the children were engaged in an online Zoom programme and made videos to share.



For your bookshelf

The Lion Book of Two-Minute Parables

Author: Elena Pasquali
Illustrator: Nicola Smee
Publisher: Lion Hudson



This is a collection of well written and clearly illustrated parables told in an interesting way for young children to understand.

There are ten stories including the Parable of the Sower, the Prodigal Son, the Rich Farmer and the Workers in the Vineyard. This is an excellent book for parents to read with the very young and easy for older children to read for themselves.

Parable Quiz

Jesus told many stories which we call parables. He used them to teach the people about the kingdom of God. Can you complete the titles of these parables? The missing words are listed under the questions.

Parable of the _____

mustard

Parable of the _____ seed

shepherd

The _____ coin

Samaritan

The _____ son.

prodigal

The parable of the good _____

sower

The parable of the unfruitful _____ tree

lost

The parable of the lost _____

fig

The parable of the good _____

sheep

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



BIG HEARTS CONNECTED WORLD

Christian World Service, Oxfam and World Vision, with the backing of ten other leading aid agencies, have launched a petition calling for the government to adopt a Collective Resilience Plan - a three-year roadmap to boost New Zealand aid and climate finance.

As the coronavirus pandemic threatens to undo decades of progress in the fight against poverty, the Collective Resilience Plan outlines critical steps to improve New Zealand's action to solve global problems. The plan includes a 20 percent boost to the overall aid budget, equating to \$500 million over three years, focused on healthcare, social protection and community resilience. It wants to double funding for overseas climate action for frontline countries from new and additional sources, equating to \$500 million, and a timeline for increasing New Zealand's aid spend to meet the global target of 0.7 percent of Gross National Income by 2030.

Rachael Le Mesurier, spokesperson for the group and executive director of Oxfam New Zealand, said while New Zealand had so far managed to control the pandemic successfully, the rest of the world had been hit incredibly hard by the crisis.

"We are facing unprecedented global health and economic crises," said Le Mesurier. "The stark reality

is that, as we speak, decades of progress against poverty and inequality is being unravelled. We are at a crucial tipping point with millions more people being pushed into poverty, and countries already grappling with the threat of climate breakdown are now facing the economic downturn of the century driven by the global pandemic," she said.

The United Nations reports 265 million people could face starvation by the end of the year and last month launched a NZ\$15.7 billion appeal, the largest ever.

CWS National Director Pauline McKay said containing the pandemic required a united, global approach to keep everyone safe, especially the most vulnerable.

"Many people are living on the brink of death and poverty and we are in a position to help. It is time to increase the government's aid vote from 0.28 per cent of Gross National Income to meet the challenge," says Pauline McKay.

"The admirable way Kiwis have looked after some of our most vulnerable here in New Zealand shows what we can achieve when communities work together," says Pauline. "This pandemic has highlighted just how connected we all are, and it's crucial we stand together with our international neighbours, now when it's most critically needed."

CWS urges New Zealanders to join the call for big hearts and a connected world, and sign the petition available on their website: cws.org.nz

Investing in Community Protection



Newly elected Panchayat or local council president, Senthamarai has taken up the challenge of protecting eight villages from hunger and Covid-19 in badly affected Tamil Nadu, India. Here she supervises the digging of a new well so villagers have clean water. Credit: HRF.

Senthamarai has proved her worth to the people who voted for her in Tamil Nadu's local body elections in December 2019. Since starting her new position as Panchayat president weeks before Covid-19, she has worked hard to provide food and protection for the eight villages for which she is responsible. Christian World Service partner, the Human Rights Foundation has contributed to her success.

Senthamarai's first job was to get personal protective equipment for sanitation workers and organise the daily sterilisation of the Panchayat office. For the wider community, she approached individuals and organisations who donated food, sanitisers and facemasks. She persuaded the Chief Minister to grant NZ\$95,000 so the Panchayat could dig a deeper well to give villagers access to safe, clean water as part of their protection strategy.

Throughout this time, Senthamarai says her predecessor has not spoken to her. When she was a ward member, she says she had to beg him for every benefit she gained for her village, eventually giving up on public life in 2016. However, at the end of last year the village pressured her to stand for the position of Panchayat president. While considering their request, she read material published by the Tamil Nadu Federation of Women Presidents of Panchayat Government, set up by HRF. With knowledge about the role and support from the people, she had confidence to stand for the position, which she easily won.

Her constituents are agricultural labourers, stonebreakers or shop workers with little if any savings. When they can no longer do these jobs, older people depend on a government-funded work programme.

"If elderly people struggle to do their work, I do their work, get the wages, and give it to

them. I am serving people so that in the future when I am not there, my work will speak about me forever. My education qualifications are up to the tenth standard. Some people used to tease me that I am unfit to be in politics as I am too honest," says Senthamarai.

Since its inception in 1993, HRF has campaigned for strong local government and run training programmes for women. Their support has given women like Senthamarai the confidence and knowledge they need to respond to the pandemic and improve the well-being of the community.

"When I visited Tamil Nadu in March, HRF told me how important reliable, long term funding from CWS had been to improve local democracy and increase the participation of Dalit women. Support from the Methodist Church and our donors has funded HRF's training programme which has put in place strong women leaders like Senthamarai," says Trish Murray, International Programmes Coordinator.

According to HRF director Edwin, there are greater challenges like climate change that lie ahead.

"Building the resilience of the community is a long distance race, and lacks the adrenalin rush of rescue and relief," he says. With strong local government, communities do not have to lurch from one crisis to another.

By the middle of July, the infection rate from Covid-19 had topped 1 million people in India and the state of Tamil Nadu ranked second. Christian World Service partners have been delivering food and hygiene supplies as well as webinars so the communities they work with can protect themselves from the virus and hunger.

Please support the CWS Coronavirus Emergency Appeal for communities needing food, hygiene supplies and protection. Donations can be sent to CWS, PO Box 22652, Christchurch 8140 or online at cws.org.nz

People need food, hygiene kits and good health advice

Support the Coronavirus Emergency Appeal



Christian World Service
ACTION AGAINST POVERTY
actalliance

www.cws.org.nz



Photo credit: Ekta



CINEMA

"Everyone's a star in our town, It's just your light gets dimmer."

Lyrics from *California (There Is No End to Love)* by U2

Advertised as a romantic comedy, *The High Note* offered a light-hearted post-lockdown return to the cinema. The slow drift toward another manufactured Hollywood Sunset Strip ending is surprisingly dimmed by the arrival of ancient, biblical wisdom.

The High Note is a 2020 American comedy-drama film directed by Nisha Ganatra and written by Flora Greeson. Set in California, life is a backdrop of palms, pools and parties, in which everyone is filled with dreams, scripts and songs.

Like so many Hollywood dreams, *The High Note* begins in a music studio. By night, Maggie Sherwoode (Dakota Johnson), is making music. By day, she is a personal assistant to Grace Davis (Tracee Ellis Ross).

Boasting 12 Grammy's, Grace Davis



embodies diva, with fabulous clothes, private jets and extravagant parties. But the light of every star in Tinseltown is always slowly fading. This sets up a career tension. Does Grace make another album of new music? Or does she sink into Vegas, a star slowly drawing down on her fading celebrity?

David Cliff (Kelvin Harrison Jr) provides character contrast. A young singer, playing community halls, he meets Maggie Sherwoode over an organic orange at the corner store. This sets up another set of tensions. Can there be an ending apart from young love? In Hollywood, armed with a laptop, everyone is a producer. Can personal assistant become a producer of David's music? As a result, boundaries blur. The tensions around romance and career soon become ethical.

High notes are amplified by low notes. Contrast comes dramatically with an unexpected plot twist, needed to set up the Hollywood ending, as stars new and old fuse in the grand finale.

Contrast comes quietly in the form of a text message. Maggie and David are messing about while Katie (Zoë Chao), Maggie's flatmate and loyal friend, is at work. A theatre nurse, Katie sends an image of an open heart. "Everything is meaningless," responds Maggie, showing the picture of the open heart to David. In the middle of a budding romance and California dreaming, do you laugh? Do you return to messing about with your boyfriend? Or do you quietly ponder the meaning of life?

Review by Rev Dr Steve Taylor

"Everything is meaningless" is a line of poetry from Ecclesiastes 1:2. The writer, likely King Solomon, has sampled the high notes of life. In Ecclesiastes chapter 2, the pleasures are listed: urban landscaping, wealth acquisition, and sexual choice. In other words, plenty of palms and parties under the Jerusalem stars! Yet as Ecclesiastes concludes:

For God will bring every deed into judgment, including every hidden thing, whether it is good or evil (12:14).

Whether scriptwriter Flora Greeson is aware of the biblical allusion or not, the intrusion certainly changes the mood. Every star, whether rising or falling, has a heart. Every human, famous or forgotten, is vulnerable. Every action, whether unethical or wise, will be judged. One image accompanied by three words insert biblical wisdom into *The High Note's* dreams of starlit glamour.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *First Expressions* (2019), *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

The Grief Walk

Losing, grieving and journeying on to something new.

Author: Alister G. Hendery

Publisher: Wellington: Philip Garside, 2020, 215 pages.

Reviewer: John Meredith

On the day I began writing this review I glanced at the death notices in the local newspaper. Sixty percent had 'passed away,' only one had died and seventy-five per cent were having a celebration of their life rather than a funeral.

In a society where death is often masked by euphemisms and grief denied, *The Grief Walk* has a freshness and honesty beginning with its imaginative title and sustained until the final affirmation of hope.

Inasmuch as throughout life we all experience loss, grief is universal. Loss includes the death of those we love including animal companions, breakdown of relationships, moving one's place of residence, children leaving home, loss of health, occupation or valued objects, the shattering of dreams for the future and much more. But, as Hendery states, until we name and acknowledge a loss and recognise that we have a right to grieve we are unable to come to terms with it.

Sometimes those who are grieving may meet an attitude that discounts or trivialises their loss. Hendery identifies this as the disenfranchisement of grief. It is also possible to disenfranchise ourselves from grieving, especially if grief is thought to be contrary to religious faith or lack of moral strength.

Hendery emphasises that grief doesn't follow a predetermined path and neither does it get closed off like a tap. He describes any perceived end process of 'closure' as psychobabble. While grief

may not be permanently disabling we learn to encompass it. This is not the same as closure.

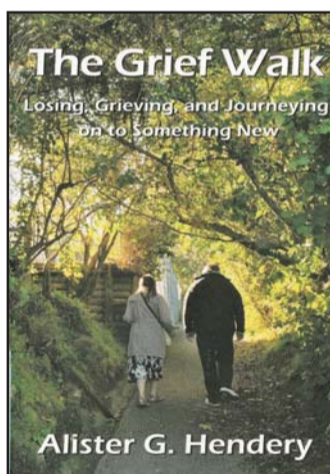
Grief may find expression through many different physical and emotional symptoms and religious faith provides no magical answer. Rather than being a rescuer from emotional pain, Hendery sees God as sharing with us in the midst of suffering and helplessness. He draws attention to the tradition of lament

where the psalmists cry to God from the depths of grief and pain, the story of Job that is at once an acknowledgement of emotional distress and an affirmation of the presence of God, and the Easter gospel that is grounded in the belief that new life is discovered in the dark places of human experience.

Hendery recognises that many questions may go unanswered

yet it is still possible, after a significant loss, to reconstruct life in a way that does not lead to ultimate distress. What may be of immeasurable help is to find someone who listens and understands and who, in this sense, personifies the presence of God and assures us that we do not walk alone.

Reading *The Grief Walk* was, for me, an inspiration. It confronts the idea that grief is momentary or experienced in clearly-defined stages and points to a hope that neither minimises the pain of loss nor is based on faith in an omnipotent God who rescues people in the extremity of need. Hendery writes clearly, presents his ideas in a gentle, pastoral style and includes a number of short narratives that allow insight into the multi-faceted nature of grief. *The Grief Walk* is a gift for all who grieve or who walk with those who grieve.



Sacred Signposts

Words, Water and Other Acts of Resistance.

Author: Benjamin J Dueholm

Publisher: Grand Rapids: Eerdmans, 2018. 180 pages.

Reviewer: John Meredith

In an increasingly secular society, or what has been called the post-Christian era, Benjamin Dueholm asks, "Do the sacred practices of the church really matter?"

In many ways this book reads as if the author is thinking aloud. He does not argue or state firm conclusions but offers what one of the endorsements on the back cover refers to as 'intriguing theological insights.' In the process the reader is gathered in and made to ponder.

Dueholm considers seven sacred signposts or Christian practices. They are signposts in that they offer guidance to the traveller along life's way. They also resist the prevailing economic and materialistic values of secular society and so become the 'acts of resistance' introduced in the book's subtitle.

Dueholm begins with the Word God speaks through scripture and in Christ. To those who listen the Word reveals the kingdom of God as radically different. The Word speaks not of conquest and commerce but of hope, peace, freedom, respect and kindness.

Through the Word God calls people to a new identity. This is marked by the water of baptism which is a freely offered gift of grace. We pass through the water of baptism and gather for a meal designated as holy by the presence of Christ. At the table we are brought together with people whom we might not otherwise meet nor even desire as companions. Dueholm muses that "the breaching of boundaries between people cannot help

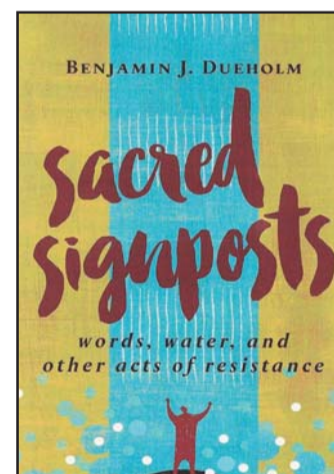
but send a tremor through the whole social order. It defies a world whose tables are divided by mutual fear and suspicion."

He then addresses the liberating power of confession and forgiveness and moves on to ministry. The cult of leadership has been embraced by those who want results, but as Dueholm sees it, ministers of the gospel are "expatriates from the kingdom of usefulness." They might not achieve carefully defined goals but even if they fail they are agents of God's grace offered to the world.

As liturgy (literally 'the people's work'), prayer, praise and worship critique a culture where people are often defined by what they 'do'. When we worship we resist the culture of frantic work, of necessity, consumption and valuing people only for what they produce.

The final sacred signpost is the cross. Dueholm believes that as long as the cross stands in church sanctuaries it confronts us with the suffering of the world and demands that the church identify with those who are oppressed and despised.

The church may be declining in terms of numbers and status. Dueholm calls it a fragile remnant of its glory days. Christian practices may contribute nothing to a culture that creates inequality and calls it prosperity but these practices are acts of defiant rejoicing. The book is well illustrated from the author's personal experience and his knowledge of literature and history. The language is imaginative and a joy to read. The book is inspiring and thought-provoking and leaves the reader in no doubt of the guidance offered by sacred signposts in a world that rations mercy and is ignorant of grace.





'My heart's desire': Marion Douglas Hunter begins her journey as a deaconess

*Dr Helen Laurenson,
President Wesley Historical Society*

The bridge which links Pitt Street Methodist Church with the adjacent Bicentenary Building also serves as a photographic gallery. Here images of former presbyters are arranged in chronological order. All are men until the dawning of the 21st century which saw the relatively brief appointment of Rev Robyn Allen Goudge, and later, the longer service of Rev Dr Lynne Frith.

On the opposite wall, hangs a modest row of women's portraits - the deaconesses who served at Pitt Street Church through the 20th century. They undertook ministry with the women and children of the congregation and also responded on behalf of the church to wider issues of poverty and need in inner-city Auckland.

The first, Sister Howard, was appointed in 1904. The second, Sister Douglas, was the first deaconess to be trained in New Zealand and in residence at the newly acquired Deaconess House, opened in Christchurch on Thursday 5 December 1907.

When Sister Howard resigned because of ill health, Pitt Street Church greatly appreciated the work that Sister Douglas undertook through the decade from 1912. When she left to marry William Patterson on 18 April 1922, she was presented with a silver tea service, later graciously returned to the Church by her family. They have also deposited her hand-written journal which faithfully records, day-to-day, the course she undertook from 1908 - 1909 at the first Deaconess House, '275 St Asaph Street West', - the address clearly written in its cover. This treasure presents an insight into what was then thought suitable preparation for the model of service that among many gifts 'required compassion, ability and sacrificial dedication' according to one writer.

Marion Douglas Hunter was born in Christchurch on 10 February 1885 and entered Deaconess House in January 1908. Her journal records her feelings: 'Arrived at this address on Thursday Jan. 9 at 5pm. with fear and trembling altho' at last my heart's desire was being realised.'

Keeping a journal was one of the requirements of her training which featured lectures by several of the presbyters then stationed in



Sister Douglas (circa 1910).
Credit Photo courtesy Fay Patterson, Marion Douglas Hunter's 92 year-old daughter-in-law.

Christchurch. Theology, John Wesley's sermons, the catechism, English literature and nursing, all these and more were part of her course and the list of books read is an interesting reflection on theological publications of that era. There were tests to prepare for amidst the domestic routines of Deaconess House including times spent 'pumping', i.e. filling the water tank!

Chats with Sister Mabel Morley, Superintendent of Deaconess House, and attendance at the weekly Class

Meeting she led at Durham Street were important for Marion. Church services twice on Sunday and on Tuesday evening were included in journal entries, with both text and preacher carefully recorded.

The demands of the course, together with commitment to the many duties required of her, kept Marion busy. Saturday afternoon trips home to 50 Clare Road were treasured, as were occasional outings, many undertaken on her trusty bicycle which, alas, involved some accidents, too.

Pitt Street was blessed to have a young, dedicated woman who so ably fulfilled the role of deaconess and was much loved by the congregation. A gifted speaker, she helped conduct evening services at the church and the YWCA, addressed public meetings and women's groups, worked for the Patriotic Relief Fund and the Auckland Social Workers' Association as well as maintaining her core responsibilities to the poor and the women and children during the difficult years of World War I.

We are blessed to have this record of her journey as she followed her 'heart's desire' - a precious taonga indeed.

Unsung Methodists

Rev Donald Phillipps

Evangelist of an Unusual Type

Joan Boag Scott 1837 - 1912

This was the phrase used by an Auckland newspaper in 1891 when a visiting evangelist from the South Island reached their city. What was 'unusual' was, simply, that the evangelist was a woman.

What lay behind the choice of these particular words were the millennially fixed attitudes that controlled, and still dictate, the relationships between the sexes. As one considers past history one wonders why it can take so long for the logic and the justice of equality to become the norm. If only it were so, now, in 2020!

Equality is still the exception rather than the rule. And in order to deal with the inequality we have to deal with our own past history. I do not believe that we will achieve that sort of justice, or common sense, by pulling down statues to historical figures. Statues can be healthy, though uncomfortable, reminders of injustice. To pull them down may well end up in our forgetting our past - at our peril.

The visiting evangelist was Joan Boag Scott. She and her husband, Andrew, a builder, had come to the South Island in 1863, part of a considerable shipload of immigrants - on a journey that lasted for over four months, and during which there had been an enormous loss of life due to



Joan's grave at Addington Cemetery, Christchurch.

typhoid on board. They were from the Scottish border town of Hawick, and they settled at Waltham, Christchurch. From its beginning they were involved in the life of the newly built wooden church there - Joan was a class and prayer leader. As Morley tells us 'she had a long roll of members, and in visiting the sick, the needy, and the spiritually distressed, was indefatigable and most useful.'

But it was as an evangelist that she made her name. Starting in a small way in and

around her part of the city, she gradually drew the attention of Wesleyans, and others, further afield. From about 1884 and for the next ten years or so, she travelled throughout the whole of the country. Given the limited public transport of the time, her visits beyond Christchurch were not a matter of a weekend away somewhere, but were carefully planned campaigns.

The first of these, it seems, was to the Otago-Southland region in late 1884. She was away for at least two months, and reference is made to the powerful influence of her preaching among the miners in the now widely dispersed goldfields of Central Otago. To get from, say, the Dunstan field to Gore would have involved an arduous, high-risk, coach journey over rough tracks, climbing steep slopes, and across rivers.

In 1885 she spent three months in the southern part of the North Island, including Wairarapa, Manawatu and Wanganui. In an intense near decade of itinerant evangelism she went wherever, it seems, she was invited to go. As has been noted, she eventually reached the north of the country in 1891. But she had been to Marlborough, Nelson and the West Coast, as well as South Canterbury and a second visit to Dunedin.

The newspapers of the day were, in accordance with their almost entirely

masculine management, intrigued by her. Some editors were aware that this pathfinder - Mrs Scott, or Mrs Andrew Scott, never Mrs Joan Scott - had a considerable 'presence', and was achieving remarkable results in terms of conversions and changed lives. They might refer to her 'powers of elocution' but as time passed even the most secular of newsmen could be impressed.

The busyness took its toll. About the time she turned 60 she was forced, by ill-health, to desist from extensive travel. The celebration of her golden wedding in January 1901 was marked in a quite unique way by the Methodist Church in Christchurch, with a celebration organised by William Morley. An extraordinary number of well-wishers attended, but it was equally a moment when ministers from all over the country sent messages of appreciation, many of them acknowledging Joan Scott's influence in their own careers as ministers of the Gospel.

Andrew died in 1909, aged 72, and Joan in 1912. Remembering John Wesley's admonition to his preachers that their 'only business was to save souls', one is justified in wondering why it took so long for the Methodist Church in New Zealand (and it was a trail-blazer) to accept that women had a natural place in the Church's ministry. All praise to those who led the way - like Joan Boag Scott.



Pacific Leaders March to Parliament

Rev Paulo Ieli

A cold wet Wellington morning on 21 July, did not prevent Pacific Community Leaders from marching to Parliament. They were driven by the desire to present to the House of Representatives a petition signed by more than 35,000 people throughout New Zealand.

The petition asks Government to consider granting permanent residency to overstayers under compassionate grounds.

Pacific Response Team supports government

The Pacific Leadership Forum (PLF) of New Zealand with membership made up of community leaders from Samoa, Fiji, Tonga, Tuvalu, Kiribati, Cook Islands, Solomon, Niue, Tokelau, and Vanuatu met regularly during lockdown to provide a Pacific Response Coordination Team (PRCT) to support the Government's response to Covid-19. Vulnerable families were immediately identified, and community supports were provided through collaborations with whānau ora providers, other healthcare providers, and charitable organisations.

Amongst these vulnerable families were overstayers who were unable to qualify for any social security benefit, government wage subsidy or any official support. The PRCT worked with various providers to support these overstayers by way of food parcels. Although these are all Pacific families identified through the PLF, we believe that other ethnic communities share the same dilemmas.

Many overstayers live with constant anxiety, depression, and the fear of being deported or told on to the authorities by family, friends, or neighbours. As a result they may be highly transient, shy, and exhibit elusive nature and behaviour. This is compounded further with the recent lockdown and risk of a second wave of Covid-19. It is almost impossible to track and trace overstayers given they often move from house to house. This is a public health risk for them if they are too scared to be tested or seek treatment, and a risk for the entire country.

Most of these overstayers are well-settled in New Zealand earning their way through various means and



Some members of the delegation on the steps outside Parliament House.

contributing to the country's economy. Many have paid taxes here for years and have never accessed the WINZ benefit system so have to work. The skills they have gained while living in New Zealand are vital to the various sectors they have been contributing to. They have made New Zealand their home, extended their networks, and have grown up here.

A Human Rights issue

To send these people home is a violation of their human rights, given the risks associated with Covid19 around the world and New Zealand leading the world in combatting it. It would be no different to the Australian criminal deportation policy which Prime Minister Jacinda Ardern recently criticized Australian Prime Minister Scott Morrison as an "unfair policy". overstayers cannot go home anyway due to risks in their own countries that have closed their borders. Many have no longer have homes, supports and networks in their home countries. They consider New Zealand is their home, and this is where many have lived for decades.

Furthermore, some overstayers have New Zealand-born children who have birth rights to adopt Aotearoa as their home. Sympathy and compassion have been advocated by the current government. We ask that those same values are extended to overstayers in New Zealand. Providing a clear pathway to residency will be a true demonstration of how to "Be Kind".

Sinoti Samoa Superintendent Rev. Suiva'aia Te'o is an active foundational member of the Pacific Leadership Forum. Sui has been very vocal in getting Sinoti clergy and members to rally in support of these Pacific initiatives. Reverend Fatuatia Tufuga, Rev. Faleatua Faleatua



The delegation gathers on arrival at Parliament House.

and I are all members of the PFL.

Aukilani Ekalesia Metotisi Samoa, ma le to'atele lava o le

Sila. O le taliu atu o le Fono i lana malologa o le aoauli o le



Sinoti Superintendent Rev. Suiva'aia Te'o addresses the delegation

E le'i mafai e le timu ma le malulu o le Laumua ona vavaoina Ta'ita'i o le Pasefika ma le aufaigaluega sa potopoto i le Maotafono o le Malo o Niu Sila i le taeao o le Aso Lua 21 o Iulai. O le fa'amoemoe, ia tu'uina atu i le Palemene o Niu Sila se Talosaga, e valuvalusia ai a'a o le la'au, ina ia tu'u silasila toto'a le Malo i nai o tatou tagata o lo'o overstayer i le atunu, ma saili se auala e mafai ona ofoina atu mo i latou nei ni pemitā nofomau.

O le atoaga atoa lea o le fa'amoemoe o lenei Talosaga o lo'o tusi atu i le Gagana Peretania. E ova atu ma le 35 afe i latou na sainia lenei Talosaga.

O le afioga i le Tama'ita'i Sea o le Sinoti Samoa le susuga ia Suiva'aia Te'o o lo'o lotolotoi i totonu o le Komiti Fa'atonu fa'atasi ma le afioga i le Sea ia Taumafai Komiti mai le Sinoti



Fatua, Sui and Paulo in front of Parliament House after the petition presentation.



MP Anahila Kanongata'a-Suisuiki receives petition with 35,000 signatures from PFL members on the steps of Parliament House.

aufaigaluega, fa'atasi ai ma matou ma le susuga ia Fatuatia Tufuga, susuga ia Faleatua Faleatua ma lo'u nei fa'atauva'a.

O lea ua mae'a ona tu'uina atu lenei Talosaga i le Palemene. La ua taoto atu i le fa'asologa o galuega a le Palemene O Niu

aso lava lea, na lauina ai i totonu o le Maotafono le taulimaina e le Clerk o le Maotafono le Tusi Talosaga a le Pasefika, o le atimi fo'i lea na solomuli mai ai le aumalaga ae fa'auauau taulumaga o le Fono Faitulafano a le Palemene o Niu Sila.



NONA VALE NI WAWA NA KALOU GOD'S WAITING ROOM

1. "Vakarorogo vei Jiova ka waraki koya tiko. Kakua ni vakararawataki iko ena vuku I koya sa tamata yaco tiko" [Same37:7].

Waraki vuniwai, e sega na vakasosataki receptionist, tauvimate me qaravi. Waraka na noda kacivi mai.

Sa dredre sara na wawa. Vakusakusa na tamata.

Sala cava ga e rawa me biu I muri na motoka e liu tiko.

Vakayagataki na I tutu, kaukauwa me da qaravi e liu.

Yavavala na vuvale ni sa sega na wawa.

Veidusi, vei beitaki e loma ni lotu ni sa sega na wawa. Oqori e vica walega na kena I vakaraitaki.

Vaka kina na qaravi Kalou. Dredre na waraka na loma ni Kalou. Segga na wawa ena dredre ni veika eda sotava.

Eda sega tiko ni kila ni dau cakacaka vakavinaka na Kalou ena gauna ni noda wawa [God is working while we are

waiting].

"Sa cakacaka tiko ko Tamaqu, koi au talega au sa cakacaka" [Joni5:17].

Levu na I talanoa ni sega na wawa ena I Vola Tabu.

Vakatakilakila ena mata ni katuba ni noda waraka na Kalou e volai toka kina:

"Dou tiko lo, mo dou kila ni'u sa Kalou ..." [Same46:10].

Vurevure ni vakacegu nomu kila ni cakacaka tiko ena vukumu na Kalou [God is always active and busy].

"Raica o koya sa maroroi ira na Isireli ena sega ni sosovu se moce" [Same121:4].

Sega ni wawa na tu walega. Masumasu, wilika na Vosa ni Kalou, vakanananu / vakabauta na loma ni Kalou.

"Vakarorogo vei Jiova ka waraki koya tiko. Kakua ni vakararawataki iko ena vuku I koya sa tamata yaco tiko" [Same37:7].

Vuniwai levu duadua na Kalou. You are

in his waiting room. Kilai iko vinaka. Solia na I wali dodonu ni leqa.

Solia vua nomu veivakabauti ka waraki koya tiko.

2. "Mo waraki Jiova. Gumatua, ena vakataudetaka na yalomu ko koya ..." [Same27:14].

Vakaro ni Kalou vei ira na Isireli kei na ka e yaco ni ra talairawarawa kina.

"Ko ira kecega na nomuni tagane me rairai vakatolu ena vei yabaki ena mata I Jiova na Turaga, na Kalou nei Isireli. Ni ka'u na vakasevi ira e matamu na vei matanitu ka vakalevutaka na nomu vanua; ia ena sega e dua na tamata me kocova na nomu vanua, ni ko sa lako cake vakatolu me rairai ena mata I Jiova na nomu Kalou" [L/Yani.34:23 - 24].

Cegu na cakacaka. Tiko ka so kalou, kerea tiko nona veiliutaki, veidusimaki na Kalou ki na siga ni mataka.

Ni ra talairawarawa: Tubu, toso ki liu, druka na meca.

Sokalou, waraka na Kalou, ena vala ena

vukumu [you worship and wait on God, he will fight your battles].

Ko rawa ni druka, Kalou ena sega ni druka vakadua [God has never and will never lose a battle].

Sega na tamata ena taura vakailawaki na nomu gele. Kakua ni leqataka nodra veiqatitaka na ka e nomu.

Sota vakatolu ena vei yabaki, e vakavulici ira na Isireli na Kalou:

"Kevaka ko ni wawa ena so kalou vei au, au na vala ena vukumuni".

"Ia ko ira era sa waraki Jiova, era na vakaukauwataki tale, era na cabe cake me vaka era vakatabana vakai keli, era na cici ka sega ni oca, era na lako tu ka sega ni malumalumu" [Aisea40:31].

Vakarautaka nomu gauna mo dau toro yani vua na Kalou, wawa ka so kalou e matana. Cegu na cakacaka.

Lako yani ki na vanua dodonu mo sotavi koya kina na Kalou. Levu nomu gauna ni tiko wawa ena mata ni Kalou [L/Yani 34:23 - 24].



Wasewase Ministers visiting retired Minister Rev Dr Ilaitia Tuwere after short illness.



Wasewase Ministers visiting retired Minister Rev Mikaele Yasa and his wife.

DODONU MO DUA TANI

Lesoni: L/Y. 33:12 - 17; Maciu 28:18 - 20; Iperiu13:1 - 5

I Kau / Vakamacala Taumada: Cavu yaca na Kalou ni tiko vata kei ira nona tamata ka kilai ira vinaka. Dodonu me dua tani na nodra i tovo ni bula mai vei ira na vei matanitu tani era bula veimaliwai.

"ka cava na ka ena kilai kina eke ni kemuni sa lomani au kei ira na nomuni tamata? E sega li ni ka ga ni kemuni sa lako kei keimami? Keimami na tawase tani ..." [L/Y.33:16

Namaki me dua tani na i tovo ni tamata lotu. Vakaraitaki ena bula ni veiqaravi kei na wasei ni loloma [Joni13:35].

Kilai tani kina na kawa tamata ni Isireli ni lako vata kei ira na Kalou ena nodra i lakolako [L/Y.33:16].

Vakadinadina ni nona tiko ko Jisu na

kaukauwa me ratou veiqaravi kina na tisaipeli [Maciu28:20].

Na kaukauwa vata ga e soli vei keda ni sa tiko kei keda na Kalou. Bula me vaka na loma ni Kalou [Rom.8:31].

Lako ka veiqaravi ena yalodoudou kei na vakavinavinaka ni sa tiko vata kei keda na Kalou.

"Sa ka talei duadua meda vakila na tamata ni sa tiko vata kei keda na Kalou" [Jone Wesele].

1. Ko sega ni tu duadua:

Kaci na Kalou, vakatakila vei iko nai naki ni nomu kacivi.

"... dou loma vinaka ena ka sa tu vei kemudou ... Au na sega sara ni biuti iko se vakalaivi iko" [Iperiu13:5].

Namaka ni sega ni rawarawa na i lakolako. Tu na dredre, leqa, veivakatovolei. Tiko kei iko na Kalou ena

vei gauna kece. Me vaka nona tiko vata kei Josefa ena vei gauna.

Lomaca na tuakana. Beitaki koya vakailasu na wati Potifa. Biu ki valeniveivesu ni sega nona cala [V/tek.39:2, 21].

Vakavotukana nona tadra. Curuma oti na leqa, dredre, veivakatovolei [Same105:17 - 19].

2. Vakarautaki ki na ka e vinaka cake:

Vakarautaki ko Josefa ki na cakacaka ni veiliutaki. Vulica na vakarorogo, talairawarawa, vakararavi vua na Kalou.

Kalou dauveisaumi. Vakavinakataka, vakaisosomitaka na ka kece ko lako curuma se vakayalia.

Ca ki na vinaka. Lala ki na tawa. Vakalolovirataki ki na vakacerecerei. Bobula ki na taukei. Lutu ki na laveti.

Vulica rawa ko Josefa ni tiko vata kei koya

na Kalou.

Lako vata kei iko. Cakacaka vata kei iko. Liu vei iko ena nomu i lakolako, mo la'ki sotava na i naki ni nomu kacivi.

"... Au na sega sara ni biuti iko se vakalaivi iko" [Iper.13:5].

3. Liu na mate qai muri na bula:

Namaka ni so na gauna ena ca mada na bula ni bera ni vakataucokotaki tale. Kakua ni vakawelewele.

Yadrava nomu bula ka tautauri matua ki na liga loloma ni Kalou. Kakua ni luluqa nomu vakabauta na Kalou.

Daliga rogorogo tiko ki na domo ni nona veikacivi na Kalou. Kakua ni mataboko ki na i naki ni nomu kacivi.

"... kakua ni biuta nomudou dinata, sa yaga vei kemudou na vosota, mo dou cakava na ka sa lewa na Kalou, me nomudou kina na ka ka yalataki" [Iper.10:35 - 36].

Lava lelei fakataha Vahefonua pea mo e fili 'o e ngaahi lakanga



Neongo na'e 'ikai ke lava 'a e fakataha 'a e Vahefonua ka na'e kei fakahoko pe 'e Saione 'a e talitali 'o 'enau kau fakafononga paloti 'i he Zoom. Saione Parish still maintain the 'feast' of Vahefonua meeting although they met on Zoom. The Women's Fellowship prepared a big lunch for their parish representatives for the meeting.

Na'e lava lelei e fakataha 'a e Vahefonua Tonga o Aotearoa neongo hono faingata'aa. Makatu'unga 'i he coronavirus na'e liliu ai 'a e founga fakatahaa 'o ngaue'aki pe 'a e zoom kae 'ikai ke toe fai ha fakataha 'o hangee ko ia 'oku fai ki ai 'a e anga maheni.

'I he fakataha foki ko 'enii na'e fili ai mo e ngaahi lakanga 'o e Vahefonua ke nau hoko atu e ngaue 'i he ta'u 'e tolu ka hoko mai. Pea na'e fakahoko pe ia 'o ngaue'aki 'a e zoom. Ka neongo hono faingata'a na'e feinga pe 'a e faifekausea pea mo e sekelitali ke fakahoko 'a e ngaahi fiema'u 'a e Vahefonua pea pehee ki he ngaahi 'asenita 'o e fakatahaa.

Ko e taha he ngaahi fatongia 'o e Vahefonua ko hono fili 'o e kau ma'u lakanga ke nau hoko atu 'a e ngaue ki he ta'u 'e tolu ka hoko mai. 'A ia ko e fili na'e anga pehe ni ia:

Faifekau sea:	Kalolo Fihaki
Sekelitali:	Tau'ataina Tupou
Tokoni sekelitali:	Felonitesi Manukia
Tauhi pa'anga:	Meleange Nacagilevu
Tokoni:	Tali-ki-vaha Latu'ila
Konivina komiti koloa:	Mafua Lolohea
Tokoni:	'Apisai Finefeuiaki

Ko e ngaahi lakanga ia na'e lava 'o fili 'i he ta'u ni.

Malolo taha kau setuata motu'a taha 'o e Vahefonua Tonga

Na'e malooloo he ngaahi uike si'i na'e toki maliu atu 'a Tevita Holani 'ofa ko e setuata malooloo motu'a taha 'o e Vahefonua. Ko e malooloo eni 'a Tevita Langi 'i he 'ene fononga ki hono ta'u 91. Na'e kamata setuata 'a Tevita 'i Epsom hili ia 'a e mavahe mai 'a Epsom mei he siasi 'o Onehunga.

Ko e taimi foki eni na'e kei tokosi'i ai e lotuu pea ka kuo fu'u tokolahi e kainga lotu 'o 'Onehunga. Ko ia na'e fakakaukau ai ha ngaahi famili ke nau omi 'o kamata'i 'a e ki'i siais 'o Epsom mo tauhi e ngaahi fatongia ki Atalanga. Na'e talu pe e setuata 'a Tevita mei he hiki mai ko iaa 'o 'au ki he 'ene malooloo pe pension 'i he hoko hono ta'u 70.



Ko Tevita Holani Langi 'oku fakalangilangi'i hono ta'u 90 'e hono mokopuna 'aki 'ene tui hono teunga 'i he foaki hono toketaa. Tevita Holani Langi, a former head steward of Epsom Tongan congregation, celebrated his 90th birthday by wearing the PhD gown of his granddaughter Sandra Hanchard-Walters at her graduation. The ceremony happened just before he passed away.

Kei Hokohoko Faka'ehi'ehi Coronavirus Covid-19 Covid-19 Remains Strong

Kuo tu'utu'uni 'e he Vahefonua ke foki e lotu 'i he mahina ko 'Akosi kae fakafoki mamalie pe 'o makatu'unga 'i he kei malohi 'a e mahakii. Ko e foki mamalie ko 'enii 'oku faka'ilonga'i'aki ia 'a e fai'aki pe e lotu 'o e 'aho Sapate kae fakatatafe e ngaahi ma'unga kelesi e lolotonga 'o e uike pea pehee ki he ngaahi polokalama kehee.

'Oku tau kei 'i he lēvolo taha pe foki eni ka kuo to'o 'a e ngaahi fakatapatupui. Kae hangē ko 'eku lave ki mu'a 'oku kei mahu'inga ange pe 'a e faka'ehi'ehi 'i he lavea kae toki faito'o. Ko e ngaahi me'a leva eni 'oku mahu'inga ke kei tokanga'ii:

1. Ko ho vaa mama'o pea mo e tokotaha 'i mu'a 'ia koe ko e mita 'e 2;
2. Ko ho vaa mama'o mo e tokotaha 'oku mo maheni ko e mita 'e 1.
3. Ko e tale pe mafatua pea fai ia ki ho tui'i nima;
4. Fanofano'aki ha koa mo ha vai mamafa 'i he hili ho'o ngaue'aki 'a e toilet pea ko ha feitu'u pe 'oku ke 'alu ki ai.
5. Ka 'oku ke ongo'i puke kataki ka ke nofo ma'u 'i 'api
6. Fiema'u ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uui
7. Kataki ka ke huhu malu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga
8. Ko e sivi ki he coronavirus 'oku fiema'u 'aupito ke ke fakakakato 'okapau 'oku ke loto ke fakapapau'i 'oku ke hao mei he mahakii.



Kaveinga: “ Ko e Mahu'inga Kau He Fili” *The importance of voting*

Lesoni: Siosia 24: 15

15 Pea kapau 'oku ha kovi kiate kimoutolu ke tauhi 'a Sihova, mou fai ho'omou fili he 'aho ni pe ko hai te mou tauhi ki ai; 'a e ngaahi 'otua na'e tauhi 'e ho'omou ngaahi kui na'e nofo 'i he tu'a Vaitafe, pe ko e ngaahi 'otua 'o e kakai Amoli, 'a ia 'oku mou nofo 'i honau fonua: ka ko au mo hoku fale te mau tauhi 'a Sihova.

Lesson: Joshua 24: 15

15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD”.

Ko e ta'u mahu'inga eni he 'oku fai ai 'a e ngaahi fili mahu'inga 'o tatau pe 'i he Vahefonuaá pea mo e fonuaá

fakalukufua. Na'a tau toki situ'a atu eni mei he fili 'o e ngaahi lakanga 'o e Vahefonuaá, pea 'oku tau hanga atu eni ki he fili 'o e taki 'o hotau fonuaá.

'I he lakanga takií /kau takií 'oku mahu'inga 'a e fili 'o e kau taki te nau lava 'o fakahoko 'a e visoneé pea mo fakalalakaka 'a e ngāueé. Ko e taumu'a ia na'e fai'aki 'a e fili 'o e kau ma'u lakanga 'o e Vahefonuaá.

'Oku tau tui ko e fakakaukau tatau mo ia 'oku tau teu fai'aki 'a e fili e kau taki e fonuaá 'i he fili 'oku 'amanaki ke fakahoko 'i Sepitemaá. 'Oku toe pe foki e ngaahi 'aho si'i pea fakahoko 'a e fili ko iaá.

Ka 'oku ou tokanga ki he fakakaukau 'oku 'uhinga ki ai 'a Siosia 'i he veesi ni ki he kau 'a e 'Otuaá 'i he filií pe ko e fili ki he 'Otuaá. Ko e fifili leva pe 'oku anga fēfē pē 'oku fēfē 'a e kau 'a e 'Otuaá 'i he 'etau filii. Pe ko e fili ki he 'Otuaá neongo ko e fili ia ki he kau taki 'o e

pule'angaá pe ko e kau taki 'o 'etau Vahefonuaá Tonga.

Tuku ke 'oatu 'eku a'usiaá pea mo 'eku tui na'a tokoni atu ki ha ni'ihii. Neongo 'oku 'ikai ke tau mamata ki he 'Otuaá pe Te ne folofola [lea] mai ka 'oku tau tui 'oku 'i ai 'a e ngaahi faka'ilonga [signs] matamata 'oku nau fakahā mai ko e fakakaukau faka'otua pē ko e fakamaama ia 'a e 'Otuaá. 'I he fakakaukau ko ia ko e taha eni 'a e fakatātā, na'e hā mai 'i he ngaahi fale'i [comments] 'a e faifekau puleako, Nasili Vaka'uta 'o ne lave ki he ngaahi polisii [policies], lanu 'o e ngaahi paati, pea mo e ngaahi mo'oni [values] 'oku nau taukave'íí. Ko 'ene ngaahi fakakaukau 'oku 'omai ia 'o makatu'unga 'i he mahino 'o e Tohitapuú pē tala'otua [teolosia] 'oku tui ki ai 'i he 'aho ni. Ko ia 'oku malava pē ke tau tali pe tui ko e kongia ia 'o e kau mai 'a e 'Otua pē fakaha'anga 'o e 'Otua. Ko e fakatātā 'e taha, ko e tala me'a 'a hotau konisenisií

kia kitautolu. 'Oku 'i ai 'a e lave ki ai 'a e punakee 'i he 'ene pehē, “ ...'e 'ee 'a e loto 'o e tangata, taupotu he me'a kākā pea hilioo hono kovi...” 'A ia 'oku 'uhinga ia kiate au kapau 'e to'o 'a e ngaahi me'a 'oku ne

fakamele'i/faka'uli'i/faka'ao'aofia'i hotau lotoo 'e lava leva ke tau sio/'ilo 'a e ngaahi me'a 'oku faka'otuaá. Ko e ni'ihii eni e ngaahi fakatātā: [1] kapau he'ikai ke tau fakapikopiko he filií, 'e lava leva ke tau kau he filií he 'oku mahu'inga. Kaekehe, ko e faitu'utu'uni hotau lotoo ko ia 'e fai'aki hotau pule'ii; [2] kapau he'ikai ke tau fakakaungā fili 'e lava ke fai'aki 'etau filií 'a e me'a 'e kau lelei kia kitautolu pea 'oku tau tui ko e taimi ia 'oku kau ai 'a e 'Otua 'i he 'etau filií; [3] ko e fili 'oku 'ikai ke fai'aki 'a e tui ki ai 'a e ni'ihii ka ko e lelei fakalukufua.

'Ofa ke tau ma'u ha fili pule'anga faitapuekina he ko e fili ki he 'Otua pea mo e 'Otua 'oku 'iate kitautolu.

“Tohi fo'ou ke tokoni ki he kau ngāue 'a e Siasi”

New book to assist church ministry

'Oku 'amanaki ke tuku mai 'i he mahina ko 'Akosi ha tohi fo'ou ke tokoni ki he ngāue 'a e siasi, kau faifekau pea mo kinautolu kuo ui ke ngāue 'i he fungavaka 'o e siasii. Ko e hingoa 'o e tohi ni, “ Fisi'inaua 'i vaha - A Tongan migrant's way”. Pea ko e fa'u foki ia 'e Rev. Siosifa Pole, 'a ia 'oku ne lolotonga talekita ma'ae va'a 'o e Pasifiki 'i he Mission Resourcing.



Siosifa Pole.

Ko e lea “Fisi'inaua 'i vaha” ko e manatu melie ia 'a e faifekau ki 'etau kau kaivai 'o e 'aho ko ē 'i he taimi na'a nau faifolau holo ai he vaha mama'oo ke kumi fonua fo'ouu. 'I he ngaahi fai folau ko iaa na'a nau fepaki ai mo e ngaahi faingata'a kehekehe e fisi'inaua 'o e ngaahi kau peau e vahafolau. Ka na'a nau kei lava pe 'o matua 'i 'a e ngaahi ha'aha'a ko iaa pea nau tau fonua ka ko e lusia pe ki taulanga. Ko e fakatata [metaphor] ia 'oku ngaue'aki 'e he tohi ni ke fakamatala'i 'aki 'a e a'usia 'a e faifekau 'i he ngauee.

'Oku kanoloto'aki 'o e tohi ni 'oku talanoa ia ki he halafononga na'e fou mai 'a e faifekau 'i he ta'u 'e 17 'o 'ene kamata ngaue 'i he ngaahi peulisi 'o e kau papalangii. Ko e hala fononga ko iaa na'e 'ikai ke faingofua 'o tatau pe kiate ia pea mo hono familii pea pehee ki he ngaahi kainga lotuu koe'uhii pe ko e kehekehe 'i he 'ulungaanga fakafonua [culture], founa ngaue [way of doing things] pea mo e faka'uhinga 'i [view] ki he ngaahi fatongiaá.

Ka neongo ia foki na'e lava pe hano matua 'i pea hoko ko e ako pea 'ikai ko ia pe ka ko e 'uhinga ia 'oku fai ai e tau fonua [successful] 'o a'u mai ki he 'aho ni.

Ko e taha he kongia mahu'inga 'oku fakakau 'i he tohi ni ko e ngaahi pepa na'e fa'u 'e he faifekau 'i he ngaahi kaveinga kehekehe 'o fakahoko [present] 'i he konifelenisi 'a e siasi pea mo e ngaahi konifelenisi kehe pe. Na'e kau foki heni 'a e pepa na'a ne fa'u ki he 'isiuu 'o e taonakita 'a e to'utupu, pa'usi 'i [fakatapu] 'o e fanau iiki, mahu'inga 'o e fonua [land] pea mo e ngaahi kaveinga kehekehe pe.

Na'e pehe foki 'e Siosifa ko e taha 'ene faka'amu ki he fa'u 'o e tohi

ni ke fakaloto lahi 'i mo tokoni ki he kau faifekau pea mo e kau ngaue 'a e siasii kenau lava 'o fatu ha'a nau motolo ngaue mei he 'enau ngaahi a'usia 'i honau 'ulungaanga fakafonua taautaha. Pea ke nau ngaue'aki 'a e taukei ko ia ke fa'u ha'a nau teolosia ke tokoni kia kinautolu ki hono toe lau mo e mahino 'i 'a e Tohitapu mo e 'Otua 'i he maama 'o e 'aho ni.

'Oku 'amanaki foki ke fai hono tapuaki 'i 'a e tohi ni 'i he mahina ko 'Akosi 'o anga pehe ni:

Feitu'u: 'Api siasi Moia mei he 'Eiki, Ellerslie
Tu'asila: 6 Kalmia St, Ellerslie
'Aho: 8 'Akosi 2020
Taimi: 3:00 pm
Telefoni: 021526803

Fisi'inaua 'i Vaha – A Tongan Migrant's Way



*A Methodist Minister Applies
Tongan Social Concepts in a
New Zealand Setting*

Siosifa Pole

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