

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!

Inside

Prayer workshop



Wesley College students' successes



Merry Christmas



CONFERENCE 2020



The impact of Covid-19 wreaked havoc on many events in 2020, including the MCNZ Conference. Originally planned for Wellington from 14 to 20 November, in May the decision was made to relocate and reduce attendance numbers for the biennial gathering that usually attracts in excess of 300 delegates and observers. At that time it was not known if any iteration of Conference could be guaranteed; other religious organisations indefinitely postponed plans for conferences and assemblies. The decision to go ahead with a smaller and truncated 2020 MCNZ Conference proved to be a wise one.

Over three days from Saturday 7 November until Monday 9 November, 50 invited delegates joined family and friends of the President and Vice President Elect, the incoming General Secretary Rev Tara Tautari and ordinands

in a tightly curated programme that dealt with essential business only.

This report focusses on the induction, ordination and tributes services held over the weekend. In February 2021 a copy of the Yearbook and Conference Decisions will be sent electronically to all those on the eMessenger distribution list.

Anything but business as usual

I experienced my first MCNZ Conference in 2018 at St Andrew's College in Christchurch, just a few months after I took on the role as editor of Touchstone. It was an immersion in Methodist governance, rituals and decision-making. The celebration service for the incoming presidential team of President Setaita Taumoepeau Veikune and Nicola Teague Grundy was held in the St Andrew's College chapel in front of a packed congregation that included the Tongan Choir and a choral group from Wesley College performing a hymn written specifically for the occasion. The setting and service was impressive and the singing was outstanding. The weekend programme included a magnificent shared feast and cultural performances in the gymnasium, and thereafter followed three days of robust discussion,

workshops and presentations to reach consensus on a number of issues and questions.

Conference 2020 was very different. Service attendance was limited to immediate family and friends of those being inducted and ordained and despite the exceptional organ-playing skills and output from Rev Ieremia Amituana'i, without the full throat and volume of the choirs, the singing lacked the vigour I had witnessed previously.

Tributes in the past involved a brief overview of the person whose life was being celebrated; this year tributes reverted to a former roll call style of recognition. There was no official Conference dinner this year but on Saturday night, Conference delegates and special guests gathered in the hall adjacent to the church for a dinner in honour of General Secretary Rev David Bush's retirement. Tributes from many captured and conveyed the spirit and gratitude of the wider Connexion for the 12 years of service he has given to the role. Guests shared positive and memorable experiences of working alongside David and the influence he has had over numerous national and global

forums in promoting and advocating for Methodists and Methodism.

Powhiri and Tributes

On a mild Saturday morning invited delegates and guests gathered outside the Wesley Methodist Papatoetoe Church, Auckland and followed Rev Dr Arapera (Bella) Ngaha into the church following karakia and a powhiri. During the opening service President Setaita and Vice President Nicola read the names of those who have passed away over the past 24 months. As names were read, family members in the congregation stood. It was particularly poignant when Nicola read the name of her own mother, Patricia Teague.

Inviting friends and whanau of the deceased to lunch, Setaita drew laughter from the congregation when she prefaced grace with the comment, "A Tongan grace is a sermon."

The Induction Service for President Elect Andrew Doubleday and Vice President Elect 'Etuini (Edwin) Talakai was scheduled for the afternoon. Prior to his induction, I asked Andrew how he was feeling about taking on his new role.

Continued on Page 2



CONFERENCE 2020

Continued from Page 1

"It will be a big change. After 26 years in the same parish quietly tucked away in a suburb just before the Lyttelton tunnel, I expect things will be very different. A neighbour asked me recently what I will be doing in my capacity as President. I answered, "Putting out fires." I have probably lit enough in my life. I simply want to be the best version of myself that I can be. Having served on the Pastoral Committee I have seen the underbelly of the church. I want to visit the people in parishes all over Aotearoa. I want to listen and give a little of myself. The past two years I have felt as though I was treading water. Unable to plan for the future. This is a new experience and of

course I feel some anxiety. Anxiety is something I've lived with. I do have a strong sense of being held and carried by the prayers of the people."

Vice President Elect, 'Etuini, was looking forward to supporting Andrew in his role as President. His vision is to "connect the people" during his term. 'Etuini says, "There is a different focus within the Pasifika and English congregations. I want to focus on Pasifika youth and young families for the revival of the church. If we can retain them now by embedding Methodist ethics and beliefs into their families, we need to offer help and support and give them opportunities to bring things to our church. Pasifika moving to evangelical churches are getting

the message in more informal ways. We need to empower them to do what they want to do."

Presidential Team Induction

Both Andrew and Edwin were joined by their families for the service and their sons Luke Doubleday and Tevita Mapiilivai Talakai did readings. Addressing the congregation Andrew spoke of the on-again and off-again journey getting to Conference, given the uncertainty due to Covid-19. He extended a special thanks to Papatoetoe parish presbyter Rev Misilei Misilei and his congregation for their graciousness in hosting the Conference. He also thanked Rev David Bush, David's

personal assistant Wendy Keir, Te Taha Maori and Edwin and his family along with his own family and Opawa congregation for their unconditional support and assistance over the years. He thanked Rev Dr Susan Thompson for her willingness "to always tell me the truth about myself" and Setaita and Nicola for their "patience, tolerance and their able, loving and gentle leadership."

Comments from a former minister from his earliest parish in Mornington, Dunedin, have influenced Andrew's approach to ministry. "Rev Tim Langley said, 'While we may travel slowly, we travel together.' These are words I have come back to as we navigate church in the times ahead." Reflecting

on the readings and drawing on personal experience with his Opawa parish, Andrew said, "There is no coincidence. Everything is a divine invitation. When our congregation split in 1999, it took me years to realise I had the greatest gift of all: an old and aging congregation. We need to realise what we have in our hand. The passion and gifts that can come out of pain. Small acts of kindness; that's ministry. Rather than looking at what we don't have, we need to pray for the eyes to see what we do have."

He concluded his analogy with reference to the reading from Exodus 3:1-10; 4:1-5. "When Moses was 80 years old he thought he had nothing to offer but he was the best leader to bring his people out of Egypt."

Continued on Page 8

Touchstone wins ARPA Awards

Ady Shannon

In a parallel, Covid-free universe in August this year, I would have been attending the Australasian Religious Press Association (ARPA) Conference in Perth. The annual conference culminates in an awards ceremony where entries from 2019 online and published religious press forums are judged over 13 categories. Although the Conference was cancelled this year, ARPA business (including the awards) was done online.

Rev Dr Betsan Martin's outstanding image of Jacinda Ardern outside the mosque on the cover of the April 2019 edition of *Touchstone* won a Gold Award for Best Photography. In addition to the Gold Award for Photography, *Touchstone* won a Silver Award for Best Cover Newspaper (same edition, thanks to the photo by Betsan and Julian Doesburg's design skills) and Silver Award for Best News Story for a piece I wrote on Wesley College students. (February 2019).

This is an outstanding result, especially for Betsan whose photographic skills contributed enormously to two of the three awards. The Judges' citation said, "The emotional reaction, when viewing this photo, is outstanding. As a cover photo, it attracted the reader to enquire further for the background and subject matter."

Photographically, the point of interest, in the top right area, is well placed and, personally, I love the bleed out of the frame. Technically, the horizontal

arm creates a firm base for the subject matter."

Ironically, in the same issue that we celebrate Betsan's success, we include her final contribution as Public Issues Coordinator as the position has been disestablished.

I thank Betsan for her excellent contributions over the many years she has been contributing to *Touchstone*. Her skills in researching and drawing attention to issues of relevance to our readers, sharing her knowledge via her extensive networks and her advocacy for change will be missed.

I wish all our readers a safe, blessed and happy Christmas season and look forward to bringing you Connexional news in February 2021.





Christchurch Methodist Mission ends a year of growth

“Flexibility, innovation and creativity are qualities for which the Christchurch Methodist Mission is known and which are articulated in the CMM strategic plan,” Executive Director, Jill Hawkey told a gathering of Christchurch supporters recently. CMM could not have needed these qualities more so than during the Covid lockdown.

In a review of the year's achievements, Jill pointed out the lengths to which CMM went to keep operations running and to keep residents and staff of the WesleyCare rest home safe during the pandemic. WesleyCare closed its doors early to visitors, provided new ways for residents to keep in contact with family, and its chaplains provided enhanced pastoral support. A call to staff elsewhere in the Mission to help at WesleyCare elicited a strong response: one psychologist became a cleaner, a teacher from Aratupu Preschool & Whānau Hub became a kitchen hand. “The generosity of staff in all parts of the Mission was remarkable,” Jill noted.

Social workers, psychologists, school workers, and Aratupu staff worked from home, continuing to support families, mentor children and help with financial issues. The Housing First teams, who support long-term homeless people in Christchurch and Blenheim, helped 86 people into motel accommodation for the



Psychologist Jo Corr temporarily left the CMM social services team to work at WesleyCare during the lockdown.

lockdown.

Flexibility, innovation and creativity were seen elsewhere in the organisation, beyond the challenges presented by Covid. CMM continued to provide transitional housing for many homeless families in both Christchurch and Blenheim, with 3.3 percent of Blenheim's population having received support from CMM's housing services in the last two years. Housing services are now also available in Nelson and Greymouth. CMM was fortunate to purchase two new houses and in December will open a new housing village of 15 homes. A community house at the village has been made possible in part to grants from the Methodist

Central South Island Synod.

Aratupu received a superb Education Review Office report, CMM continued its work in schools as part of Mana Ake and the Kidshub community initiative received an award. CMM worked closely with Oranga Tamariki on a new programme for families whose children risk being taken into care. Additionally, the organisation took another step in its bi-cultural journey this year by appointing a Cultural Lead for the organisation.

CMM continues to enjoy great support from parishes. Some of the notable developments have been St Albans Uniting enabling a family once living in a car to have a stable home for the past four years, the Christchurch North parish leasing CMM its parsonage for a homeless family with ten children, and the delivery every Monday by the St John's Moraia Fijian congregation of boxes of food for families in need.

“At a time when so many people in our community are struggling, it is crucial we continue to give hope, not only by working to create change for the future but also in celebrating all that we have achieved to date,” Jill said.

“CMM believes we can build a world where everyone has a home to live in, where there is plenty of food on the table, where parents feel supported and compassionate care is provided for those who need it. We thank all our supporters for their contribution to this work.”

Aldersgate Centre Receives Civic Trust Award 2020 (Category A)

Rev Philomeno Kinera, Parish Superintendent, Aldersgate Centre.

Since 1977 the Christchurch Civic Trust has given awards annually to projects that have enhanced the heritage and environmental values of Christchurch.



This year the Durham St Methodist Church (Aldersgate Centre) was presented with an Award in recognition of the quality of design and functionality of a heritage site whilst maintaining an existing replacement church.

Our philosophy at Aldersgate is 'Open Hearts, Open Minds, Open Doors.'

Your Gathering Place. Puari Huinga.'

We provide a safe place, a happy place for people of any religion, culture, ethnicity to gather and connect with one another. We embrace diversity and religious symbols from different faiths are displayed in our chapel. These symbols evoke a sense of belonging, whereby anyone who enters our building can say this is also my sacred place - a multi-cultural and inter-faith centre.

Virginia Graham

On 14 February 2021, members of the Melville Methodist Church, Hamilton, will gather to mark 30 years since their church was opened by Rev Stan West, Connexional Secretary at the time and also a previous minister at Melville.

The opening service on 16 February 1991, was conducted by the then president of the Methodist Church of NZ, Rev Bruce Scammell, who dedicated the new church to be a centre of worship and witness to Methodism in the Melville area.

Designed by architect Eric Laurenson and built by SERCO, the building included a worship centre and an

adjoining meeting room, kitchen facilities, offices and space for a 'bargain bin'. The hall which had served as the church for three decades was then converted to space suited for community events.

The first minister at Melville was Rev Ian Ramage. The first woman to be

ordained to the ministry Dr Phyllis Guthardt, combined her role at Melville with a chaplaincy role at Waikato Hospital.

The February 14 celebration will be a time to remember all those who strove to make the 32-year-old dream a reality: the fundraisers and the tireless

friends and learn what has been achieved since 1991. If you plan to join us or, if you are unable to attend but wish to send a greeting, please message: hamilton.admin@Methodist.org.nz or call Helen Lockhart on 07 839 3951.

Melville Methodist Celebrate





President Rev Andrew Doubleday.



Vice President 'Etuini (Edwin) Talakai.

Report from President Rev Andrew Doubleday and Vice President 'Etuini (Edwin) Talakai

Reflecting on Conference 2020

in the not-too-distant future. I was reflecting in church this morning how God prepares us for the journey. I've been surprised, and just a little delighted, at how much I'm

enjoying it so far. It's only two weeks in, so this may change. Yet I've appreciated being able to sit with people, hear their concerns, enjoy their openness, honesty, frankness, and warmth in sharing. And in being able to be heard in turn.

I'm still part-time at Opawa, until the end of the Connexional Year - I wanted the vanity of being able to say that I've completed the 26 years. They're a wonderful people, and I'm confident they'll do well with my replacement. My hope, my yearning, is that he'll be able to take them places that I haven't. Craig Fairhall is younger, more focussed, and more results-oriented than I could ever be. Opawa are ready for the change. Still, I hope they miss me, even just a little.

Vice-President 'Etuini and I are still working out what our working

relationship looks like. The sense I have is that we both have completely different skill sets, and different areas of interest. It seems a wasted resource to tie us at the hips so that we do everything together. So you're likely to see us popping up at different places each representing the Presidency and the church. For example, I'm interested in buildings - I've given a significant part of my life to them, so I'll likely remain on the Methodist Connexional Property Committee (MCPC). 'Etuini (Edwin) is much better with finance, and with the intricacies of Government regulations - all management functions. I struggle to read a set of financial statements with any enthusiasm or interest. In fact when Edwin starts to get animated on the intricacies of how the Government's funding of charities works, I feel my eyes glazing over. MCPC is a sub-committee of the Board of Administration. I believe that I'm expected to appear at the Board of Administration. I'm hoping that it's okay if Edwin becomes part of this august committee, rather than me. While there is clearly a representative / official function to the office of presidency, it makes more sense to me that we work within our areas of competency.

We also did this at Conference. In the

past it has been expected that the ordained member of the presidency celebrates the communion at the Ordination service. This year I asked Rev Susan Thompson, my chaplain, to lead this along with Rev Tevita Finau, Edwin's chaplain. While I lead communion monthly at Opawa, the requirements of fully embracing the written liturgy are much more within Susan's competency than mine, so it made sense for her to lead in an area where she excels.

This all speaks to how we are as Church. We need to recognise, encourage, nurture the interests and competencies of others - acknowledging the things that others can do better than we can, and allowing others to grow into areas where God has called and gifted them.

It's part of the 'what's in your hand' mantra that I offered in the induction address. I've edited the readings and address out of the service and uploaded it to Opawa's YouTube channel - you can watch it at <https://www.youtube.com/watch?v=Rfh3YwmgQU&t=776s>.

It's likely a theme that I'll be returning to again and again. Let's see where this journey takes us.

Conference 2020 has come and gone. The services seemed to go well. It all seemed to go well. I'm grateful to all who made this rather unusual Conference a worthwhile event.

I'm running late for the editor, and am writing this on the afternoon of Sunday 22 November. I've just been looking at some photos on Facebook, and Conference seems to have been a relaxed affair. Because it was. This was helped by having a restricted agenda, and by the psychologically warm environment of the Kolmar Road Methodist Church in Papatoetoe. While others have suggested that we should have Conference like this every time (people came away saying they actually enjoyed it!), this is clearly unrealistic, and we will need to return to 'normalcy'

People at Prayer

Rev Dr Mary Caygill reports on the recent Auckland Ecumenical Lay Preachers' workshop: People at Prayer: The Role and Leadership of Public Prayer in Worship Part 2.

It was a great thrill to gather again in the Wesley Hall at St John's Theological College on Saturday 31 October for the second part of this workshop that was rescheduled due to Covid-19. Some of the attendees were continuing on from the Part 1 workshop held last year but the majority were looking at the topic for the first time.

We began in small groups gathered around tables, exercising our memories as to some of the significant stories, persons, memories in our first understandings of the nature of prayer.

Following this, I went back over some of the key aspects of the first workshop: the nature of prayer, prayer is relational, we are called into prayer - all prayer begins with God, our prayers are a response to God's call to us. As Richard Rohr notes, "Prayer is not primarily saying words or thinking thoughts. It is, rather, a stance. It's a way of living in the Presence." We focused briefly on the acronym, ACTS, which provides a descriptive

model for thinking about the different aspects of public prayer in worship. A - Adoration, C - Confession, T - Thanksgiving and S - Supplication, prayers of concern.

We then talked of the 'Methodist way' of praying in our own words, the gift of ex tempore prayer, of being in simple conversation with God. In ecumenical gatherings more often than not it is to the Methodist presence in the group that the request comes to open a gathering in words of prayer - prayer from the heart. The tendency can be that those of us leading public prayer can often strive to imitate the prayers of the 'experts,' that we can turn our own prayer into an intellectual exercise that lacks depth of feeling and passion. We thus pray from our heads, not our hearts. We drew reference

along with some light humour to the little known resource of Martin Luther, A Simple Way to Pray. Luther maintained that with lengthy prayers we're apt to "babble while our minds wander" going on to encourage the pray-er "not to be vague in their noted items for prayer" for "he who thinks of many things, thinks of nothing, and does nothing right."

Later the workshop focus shifted to looking specifically at praying through the seasons of the church calendar. Looking at a graphic representation of the Christian year, we explored how keeping time with this calendar helps us remember and re-tell the story of God's redemption, year after year. The story is told not just through words used but also through the distinctive music, art, Scripture, prayers and colours that are used in the different seasons to tell different

parts of the overall story.

Then it was time for some active work by the participants. Dividing up into six groups each was assigned the Lectionary Scripture readings for one of the four Sundays in Advent, Christmas Eve and Christmas Day. Identifying the key themes of the readings, understanding something of their original context, pondering how we might then bring the readings into conversation with the living human readings embedded in the context of the here and now, the groups worked to craft a prayer of concern for each Sunday in Advent - the first season of the new 2020/2021 Church Year. We ended our gathering on a high note of excess energy, laughter, and a commitment to continue exploring other aspects of the topic because, of course, we ran out of time.



Methodist Trust Association

Professionally managed investment funds.

Investment Options:

- **Income Fund - Provides competitive income returns. Low risk.**
- **Growth & Income Fund - Focused on longer-term capital growth. Medium risk of capital loss, particularly over shorter time periods.**

Quarterly Income distributions may be paid out or reinvested.

Only available to Methodist Church groups.

Contact email: info@methodist.org.nz

Provides secure, responsibly managed investment options for the Church's funds.



Lay preachers gathered at St John's College in Auckland for an ecumenical workshop hosted by Rev Dr Mary Caygill.



HONEST TO GOD

Islam on Christmas

Ian Harris

Mary and Joseph, star and manger, wise men and shepherds - such familiar facets of the story of Jesus' birth.

There's another religiously authoritative version, though, which dispenses with all but Mary. Islam's Qur'an has Jesus born under a palm tree whose ripe dates cascaded upon Mary, and the infant Jesus speaking from his cradle.

Indeed, most Christians would be surprised to find in what honour the Qur'an holds Jesus and his mother Maryam, or Mary, and its insistence on the virgin birth. One sura (chapter) is named after her, another after her father Imran.

In that sura angels affirm her as a good Muslim - that is, one who has submitted wholly to God. They say: "Mary, God has chosen you, and purified you: he has chosen you above all women. Mary, be obedient to your Lord, prostrating and bowing before him."

The angels promise that she will bear a son "whose name is Messiah, Jesus, son of Mary; high honoured shall he be

in this world and the next, near stationed to God." When she protests that she is a virgin, they reply: "God creates what he will. When he decrees a thing he has only to say 'Be', and it is." So Mary withdrew into seclusion.

"Then we sent our spirit and it appeared to her in the form of a perfect man. She said, 'I take refuge in the all-merciful One from you! Do not come near if you fear God ...' "He said, 'I am only a messenger come from your Lord, to give you a boy most pure. "She said, 'How shall I have a son when no mortal has touched me, neither have I been unchaste?' "He said, 'So it will be. Your Lord has said: 'That is easy for me, so that we may appoint him a sign to men and a mercy from us; it is a thing decreed.' So she conceived him, and withdrew to a distant place.

"And the birth pangs surprised her by the trunk of the palm-tree. She said, 'I wish I had died before this, and become a thing forgotten!' "But one called to her from below, 'Do not sorrow; see, your Lord has set a rivulet below you.



Ian Harris

Shake the palm-trunk toward you, and you will cause ripe dates to come tumbling upon you. So eat and drink, and be comforted ...

"Then she brought the child to her own folk; and they said, 'Mary, you have

surely committed a monstrous thing! Sister of Aaron, your father was not a wicked man, nor was your mother unchaste.'

"Mary pointed to the child; but they said, 'How can we talk to one who is still in the cradle, a little child?' "Jesus said, 'See! I am God's servant; God has given me the scripture, and made me a prophet. He has made me blessed, wherever I may be; and he has enjoined me to pray, and to give alms, so long as I live, and likewise to cherish my mother; he has not made me haughty and graceless. Peace be upon me the day I was born, and the day I am raised up alive!' "Such is Jesus, son of Mary, in word of truth."

Here is a powerful affirmation of the place of Jesus in the Muslim scheme of things. Elsewhere in the Qur'an he is

given titles such as messenger, messiah, prophet, sign and servant, and is considered the most significant prophet next to Muhammad.

But though Jesus was born of a virgin, for Muslims that does not make him divine or the son of God in any physical sense, as many Christians have believed. "It is not for God to take a son to himself," says the sura Mary.

In other words, for Islam the virgin birth is not so much to do with the uniqueness of Jesus as with the power of God and Mary's submission to him. Honoured in Jesus is his Islam, or submission to God, and his message of God's love, mercy and justice.

In recent times Christian scholars have put much effort into rediscovering what Jesus was like in his own day, before the theologians and ecclesiastical power brokers got to work on him.

As the emphasis switches from Jesus' divinity to his humanity, it would not be surprising to find, in this regard at least, that some of those scholars feel more comfortable with Islam's view of Jesus than the figure depicted in the Christian creeds.

Life in a Covid-19 Bubble

Judith C Herbert was shocked at the beginning of lockdown to be told that she was OLD and couldn't be independent. She responded by writing a poem shared recently with members of the Waikato/Thames Valley District MWF at the first meeting since lockdown.

First I heard of it
"Over 70s - STAY HOME"
Whaaat? Discrimination!
At the stroke of a pen
I am old, dependent.

I did transgress
Queued, sanitised, masked and gloved
I bought apples, and on spur of moment
Gathered extra supplies.

"Over 70's - STAY HOME"
Really, not discrimination, but respect
Care, looking after, love.

Neighbours pulled together
Messaged each other, shopped, shared, cared
Lovely to see families walking together
Pussy cat following along, black tail aloft.

A daily walk to see the world
Kept well apart, but waved and smiled
Glad to see real people.

How creative everyone became
Finding ways to work, to keep in touch
Putting teddies in the window for
children to spy
Media did their best

To encourage, connect, entertain -
Competitions of sportspeople training,
Circuits round their house, rowing in the
bath,
hole in one over the fence.
Musicians learned how to video
Came into my lounge, playing their
favourite pieces,
Livestreamed concerts from around the
world.

ANZAC Day was pretty special
Poppies everywhere, wreaths on fences
Every neighbour came out to Stand at
Dawn
Last Post on the trumpet, spine tingling
in the dark!

Churches learned to Zoom
Shared their faith in new ways,
Sermons on the shore,
Birdsong through the prayers
Virtual morning teas and what about the
phone
How would we have managed without
the phone?

And now life is at Alert Level 1
Almost back to normal
With hugs and kisses and holding hands
Gathering for church, concerts, meetings,
Football and funerals.

How well we have been looked after
Doctors and nurses, health workers,
testing regime
essential workers, council aid,
Government billions.

All I had to do was
"Over 70s STAY HOME"

Methodism in Whanganui

To the editor

In the November edition of *Touchstone*, Rob Ferguson gives a brief history of Methodism in Whanganui. He asks two questions of when in turn, Trinity is no more.

- 1) What will Whanganui remember of a Methodist presence?
- 2) Does it matter?

Two of my brothers gave several years of service to Whanganui Methodism.

Several years ago, most Whanganui Methodist churches competed in annual Whanganui/Manawatu Indoor Bowls competitions which were played hard but fair. I had the pleasure of playing for St Paul's of Palmerston North. Those were good days.

I have observed the decline of Whanganui Methodism for over 50 years.

To me, early Methodism was concerned with a holistic approach. They evangelised, cared for the whole person and championed social justice. People got changed and it showed. The church grew. Ministers wore dog collars and were known as parsons.

Times changed and so did our church. We still call ourselves Methodist. We both champion for and provide high quality social service ministries, some in partnership with local parishes. But we are failing.

But it seems to me that present day Methodists are not the same as early Methodists. If we are honest, we should change our name as old time Methodism died years ago.

If a parish cannot remember its own heritage, it matters not whether their local community remembers them.

Graeme Day, Masterton

Thinking of Christmas 2020...

Thinking of someone who loves hymns...

Then this could be the gift you were looking for:

"With A Song In Our Heart"

The hymn book contains over forty new hymns written by Norman Goreham and Norman Brookes. Some have been written to new tunes by Jeremy Whimster and others, but many are to well known popular hymn tunes.

Copies are available at \$20.00 per copy plus p&p and may be ordered from Norman Brookes - nebrookes@xtra.co.nz





LOVING Water, SHAPING Decisions for its FUTURE



Clouds on Ruapehu. Image Courtesy Rev Dr Betsan Martin.



Waimakariri Gorge, Canterbury. Image Courtesy Rev Dr Betsan Martin.

Rev Dr Betsan Martin

The intelligence of water, the spirit of water, the wellbeing of water.

He hingengaro o te wai, he wairua ta te wai, he mauri ora ta te wai.

For my last contribution to Touchstone as Public Issues Co-ordinator I will speak of rain - the tears of Ranguinui at his parting from Papatuanuku, releasing the gift of water for life on earth.

Many are tremendously concerned that we are putting water under stress, and desecrating the source from which our health, thought and food flows. Here I share some ideas on how we could move to governance, rangatiratanga that is good for people and waterways. Faith traditions of water as cleansing, transformative, restorative and sacramental enable us to appreciate Māori traditions of the value of water - both appreciate water beyond its value as a resource.

Historically we have treated water as a resource, taking it for granted that we can swim or fish in our favourite river or lake. Many of our towns, such as Rotorua, Levin and Palmerston North were settled near rivers and lakes, so sewage could be discharged. Our use of rivers for discharging waste is still prevalent and highly contentious. Change is difficult, but not impossible!

We are confronted with the massive use of water as an agricultural, industrial and energy resource and a question to ask is how can we respect the integrity of waterways and their ecology, and still use water - extracting it for human and economic purposes? We are also faced with governance questions about ownership.

In te Ao Māori thought, Māori have the responsibility of rangatiratanga, of customary

governance of the waterways. In terms of mātauranga Māori, the concept of ownership and possession are alien. The Māori view of the world was based on whakapapa, or a how everything and everyone is connected to everything else. Rather than creating 'rights over', it creates mutual obligations between. Similarly the English legal tradition would argue that water cannot be owned. So the question really becomes who has authority and decision-making responsibilities over the protection and use of water? And how are they authorised?

Contentious Matters: Who Decides? Innovations for ownership

These are contentious matters in Aotearoa and people from many interests are deeply concerned about waterways. Fresh water is the subject of a Waitangi Tribunal claim which sets out the untold history of the land and waters taken for settlement and development, separating Māna whenua from their relationships with water and sources of livelihood. It also showed the opportunities that were there for collaborative development and shared authority as envisaged in Te

Tiriti.

The Tribunal proposes that mana whenua customary title to waterways has not been extinguished, and while some consider that water cannot be owned, there are important arguments in support of customary authority that is equivalent to ownership. This thinking has been developed as a means to recover from the exclusion of Māori from decision-making about water as guardians and as resource users. The Crown's position that 'no-one owns water' is incompatible with the Māori view and with public good responsibilities of government and citizens.

In many countries, water is held as a public trust, and we have the innovation of the Whanganui River Te Awa Tupua and Te Urewera as legal ancestral persons. As an aside, many of us disagree with foreign or local companies being able to take water for free, only paying the cost of a consent, bottling the water and then charging for it. This is because we cannot make a charge for water if there is no owner.

Water Belongs in Waterways

Let us take a first principles

approach and see whether that could guide decisions about water use. Let us begin with proposing that when water falls from the sky as rain to earth it is held in waterways. Waterways have the first call on water for their role in nourishing and draining the land, supporting fish, insects and water plants and moving sediment. The intelligence of the waterways is to ensure the ecosystem health of the rivers, lakes, wetlands and estuaries. So the first step for decisions about the use of water is to reserve what is needed for the life of the river. Then the river may gift its surplus for domestic and industrial use.

In recent years the concept of Te Mana o Te Wai has been introduced as an overarching value and guide for policy. This introduces the health of the water as the paramount value. This is a great step forward for waterways and for everyone. Questions about governance and decision-making remain. In summary these are some proposals to give effect to Te Mana o Te Wai that take account of mana whenua and crown interests and that move away from contentions about ownership, settling for water belonging to waterways. The main step forward is to provide for rangatiratanga along with Crown authority. This requires new institutional settings.

Rangatiratanga and New Institutions

The first of the proposed new institutions is an independent Commission with Mana whenua and Crown representatives. A Commission would prepare the National Policy Statement and serve to give remedial attention to waterways, including advice encompassing all 'waters' - domestic, waste, storm water - and requirements for integration with other resource and land management. A Commission would have responsibility for determining national standards, allocation, taking account of climate change, public education, and

oversee issues of Māori relationships with water.

An independent Commission allows for continuity of strategic planning beyond political cycles. The Commission's role includes monitoring and reviewing local Catchment Boards' implementation of water quality standards and being empowered to impose sanctions for breaches of standards.

To protect local catchment decision-making related to the specific contexts of waterways, day-to-day management would be devolved to Te Mana o Te Wai Waterways Catchment Boards in the regions. A proposal is for these to be convened by mana whenua of the catchment. The Boards would have the task of implementing the national directions and standards set by the National Policy Statement through the Commission. These are intended to elevate the role of Māori in regional catchments and ensure their participation.

These new institutions will require a Te Mana o Te Wai Statute. This is not the place for technical details, but significant thought is needed, in the face of the momentum to significantly change the Resource Management Act.

In short, this is a model for rangatiratanga. As I have said before, Te Hāhi already works with this framework. A two-hulled waka is another source of inspiration for correcting our institutional settings. This is a waka for the long journey, with a house for navigators to read the stars and keep people resourced for pulling together. Navigating the waters of climate change and the seas of Covid-19 calls for binding together for the winds of change.

My deepest thanks to all who support Public Issues work, for all our enduring relationships, and who will take forward this ministry in Te Hāhi.

Nga mihi hōhonu ki a koutou, Malo 'aupito, Fa'afetai tele lava, Vinaka

Acknowledgements to Rakato Te Rangitita and Peter Fraser.



The 2021st Noël.

Retirement

Rev Jan Fogg

It has been a challenging year in many ways and a lot of gatherings have had to be cancelled or reduced in size because of Covid-19. Such was the case for the Methodist Conference this year, but the celebratory side went ahead, including reception into Full Connexion of new presbyters, alongside the recognition of service.

I was part of this latter; it is the Methodist way of recognising retirement and I think the Church does it really well.

We generally think that retirement is simply about stopping work and having time for doing lots of things that haven't been possible before hand. It sounds like it should be

a big positive but many people, including me, often struggle with it. In earlier days it applied mostly to men, women's work kept on keeping on. Perhaps women didn't always understand quite what it might have meant for their men-folk. I didn't comprehend much of this for my husband when he retired and feel sad at my lack of understanding. Like all endings it requires some adjusting and developing new skills. These days, many men are discovering it's a pleasure to cook for others and develop such skills, so long as room is made for them in the kitchen. That sharing can bring pleasure to both parties.

I am feeling however, as though somehow my roots have been lost, that I don't quite belong in the same way. I imagine there are similar feelings for anyone retiring from a business or organisation. Maybe retiring from a life of hard physical work

is a bit different. There may be a gladness about stopping, but possibly also a sadness at the loss of bodily strength.

Retiring seems to be about a change in belonging and a change in identity. In the Church though we continue as a member of God's family, keeping that identity and belonging and responsibility. That remains at our core, yet we humans seem to wrap 'layers' around ourselves building up our identity and it's painful to peel them off.

At Conference we were reminded in the section on reception into Full Connexion:



Rev Jan Fogg received a retirement gift at the Time of Recognition Service at Conference 2020.

"Ordination is for life"; so retirement in the church doesn't mean a total stopping of 'work', rather an unavailability for certain roles. But perhaps it also means re-finding ways to

continue contributing to building up the local church community and its mission. I have always recognized that having a purpose in life is important as we age; perhaps a downside of identity linked to one's work more than one's own characteristics means a bigger search for purpose.

As a society we place a heavy focus on work, and perhaps we don't talk sufficiently about older age with the continuing challenges and also strengths to contribute, that ageing brings. Increasingly I admire older folk who can laugh, smile and tell their stories even though such a lot of loss has contributed to where they are now.

"Like trees, my people will live long lives. They will fully enjoy the things they have worked for. The work they do will be successful, and I will answer their prayers." Isaiah 65.

TECHNOLOGY TIPS

Copyright "GOTCHAS" in Online and Hybrid Worship

After a recent online seminar, I was asked the following question by one of the participants:

"I didn't quite understand in the tutorial about how we can get prosecuted using YouTube™. Please can you enlighten me?"

Seminar participants had been discussing the downloading of YouTube clips for incorporation in an online worship experience. The issue is much broader than just YouTube, though YouTube manages to put a few specific wrinkles on their part of it. In responding to my questioner, I decided this should be my next Touchstone article.

Let me start by clarifying: I am not an Intellectual Property Lawyer. I have learned a lot about copyright by necessity over the years and I offer these guidelines in good faith. However, copyright is a dynamically changing environment with multiple nuances. If you are using this article as the basis to make big decisions, please do some independent due diligence first.

With YouTube specifically, there are two issues:

1. YouTube T&Cs require the content they host to be served by them. If you download something you are breaching your contract with YouTube and may also be in line for legal action from the content rights holder as you caused YouTube to breach their contract with the rights holder.

2. This applies more broadly than just YouTube. By default, internet content is provided for "private enjoyment", that is, to use yourself, by yourself. As soon as you start making the content available for other people, (eg putting it in a Zoom, showing it to a church service by PowerPoint), you become a publisher making an unauthorised publication. The act of publication (or broadcast in an

audio context) is the problem.

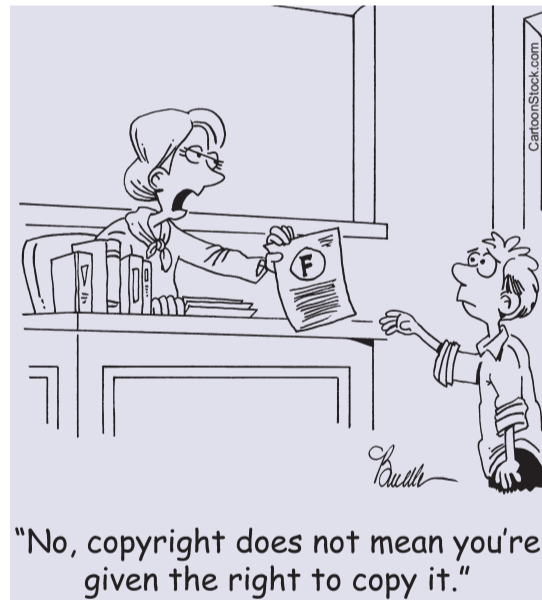
The other broad issue with songs is there is also a notion of "Performance Copyright" - the idea that the performers of a piece own the rights to that performance. This is separate from the composer's copyright and can be breached in the same way.

I often encounter people who think that the Methodist Church is covered by the CCLI licence that the church holds. Yes, the church does have a base level cover with CCLI. The base-level CCLI licence only covers the reproduction of lyrics (the words of a song). It covers reproducing words on paper or electronically, but if electronically it can only be used by the licensed congregation. It explicitly does not cover recordings, websites and streaming. CCLI is not the only option in this space, but the general principles tend to hold across all the offerings.

Examples

These examples are based on an imaginary congregation that has base-level CCLI (or equivalent) in place.

- Our congregation projects the words of their songs for a church service from a PowerPoint, in the church building, with singing accompanied by the church organist. If the songs are covered by CCLI - all OK.
- The congregation goes into lockdown, so all services are online by Zoom meeting. The details are emailed to the congregation's email list. Using your song lyric PowerPoint as part of the Zoom - probably OK, because only the invited people can access.
- If the congregation also uses Zoom to record the service or to generate a stream that they share on their website - not OK, you need to get specific licensing for this. Still not OK if it's someone else's website, or YouTube or Facebook.



- Our congregation's organist sprains their wrist, so they add accompaniment music to the PowerPoint to sing to - probably not OK. It would depend on the licence for the accompaniment music.
- The congregation manages to find some legal accompaniment music, but they find it is a bit dull. However, the original artist's CD track sounds really good, so they "upgrade" the PowerPoint - almost certainly not OK. Maybe if the artist is a member of this congregation and says it is all right they just might get away with it but usually, they would need specific permission from the publisher or copyright administrator.

CCLI offers a "Streaming Licence" add-on that goes some way to fix these issues. It is not included in the base-level licence. If a congregation is interested, they would need to make the arrangements (and pay for it) themselves. The streaming add-on licence allows you to make licensed content available either as recordings or as a webstream under certain conditions. Check

www.nz.ccli.com/copyright-licences/#church-licences.

While this article focuses on song lyrics, there are other aspects of worship often included in PowerPoints, such as prayers and images, that also need the same attention to ensuring copyright is not breached.

That's the super-simplified version. There are various ways you can get permission to use various media, licences are almost always available but not usually without copious amounts of research, hard work, blood, sweat, tears and yes, money. Almost always you have to make arrangements in advance and in writing. Success is not guaranteed - pray hard!

Those of you who follow this column online at dct.org.nz may already realise that the site is taking a rest break behind a "Coming Soon!" banner. It will be back, looking better than ever. A new feature will be a resource section that will provide "starter" PowerPoint files with the Bible readings for each lectionary entry. The plan will be for files to become available about four weeks before they are needed.

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.



Continued from Page 2

CONFERENCE 2020

Recognition of Service

Saturday's official programme ended with a Time of Recognition service for 13 retirees. In addition Rev David Bush, Rev Prince Devanandan and Viv Whimster were recognised for having completed service in Connexional positions. Tara Tautari, Kimberley Chiwona, Tevita Kau and Simon Williams were received into Full Connexion along with five presbyters from other churches including the Methodist Church of Samoa (Faleu Futi), the Presbyterian Church of Aotearoa (Jonathan Barb) and three from the Korean Methodist Church (Soo Yong Han, Wook Shin and Hun Hoe Song).

Although not all of those retiring were able to be present (Rev Dr Lynne Frith, Rev Cornelia Grant and Rev Greg Hughson will be acknowledged in 2021), Rev Ken Olsen, Rev David Rolinson and Rev Morven Sidal were recognised in absentia. At the conclusion of the formal service Nan Russell, Chair of the Board of Administration, hosted an enlightening and entertaining Q&A session, inviting each of the retirees present to comment on highlights and unexpected aspects of their ministry.

David Bush was first to respond to the quiz. After 42 years in ministry, he thought he had some idea of what to expect as General Secretary, however he was surprised by the scope and complexity of the role. When asked if it was more difficult that being a parish minister, he said, "Yes. And no. You have staff and that helps make the job easier and more facilitative. Going into the role I was worrying about my inexperience in managing staff but that has proven to be a joy."

Reconciliation and restoration have been a highlight of his ministry, particularly over recent months dealing with people

who have come forward to report abuse under Church care. "The past 18 months have brought transformation success to eight claimants' cases. One person said, 'This is the first time anyone has listened to me.' The written and face-to-face apology has bought great healing. That is a big achievement."

He singled out unpleasant conversations regarding gay and lesbian relationships as one of the most challenging aspects of his time as General Secretary. "Those conversations helped me to grow to understand we are all God's people and we create the divisions." Highlights included the privilege of being involved in many international church experiences, like elephant riding with a Catholic nun in Thailand. "World church is diverse and vibrant and MCNZ has a global involvement far beyond its size," David said. In retirement, he is especially looking forward to "a slower pace of life, spending more time with Lynda and my grand-children and to time on my bike getting fitter and faster."

Prince was not able to attend the ceremony but past ex Vice President Viv Whimster acknowledged the support she had from Prince, along with Rev Jill van der Geer and Rev Dr Mary Caygill during her time as Vice President. Viv said, "The thought of chairing Conference sessions scared me but I was grateful for the wisdom of Prince and advice from Mary and Jill, who said 'You are there to gauge the mood of Conference.' My greatest privilege was meeting the many people who were 'names'."

Space does not permit reporting fully on each of the retirees' responses to questions posed by Nan, but some key comments included:

Rev Lindsay Cumberpatch: "It will be great to have choices about how I spend

each day but I am on three Boards so I see my church work continuing."

Rev Jan Fogg: "Ageism is to the 21st century what racism and sexism was to the 20th century. We need to make space for older people to share their wisdom. The role of older people - and lay people - is sometimes undervalued."

Rev Moimoi 'Ahu Kaufononga: "Highlights have been making contacts and fellowship, working together, and loving one another to make a difference in people's lives in the name of Jesus Christ."

Rev Barand (Bertie) Meyer: "When people ask me what I am going to do in retirement, I say I am going to retire. I can't understand why they ask me that question."

Rev Rex Nathan: "I was 20 years as Minita-i-Iwi before I decided to offer as an ordained minister in 2009. I left ANZ. That was difficult as I loved banking but I found the church - and banking - are all about people. A highlight for me is marrying a couple and then baptizing their children."

Malaeola Su'a Vili: "I have spent 50 years in ministry. My father was a minister. My grandfather was a minister. When I asked Dad, 'What should I do?' He said, 'That's your problem.'"

Ordination Service

Guests at the Ordination service on Sunday afternoon included the Moderator of the General Assembly of the Presbyterian Church, Rev Fakaofu Kaio, and the Anglican Maori Bishop, The Right Reverend Te Kitohi Wiremu Pikaahu.

In her address, titled *God's Call on Your Life*, Setaita recited a poem by priest and poet, R S Thomas urging the ordinands to "observe the signs of God's presence in a world where so much is happening."

Tara, Tevita, Kimberley and Simon were joined by members of their whanau and friends and their formal recognition service concluded with a spontaneous and rousing traditional Shona Zimbabwean hymn and drumming performed by members of Kimberley's congregation, much to the delight of the entire congregation.

General Secretary Induction

The induction of Rev Tara Tautari as General Secretary was celebrated by members of her whanau, the Connexion and other denominations including the Maori Anglican Bishop who has shared her faith journey. Both are on the executive of the Maori Council of Churches.

Members of Conference representing many boards, Synods, Connexional staff, NZ Methodist Women's Fellowship, Methodist Alliance, Mission Resourcing, Te Taha Maori, Tauwiwi, Wase Wase, Sinoti Samoa and Vahefonua and offered sincere and moving words of encouragement in prose, shared anecdotes and many heartfelt greetings welcoming her to her new role.

In response, Tara thanked her sisters and brothers and fellow ambassadors in Christ, saying, "We are a people on the move. The Bishop has given us a canoe. We travel as Methodists and as ecumenical people on the move. I wear this stole gifted by Jill van de Geer with pride. We are in a waka together called to work in a world where there is brokenness. I am ready to run this race with all of you and with God. I pray, let us be beacons of hope and transformational in our work."

A summary of the past President and Vice President's final reflections address will be published in the February 2021 edition of Touchstone.

C W S S U P P O R T E R S ' C O U N C I L M E E T

Following the Cross in the World

Gillian Southey, CWS

Professor David Tombs addressed a receptive audience and provoked much discussion when he spoke to the annual Christian World Service Supporters' Council at the Aldersgate Centre, Christchurch in October.

Liberation Theology was the topic, a way of thinking about God and God's world that was familiar to an audience which shares a deep commitment to social justice. Professor Tombs' purpose was to look back on a tradition that has made a major contribution to the Christian faith and explore how CWS might draw on its resources moving forward.

His focus was on Liberation Theology as it originated in Latin America where in the 1960s, the Roman Catholic Church was largely conservative and existed amidst huge inequalities. In their daily lives, church people were dealing with repression, a lack of human rights and the violence of poverty. Church leaders

could no longer ignore their experiences.

By 1968, there was growing support of people within the church who began to explore their experiences theologically.

Bishops and theologians, including Peruvian priest Gustavo Gutiérrez, came down decisively on the side of the poor, drawing on the teachings of Jesus to support their position. They presented new statements outlining their new position, speaking about justice rather than charity, moving from social misfortune to social oppression and turning from development to liberation. Liberation theologians brought tools of social analysis into their work and began to explore new understandings of Scripture from an understanding of God as the God of Life.

The movement grew and by 1975, its leaders shifted from 'speaking for the poor' to 'listening to the poor'. They deliberately put themselves in places where people were dealing with violence and injustice as places where God was especially present.

According to Professor Tombs, some of

the most profound work comes from this time where clergy lived with the poor and shared in their struggles. One expression of this faith was in the formation of base communities where people shared in Bible study as well as their daily lives. Perhaps the most famous record of these discussions was made by Nicaraguan Ernesto Cardenal in his Gospel of Solentiname.

At the same time, its proponents came under serious attack from conservative elements in the church, and the rich and socially privileged in wider society. While clergy and followers found the good news of the gospel in this place, it was sometimes at the cost of their own lives.

At the same time liberation and other contextual theologies flourished among people seeking to link their understanding of faith to the world. By the 1990s, liberation theology was declining as a movement but it has left valuable legacies. The pastoral concern for and solidarity with the poor cannot be ignored. The terminology of liberation and 'the option for the poor' are important. Social analysis is a tool that

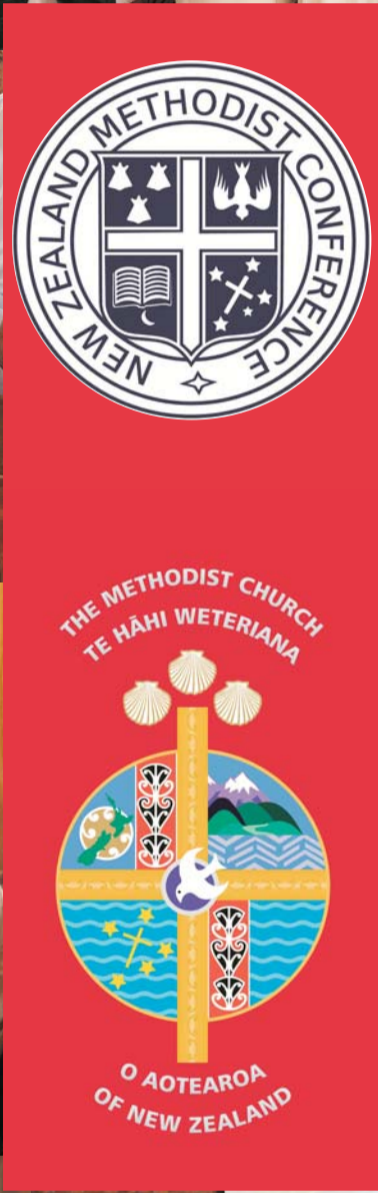
informs theology and not the other way around. Poor people are active in the theological process. The crucified God can be experienced with the crucified people. The Epistemology or theory of knowledge about God's presence in the struggle of the poor and oppressed is helpful.

These legacies can help us make sense of the current reality while holding fast to truth and hope. By looking for the places where people are crucified and oppressed, we can better understand the times and create a new future with the God of Life.

Professor Tombs' presentation by Zoom was the first event marking the 75th anniversary of the first Christmas Appeal.

Liberation Theology has informed CWS's understanding of its work, outlined in its theological rationale "Partnership and Letting Go".

Prof Tombs is the Howard Paterson Chair of Theology and Public Issues at the University of Otago. His current research focus is on gender-based violence and he is jointly editing a new book *When did we see you Naked*, due to be released in 2021.









Feeding Those in Need

“For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me. I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”

Matthew 25:35-36

If this year's Christmas Appeal has a symbol it would be a healthy school lunch! Aarav is one of the lucky ones. Three times a week volunteers at the Vunilagi Book Club make lunch for him and other children using produce from the Pacific Conference of Churches' Food Bank, sharing God's love for all people in a practical way.

Feeding people who are hungry is CWS's business. It is something we have been doing together for 75 years, thanks to the generous donations of three generations of people. The memorable words of

Archbishop West Watson that launched that first appeal seeking help for “the millions in the east and the west, who are hungry, cold and homeless” are as true today as they were then.

Despite years of investment in new gardens, rainwater tanks and advocacy, the number of hungry people is on the increase again. The Food and Agriculture Organisation reported 690 million people often did not have enough to eat last year. A preliminary assessment predicts this number will rise by 83-132 million people this year.

Giving out free lunches is a simple answer to a complex problem - hunger. A much better answer is one where people can grow their own food or purchase what they need from a decent wage in sustainable ways. Who gets to eat, what people are paid and how food gets to us are political decisions.

At CWS, we have confidence in our partners who understand why people are hungry and are committed to taking action. Many are training small farmers with new skills in agro-ecological or regenerative agriculture and helping them find new markets. What they have in common is a passion to give all people the basics of life - water, food and justice.

Living among very small peasant farmers, day labourers and fishing people, Jesus would have felt the pain for people who simply did not have enough to eat. Praying the words “Give us our daily bread” comes from a hungry place.

If we have food, we have life. Food is one of the most basic human rights. Please



pray for our world, that all people everywhere will have what they need to sustain life.

Thank you again for the generous support you give to CWS, especially as the Methodist Church. I know it has saved many people from hunger and given

others opportunities they would not have. But the need is great.

How many school lunches can you give? Please support the 2020 Christmas Appeal.

Pauline McKay

Pauline McKay
National Director

Gifts can be meaningful and touch lives

Marwa was born and raised a refugee in Jordan. Her parents fled their home in Palestine. Now she is married with three children of her own and still living in the Madaba camp.

Life has always been hard for the Palestinian refugees, but with the pandemic and cuts in aid funding, it has become worse.

Early this year Marwa began to experience symptoms she had not experienced before. She felt weak and was constantly tired. No matter what she tried, nothing changed and then her three daughters had the same symptoms.

Fortunately, she was able to go to the Madaba Clinic with her new baby for a wellness check-up. The doctor diagnosed her with a Vitamin D deficiency and

prescribed medication at no cost. Marwa is grateful for this gift of joy.

“If the medication wasn't available here, it would have been much more than I could afford for me and my children,” she says.

Gifts like Baby and Mother Health support the wellness programme in the two medical clinics run by our partner DSPR Jordan (Department of Service to Palestinian Refugees).

The Gifted range is growing in popularity as people look for something special and meaningful. Simply choose a gift and CWS will send an attractive card or E-card to share with family and friends. Order cards at gift.org.nz or by calling Jordyn on 0800 74 73 72 by 14 December so they arrive before Christmas. E-cards are available any time.



Credit: DSPR Jordan

75 YEARS Christian World Service

When I was hungry.

Help families struggling to feed their children especially in this pandemic

donate now christmasappeal.org.nz

Food Sustains Life

Aarav (featured on this year's poster) knows what hunger feels like - the pains in his stomach, the loss of energy, the teasing at school.

He lives with his mother and three sisters in a tiny home at Nanuku Settlement on the outskirts of Suva. Life could be tough but with the Covid-19 pandemic, life has become harder. Like so many families they are now dealing with a major new threat that is sabotaging economies as well as threatening their health.

For Aarav, hope has come in the form of the Pacific Conference of Churches' Food Bank - a beautiful garden grown as a model for others - and the Vunilagi Book Club based in a church near Nanuku. He knows that if he goes to school, they will give him lunch and a warm welcome.

Every time PCC gives him food, love goes around. With more love, justice can grow.



Credit: Pacific Conference of Churches



Credit: Monia

Advocate for better pay and conditions for teapickers

Rasu picks tea in Sri Lanka. She climbs the steep hills, plucking a few leaves from each bush to put in the sack around her head. It is hard work and the pay is not good. She has to buy all the food for her family from the plantation store but she dreams of starting a small mushroom farm so she can improve their diet and earn money for school and medical costs. If only she could have a small patch of land to grow food and a living wage, her family would do better.



Credit: Maridi Service Agency

Help mothers who have fled conflict grow new gardens

Jenty knows what it is like to be hungry and afraid. Conflict has rippled through her home in South Sudan since it was founded in 2011. This time she fled on foot with her children towards Maridi a fast-growing town on one of the new country's few roads. They arrived with nothing but the community always welcomes people displaced by the conflict. She is proud of her garden and the maize she has planted. Food grows well here. Let us pray that peace will take root in South Sudan.



Credit: Act Alliance/Thomas Lohnes

Give small farmers new seeds and help defeat Covid-19

Here the land is flat but in other parts of Haiti, it is steep and barren. Covid-19 is the latest in a list of challenges that includes earthquakes, hurricanes, cholera and drought. Growing food is hard work, especially when the land is tired. Mirlande is delighted to harvest new crops for her family, replanted after a hurricane. With good food, they will be healthier and able to make the most of the few opportunities they have to celebrate the good things of life - before the next storm comes.



Credit: Pacific Conference of Churches

Grow Food Banks for anyone who is hungry

Frances (far right) is in charge of the PCC Food Bank in Fiji. She can't grow enough cabbage and tomato on this land for all those who have limited food options but she can show others what to do. During Covid-19, it is important for people to eat fresh food to boost their immunity and stay healthy, she says. We cannot feed everyone but we can make them think. We share God's love by giving people seeds to take home and caring for creation.



Credit: ACT Alliance/ Havard Bjelland

Send food and clean-up teams after disaster

In Lebanon, Elias and his young teams of refugees are cleaning up homes and comforting people struggling to recover months after the explosion at Beirut's port. Local ACT Alliance members are organising cash vouchers and food and hygiene packs to distribute to families they know have none. Others are delivering hot meals to traumatised people like Karma (pictured) and her son who live in a house with no windows, electricity or food. It is work made possible by our work together.

About the Christmas Appeal

The Christmas Appeal was launched by the then National Council of Churches in 1945. The money raised in the first appeal was sent to rebuild Greece after the war. It was not without controversy as the country was locked in a bitter civil war. The appeal grew into something big.

This year, CWS marks the 75th anniversary of the first appeal responding to those who urgently

need food, water and justice. Together we have helped millions of people survive disasters, build new livelihoods and uphold their human rights. We work with experienced local partners who achieve real gains in their communities often in very difficult situations.

They are helping refugees and displaced people, families struggling to deal with the changing climate and loss of livelihood, and communities trying to overcome violence and injustice.

By giving to the Christmas Appeal, you are

supporting all of our partners in their work to take action against poverty.

Christian World Service is accountable to the Methodist Church. New General Secretary Rev Tara Tautari represents the church on the CWS Board and Methodist layperson Edmond Fehoko has taken up a skills-based position. We are grateful to President Andrew Doubleday for endorsing this appeal and for the many ways the Methodist Church supports our work.

Talk Hunger

- 690 million people were hungry last year.
- In 2019 an estimated 2 billion people did not have regular access to safe, nutritious and sufficient food.
- An estimated 21.4 percent of children were stunted and 5.6 percent overweight.
- Most conservative estimates show healthy diets are unaffordable for 3 billion people. A healthy diet costs on average five times as much as one that meets the basic energy needs through a starchy staple.
- On a preliminary assessment, Covid-19 will add 83 -132 million people to the total undernourished.
- Two thirds of people who are hungry live in rural areas.
- Of 570 million farms, more than 475 million are smaller than 2 hectares.
- In low income countries, more than 2/3 workers are employed on the land.



Icons of Rock



John Thornley, stands against graffiti on a Palmerston North central city warehouse wall. Covers of Aretha Franklin, Johnny Cash and Bob Dylan vinyl records lean against the wall.

Aretha Franklin, Johnny Cash and Bob Dylan were the three Icons of Rock featured in talks given by Methodist lay preacher, John Thornley, at the Palmerston North City Library earlier this year.

The library provided the venue and the Manawatu People's Radio access station brought technical gear that did justice to the sounds of vinyl recordings. Each hour-long session shared nine songs

and John served as preacher/teacher, saying the words that wove together, in word and song, the story of each artist's life and artistry. The word 'preacher' is intentional, as the talks presented a spiritual foundation for all three artists – the Black churches for Aretha Franklin, a Baptist upbringing for Johnny Cash, and a Judaic childhood and Christian conversion for Bob Dylan.

ARETHA FRANKLIN

Aretha's rejection of sexism, racism and worker exploitation are all key themes

in the subject matter of her songs. The show placed equal weight on her discovery of Soul music, arising out of a fusion of Black gospel and Rhythm'n'Blues.

The first hit, 'I never loved a man, the way I love you' was recorded in a former tobacco warehouse, in Muscle Shoals, a town set amidst former slave plantations in Tennessee. During dangerous times in the South, the studio was a safe haven where blacks and whites could work together in musical harmony. The studio musicians were mostly whites, familiar with black and white musical traditions.

On 27 January 1967, Aretha sat solo at the acoustic piano, playing gospel/blues chord progressions. The white musicians were anxious, waiting a lead. This comes from Spooner Oldham on electric keyboard who plays a rolling rhythmic riff, leading Aretha to explode with her churchified vocals. One critic wrote: "The backing musicians were savvy enough to follow her lead vocals to the ends of the earth." The song - a million-dollar seller - launched her Soul stardom.

Aretha, along with Ray Charles and James Brown, can justly be called the 'Holy Trinity of Soul music'.

JOHNNY CASH

Asked by crusader Billy Graham to come up with a song that would appeal to young people, Cash wrote "What is Truth?" That was Pilate's question to Jesus. Cash writes a song that is a full-throated defence of young people who challenged the status quo – issues including length of hair and dress styles, dance fashions, the Vietnam War and Civil Rights.

In the late 60s, Cash was invited to come to the White House and perform to

President Nixon. He included "What is Truth?" in his performance. Cash was a complex character. His daughter Rosanne said, "He consistently refused to criticise President Nixon for continuing the Vietnam War. He could hold two opposing thoughts at the same time - respect for the person and office of the American Presidency, and opposition to the mounting death toll of the Vietnam War – and believe in both of them with the same degree of passion and power."

BOB DYLAN

Two songs explored were recorded over 40 years apart, the first recorded in 1976, the second in 2019.

In "It's Up to Me" Dylan tells his girlfriend, and all of us listening in, that he is moving on in his own direction:

*And if we never meet again, baby,
remember me*

*How my lone guitar played sweet for you
that old-time melody
and the harmonica around my neck,
I blew it for you, free.*

*No one else could play that tune,
You know it was up to me.*

And the closing words of the Dylan show: "I've Made Up My Mind to Give Myself to You" comes from his 2020 album. Bob, now aged 79, is talking to his audience, and in effect saying: "I've shared my fears and my hopes. I've shared moments of darkness and moments of light. Take it, or leave it. It's no longer up to me. It's up to you. And me. And all of us!"

*If I had the wings of a snow white dove
I'd preach the gospel, the gospel of love
A love so real, a love so true
I've made up my mind to give myself to
you.*

Podcasts of John's shows can be found on: www.mpr.nz/show/wesley

Moraia Fijian Methodist Parish Celebrate Milestone

On October 24, members of the Moraia Fijian congregation gathered to celebrate a 15 year journey growing the Fijian ministry in Christchurch that started in 2005 with the Inception of the Clarence Fijian Ministry within the Hornby/Riccarton Parish and endorsed in the New Zealand Methodist Conference.

Five years later on 28 March 2010 the Clarence Fijian Church was decommissioned and on 1 April the parish had a Combined Service and Commissioning of St John Moraia as home to their Fijian Ministry. In 2016, the Fijian Ministry St John Moraia Parish was self-supporting.

Celebrations opened with the Qaloqalovi Vakaturaga and Sevusevu which is the highest I-Taukei traditional ritual. Guests included members of the Hornby/Riccarton Parish and New Zealand Methodist Church. The presentation of the Whales Tooth (Tabua) recognised the



In October the Moraia Fijian Church in Christchurch celebrated 15 years as a parish.

enormous support provided by MCNZ in resourcing, strategic and financial planning, implementing and nurturing the growth and development of the parish in all aspects including pastoral care, and in helping to build its internal structures.

The Veiqaravi Vakavanua (traditional welcome) included a Meke Iri (fan dance) performed by the young men from Men's Fellowship, youth and Sunday School

banquet dinner. The Master of Ceremonies, Dr Leone Vadei, orchestrated a diverse and inclusive programme that recognised and celebrated the work and sacrifice of the various bodies of Christ in shaping the journey of the Fijian congregation. Speeches from members of the parish and the wider Fijian community talked about the church history and how that has influenced the church today.

Moraia Fijian Methodist Parish Presbyterian and General Superintendent of Wasewase O Viti Kei Rotuma E Niusiladi Rev Peni Tikoinaka humbly thanked MCNZ for its continuous support. "We thank the Lord and Praise his Holy name that we have lived this 15 years to see the sacrifices persevered throughout these rollercoaster journeys are now fruiting."

After dinner, guests were treated to an entertainment programme of contemporary and traditional Fijian dances performed by the Moraia Fijian Parish and Kenisareti Methodist Church who are also part of Tabacakakaka Ni Veiwekani Ni Ceva.

members.

The Sunday School programme was dedicated to educating the children about the parish achievements and raising awareness of the critical role they will play in building the Church in the future. Each child painted a stone and helped plant a tree to commemorate the 15 years anniversary.

Celebrations concluded with a formal



REVIEWS

CINEMA

I fear a loss of memory. I share this fear with many. Indeed, recent research shows that humans are more frightened of developing dementia in old age than any other condition. Strangely, while we value our memories as individuals, as societies, we are prone to collective losses of memory. Every Anzac Day we pride ourselves on “Lest we forget.” Yet, past events, particularly those that show the worst of our humanity, are easily erased.

For Aotearoa, documentaries like *Tātarakihi: The Children of Parihaka* provide a vaccine, a way of inoculating ourselves against cultural dementia. In 2009, a group of children from Parihaka, in Taranaki, retraced their ancestors' footsteps. The journey was filmed by New Zealand documentary maker, Gaylene Preston. The result is a potent mix of waiata, haka and poetry, the journey of 2009 spliced with black and white photos from the 1880s.

In 1881, soldiers of the Crown entered



Parihaka, in rural Taranaki. Many men were arrested, while women were raped and the settlement destroyed. Denied bail and trial, some of the men were exiled to the South Island and forced into hard labour. They built the Otago Harbour channel seawall and roads around Port Chalmers and Portobello. As the Attorney-General noted in 2017, “Basic requirements of natural justice and the rule of law, the birthright of all New Zealanders, were denied to our citizens

at Parihaka.”

“Lest we forget” is often linked with history. Significantly, the documentary can only be shown when a member of the Parihaka community is present. In other words, inoculating against amnesia requires a living memory. Living communities best hold stories of loss.

The tragedy inflicted on Parihaka

is a story of shame. It is equally a story of extraordinary grace. Tohu and Te Whiti worked with a living faith. Peace on earth, goodwill to all, was enacted through practices. For example, ririkore is the practice of renouncing rage and violence. Hence prisoners returning from Dunedin built three churches as stopping places, as a way of renouncing the pain of unjust imprisonment. The journey of 2009 begins in these churches. Faith is lived.

Rudyard Kipling penned “Lest we forget”

Reviewed by Steve Taylor with permission of Tonga Karena, Parihaka

in a poem from 1897. Titled *Recessional*, the poem emphasised the dangers of forgetting to remember. Drawn from Deuteronomy 4:9, the phrase affirms the need to not “forget the things that your eyes have seen nor to let them slip from your mind all the days of your life.”

Such biblical wisdom should shape our response to Parihaka. As one tourist operator noted in the documentary, “This is our history. This is Pakeha history.” If you are unable to see *Tātarakihi: The Children of Parihaka*, there are other ways to remember.

Each year on November 5, open your church and advertise a reading of the Parihaka story. Use *Te Kawenata O Rongo*, available on the Ministry of Justice website, to ensure a retelling crafted by the people of Parihaka. Take a practice, like Maungaarongo (peace) or ririkore (renouncing hate) and commit to living the grace of our history. Lest we forget.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *First Expressions (2019)* and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Tooth and Veil

The Life and Times of the New Zealand Dental Nurse.

Author: Noel O'Hare

Publisher: Massey University Press, 2020. 254 pages.

Reviewer: John Meredith

Next year will be the 100th anniversary of the inauguration of the school dental service. Established in 1921, it was the brainchild of former army dentist, Colonel Thomas Hunter, who considered that young New Zealanders had appalling teeth. It was supported enthusiastically by Dr Truby King, proponent of infant health. The New Zealand Dental Association, however, saw a service staffed by nurses with two years training as undermining the dental profession and there was much opposition to the service in its early years.

The hardships of the pioneer dental nurses are well documented by Noel O'Hare. Nurses were posted all over New Zealand and

expected to find their own accommodation. Each rural clinic had sub-bases, and cumbersome equipment including chair and drill had to be packed for travel, sometimes on public transport, sometimes by hitching a ride on the milk truck. Although electric drills were available, nurses often had no choice but to use treadle drills as not all clinics had electricity.

The book contains many photographs and extracts from conversations with former dental nurses. The nurses tell how they were subject to military-style discipline including strict rules about how their uniforms were to be worn. Photographs depict how uniforms changed over six decades.

Throughout training, nurses were required to stand to attention with hands behind their backs while a male dental officer inspected their work. In the field, unannounced visits by inspectors were something to dread and praise was scarce. Despite this,

dental nursing was a career that attracted young women because it was seen as a worthwhile occupation offering a high degree of independence and self-reliance.

The duties of a dental nurse included promoting dental hygiene. The book includes a number of Department of Health posters about defeating the dreaded Bertie Germ of tooth decay by regular brushing, eating fruit and vegetables and drinking milk. In the

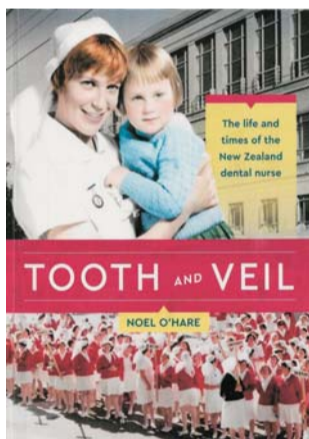
1960s it was Department of Health policy to promote fluoridation as a means of controlling tooth decay.

Nurses were not well paid and inadequate resources made their work harder. Younger nurses were, however, unwilling to accept that this was how it must always be. Backed by the Public Service Association in March 1974, 600 dental nurses assembled in

Wellington and marched to parliament. This was reported to be the largest female protest since the days of the suffragettes. The outcome was improved pay and conditions and eventual recognition that dental nurses should be treated as professionals and not as dental auxiliaries.

One chapter tells of the danger to which nurses were exposed when working with mercury for amalgam fillings. Many adverse health effects were recognised in the 1970s, including infertility, spontaneous abortion and birth defects.

The school dental service would eventually be replaced by community hubs staffed by dental therapists under the auspices of district health boards. Despite the painful memories of some readers of their visits to 'the murder house', O'Hare emphasises the significant contribution made by school dental nurses to children's dental health over many decades of faithful service.



Beyond the Horizon

Author: Elaine Blick

Publisher: Strategic Book Publishing and Rights Co, May 2020

Reviewer: Lynne Frith

In this a historical novel, New Zealand author Elaine Blick, explores the influence of prison reformer Elizabeth Fry on women convicts who were transported to Australia.

Set in the early 19th century, the novel follows the lives of three women - Peggy, a prostitute, Lucy, a forger, and Louise, a lady's companion - who became close friends during their time in prison. Louise, wrongfully accused and convicted of theft, was strongly affected by Mrs Fry's visits to Newgate prison, and became a leader among the women. With the support of Peggy and Lucy she advocated for change, such as literacy classes for the children who were imprisoned with their mothers. Louise continued as a leader and advocate during the long sea journey to Australia, their continued incarceration in a 'female factory'.

The central character Louise had to learn that, even with literacy and faith acquisition, women make their own choices, and are to be respected for that. The importance of support, trust, respect, cooperation, sharing of resources and knowledge is a consistent narrative thread.

Her story describes the way in which personal transformation becomes political when one is confronted with one's own prejudices, given the opportunity to walk with people whose lives and experience are quite different. It is a story of adversity, injustice, and hope, with a touch of romance and a hint of “happily ever after”.

While the author's primary focus is on the transformation of women's lives brought about by their conversion to Christian faith, the novel also addresses the huge social inequities of the time,

and the injustices of the penal system.

The author undoubtedly achieves her stated aim “to show how the efforts of one woman, Elizabeth Fry, not only brought about reforms to the prison system in Britain but affected individual lives, giving purpose and hope.”

I read with a bias activated by the preface, in which the author wrote “some readers may think I have over-emphasised the Christian angle in this book, but I consider that without a strong faith few women would be capable of

overcoming the temptations and trials that they would no doubt meet in the new colony.”

This assumption that only Christian faith would enable women to overcome the many challenges, grated with this 21st century reader, and I wonder whether the author's research included any personal accounts of convict women, Christian or otherwise.

The narrative evoked questions for me such as was it the Christian teaching that wrought the difference to the women? Or the fact that they were given respect and opportunity, literacy, clean clothing, and adequate food? Or the expectation that individuals can make profound changes even in the face of great adversity? Could the growth of self-respect be enabled by means other than religious conversion?

The medium of fiction is an accessible tool for theological reflection and engagement, regardless of whether there is explicitly Christian content in the novel. Popular fiction is readily accessible through libraries and bookstores, and is more affordable than most academic publications

Beyond the Horizon is an enjoyable read, and a group leader could provide a study guide to stimulate discussion and reflection. You might even be moved to start a book group in your church.





I'm a Vegan, not a Maoist

I am a vegan, but that is not the substance of this article. I could tell you that meat is murder but I also recognise that there are different and justifiable patterns of eating and that human beings have evolved to eat meat - and some societies even dairy. One day I may persuade you as to the wisdom of veganism in an over-populated world with runaway climate change but now is not that day.

I am a socialist but that is not the substance of this article. I could urge the fairness of redistribution of resources but I also recognise that there are other patterns of economic organisation and that societies have a right to decide democratically on a suitable system for their time and place. We can argue the merits of differing politics without the compulsion of a one-party state or a Maoist ideology.

I am a follower of Jesus but I recognise that there are other valid religious paths. Since there are many paths, it would be arrogant for me to impose my choice on others. I only hope my



own belief affects the way I behave and that actions do indeed speak louder than words. Even as a follower of Jesus, I accept that there are different ways of following: some involve ritual, costume, fasting and seasonal observances. None of these practices can be normative

since, of the diverse traditions, none is privileged.

What I wish for - partly because it was important to Jesus - is to belong to a community whose basis is respect for each human other and which reinforces through its faith and practice the Jesus ethic of selfless love. I don't know that anyone else would express religious belief exactly like me. But then, I don't think you will find anyone who believes exactly like you. That's life, my friend!

My overall identity is as important to me as yours is to you. It is multifaceted, involving health, family, faith and politics. I don't know anyone like me, nor do I want to be cloned. I want to learn yet more from others and, as I learn, so my identity evolves: I am not the person I was yesterday, thank goodness.

Other people influence my identity so I value belonging to a religious community - with the diversity and tensions that implies. I want to belong to a community, not a cult.



Adrian Skelton (front left) is a vegan, socialist and a member of the Quaker community.

Adrian Skelton
UCANZ Executive Officer

Prepare The Way of The Lord

Margaret Woodcock and her husband came to live in Rangiora, New Zealand from Dorset, England in 2016. Prior to their arrival, they had visited the country often, and lived in Hutt Valley during 2008. Margaret trained as a lay preacher in the UK and is currently an accredited NZ Lay Preacher.

This personal reflection on Advent (Year B) is her first contribution to Touchstone.

"Welcome Jesus!" Our Christmas lights are shining. Though they pale during long summer days, they sparkle brightest and best as night falls and Aotearoa sleeps. We are called upon by God to "Keep awake" (Mark 13:37). Will we be ready when he comes?

I am reminded that 1 Enoch was widely read and resounded with the expectations of the Jewish people of Jesus' time. Jesus himself would have known and used it in his own teaching. Its powerful and evocative language would ring loud and clear with the people listening. Thus Mark 13: 24 - 37 demonstrates the contrast between those who were prepared for the coming of the Son of Man and those who were not. In verse 34 the emphasis is upon the unexpectedness of the Son of Man's coming. We must be watchful for him, always.

John the Baptist was convinced of his God-created role to prepare people for the coming Messiah. He warned them to repent and be baptised. I was baptised as a baby but repentance is no longer popular among the more liberal theological minds among us. Yet, I needed to do the repenting. Like many others, I had to acknowledge my part in bringing on my own misery and darkness, and experience new birth. So here I am. I never believed that I would be able to deliver a sermon! The task is challenging and carries huge responsibilities and wonderful privileges. Yet Jesus often surprises me with his encouraging presence.

In the third week of Advent John the Baptist declares: "Among you stands One whom

you do not know" (John 1:26). It was true then in circa 30 AD. Jesus was among them. In a different way today, in his resurrection power, we too can find him.

A story tells of a monastery that was on the decline and the monks became worried that it would have to close. They approached the bishop who advised them that they should not be troubled because Jesus was among them. The excited monks began to wonder where they could find him. They searched the monastery high and low. He was nowhere to be found. Was it possible that one of them was Jesus? But who? So they began to treat one another as if each was Jesus - just in case. And do you know, the prospects of the monastery took on a new beginning and the life of the community began to be transformed with joy and love because Jesus was in their midst. If only we could treat each and every person as though they were Jesus - just in case. Lives would be transformed and the church would be born again. Why not give it a try this Christmas or before?

As a young teenager, I longed to find a way to make a difference in the world for God and be of use to him. Growing up in the UK in the 1950s my options seemed limited and yet anything was possible. I am not a John the Baptist. I am not a Mary! In Luke 1: 26-38 we read the beautiful story of young Mary's call to be the unmarried mother of the child Jesus. The huge responsibility of that calling was mixed with privilege and honour, danger and likely social rejection. The unknown future must have weighed heavily upon Mary as she pondered the God-given experience of the angel's words. Even so, she submitted to that call - an example of faith, humility and love to us all - because she wanted with all her heart to be of use to God. The God of the Hebrew Bible was as real to her as he is to so many people today. She was prepared for his coming. Are we?

As we approach Christmas with all the razzle-dazzle of the 21st century, how will we continue to prepare the way of the Lord for all people? Will we realise that already among us stands One whom we do not truly know? How can we demonstrate that truth to others?

God surprises us! He surprised us with a Christmas Baby! What will he do next?

RIP Rabbi Lord Jonathan Sacks

Rev Dr Mary Caygill

On my bookshelves I have a section of books that I consider to be my most sacred. They have assisted me in maturing, growing beyond my current understandings of knowledge, of experience, adjusting a particular way of framing issues to be more accommodating of new truth, new perspectives, and I think most of all in enlarging my creative imagination in my living encounters with the joys, pains and very paradox of life.

This week I found myself pulling out a selection of books written by the author Jonathan Sacks. The author's full name and title Rabbi Lord Jonathan Sacks, the former Chief Rabbi of Britain and of the United Hebrew Congregations of the Commonwealth, a title that made him the head of a large network of Orthodox Jewish congregations. In itself the title has always been one of the most prominent Jewish positions in Europe, a position beginning in the era of Queen Victoria bearing an equivalent to that of the Archbishop of Canterbury. Sadly, Rabbi Sacks died on November 14, following a short illness.

I for one, and I have no doubt many others, grieve the loss of this significant, humane, gentle and profound voice of wisdom. Through his writing over the years this extraordinary man opened up for me further depths in valuing beyond measure the richness embodied in Judaism. More than that his voice speaking into the striking challenges of humankind moving into the 21st Century

recognising the place religion is playing as a violent force dividing humanity, alongside the anguish of terrorist acts in the name of 'God'. It was out of such concern that 2002 saw the publication of his book *The Dignity of Difference*. Noting that just the year before, 2001 had begun as the United Nations Year of Dialogue between civilizations. The year ended with an acknowledgement that the challenge in fact was that of the "clash of civilizations".

As Sacks stood with other key global religious leaders at New York's Ground Zero, the challenge was made all too stark. There needed to be a re-formulation of the 'how' we might live together in co-existence as common humanity. No longer could we simply just search for a commonality of values that might hold us together, and a lived ethic of tolerance for those different from ourselves. What was demanded now was nothing less than learning to make room in our hearts and minds for difference, "even and especially at the heart of our monotheistic imagination", that shared certainly by the three world religions of Judaism, Islam and Christianity. My copy of *The Dignity of Difference* looks pretty rough and beaten up, such is the use I have made over the years since its publication of the deep wisdom within its pages.

I commend this writing to you in its most recent republished form, or in fact of any of Rabbi Jonathan Sacks' writings and reflections. Google his name and you will find endless opportunities to listen, read, and take into yourself something of his essence. For me, Rabbi Lord Jonathan Sacks is one of the saints dwelling within the ever present communion of the faithful who have gone before us, whose depth of humanity, wisdom, and humble gentleness will live on. Rest in peace.



Wearing different hats: law and community

As we near Christmas we reflect on our experiences and the realities of what has been an unusual and strange time. 2020 has been a year to reflect on who we are as people, Church, community and country. I reflect on my roles within the Church and am grateful for the opportunity to serve.

I am intrigued by 'community and kaupapa connectedness, and fortunate to be appointed to a community-led development role at the Takapuna Methodist Church (TMC). The Northcote Takapuna Methodist Parish has a long history of involvement in community-facing work. Past projects have included the ecumenical Takapuna Interchurch Community Service (TICS), the

establishment of the Richardson Centre in Lake Road, Know Your Neighbour (which led to the current Neighbours Day Aotearoa), and Shore to Thrive (2016 to 2019).

The parish has worked in partnerships with Methodist Mission Northern, Lifewise, and Auckland North Community and Development (ANCAD). My interest was sparked through my governance role on the Respect Trust (formerly North Harbour Living Without Violence).

The TMC offers a viable model of community-led principles and aspirational framework. The parish has well-established internal processes guiding its community work (such as Community Matters) and engages with Te Taha Maori within the Church as well as with Ngai Tai as mana whenua.

Parish members are involved in a number of social and community organisations.

The parish has committed to, and seeks to follow, community-led development principles: growing from shared local visions, **building** from strengths, **working** with diverse people and sectors, **growing** collaborative local leadership, and **learning** by doing. The use of community-led development models supports the community's own development. The parish works with local communities to support, propose, explore and engage others in community-led initiatives. Development tools are used in ways that respect the hopes and aspirations of the community.

The work is relevant post Covid-19, with many families and communities affected by the impact of the lockdowns. Community development was driven by a recognition of both the value of faith and wairua contributions to society as well as by the desire to contribute to the parish vision in the context of increasing



Ruby Manukia-Schaumkel,
Legal Advisor MCNZ.

socio-cultural and environmental change, such as (but not limited to) the local impacts of Covid-19.

It is also driven by commitments to equity and social justice and a desire to partner with others in order to bring about regenerative, resilient local communities and to itself become an agile, resilient organisation. I hope to bring my legal knowledge and skills to the role and look forward to a new year of communities thriving, prospering, developing and realising their full potential.

METHODIST ALLIANCE

The True Meaning of Christmas

Carol Barron,
Methodist Alliance National Coordinator



Advent is a time of reflection and celebration. We reflect on 2020 and the changes Covid-19 brought to everyday life. Our world changed dramatically and we all had to adapt to it. For some, Alert Level 4 lockdown was a time of reconnecting with family and enjoying stress-free family time. For others, it was a time of stress, extra work demands, isolation from family and disruption of normal life.

Looking back on 2020, we can also celebrate the radical hospitality, extravagant generosity, and courageous service people from our Methodist Missions, Parishes

and Trusts provided to the most vulnerable in our communities. Those workers have done truly amazing work under extreme circumstances and are worthy of acknowledgement and praise for their outstanding efforts.

Covid-19 created a much wider economic divide between the rich and poor in Aotearoa. It has also provided us with an opportunity to critically examine what is important for us as Kiwis, what we want to change in society, and how we can make these changes sustainable over the long term.

As we approach Christmas, the four candles of the Advent wreath provide a structure for reflecting on the true meaning of Christmas:

Hope - Jesus offers hope to the world; for those who live on the margins, who do not have acceptance and are in a situation that seems utterly hopeless.

Hope is what is given to people who experience homelessness.

Housing First does just this - it provides direct access for people into permanent housing and provides wrap around support services to maintain these tenancies. This model recognises it is easier for people to address issues such as mental health and substance use when they are housed. Lifewise and Christchurch Methodist Mission are both providing Housing First in Auckland, Rotorua, Christchurch and Blenheim.

In Hamilton, Methodist City Action has an advocacy service for the deaf and hearing-impaired. Their advocate, Jean, accompanies people to appointments with professionals or government departments and provides interpreter services and basic literary, numeracy and budgeting assistance.

Peace - the willingness to rest in God's presence in the midst of the busyness of life. Mana Whānau is a six-month, intensive, in-home parenting support programme provided by Lifewise and Wesley Community Action for whānau who are at risk of having their children removed from their care by Oranga Tamariki. This work provides support to whānau who are often so busy with the things life has thrown at them they struggle to find the peace to be able to parent easily and well.

Methodist Mission Southern and Palmerston North Methodist Mission both offer the parenting programme Parenting Through Separation which gives parents tools and tips for dealing with separation, how to share care of their children with the ex-partner and how separation may

affect their child. These missions offer a bit of peace for these parents when they are going through a significant change in their life.

Joy - the freedom from fear, guilt, and bitterness that steals joy from the soul. There is joy in providing homes for those whānau who do not have a home. Aotearoa had 18,520 households on the social housing register in June 2020 - an increase of 50 percent since June 2019. A partnership between Wesley Community Action and Airedale Property Trust at Wesley Rātā Village has led to the development of 25 new homes. The site also hosts Kiwi Can Do job-skills training with young people living in the old hospital building. They are learning valuable skills and many have gone on to secure employment in the construction industry.

Love - Boldness to build stronger, grace-filled, loving

relationships with others. This is at the core of the projects that the members of the Building Stronger Communities Community of Practice do. The video they created shows how parishes can connect with their community and respond using community led development principles. The video premiered at Conference in November. It is a great resource and you can view the video here - vimeo.com/comptondc/reviaw/470881214/dc903fb59c.

The final candle of the Advent wreath represents Jesus - the reason for the season. During Advent, I challenge you to consider what the real meaning of Christmas is and how you can make your community more just and equitable where everyone can flourish.

Feel free to contact your local Methodist Mission to see how you can be part of the reason for the season.

Help families live better lives

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

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

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

METHODIST ALLIANCE
NGA PŪRĀPURA WĒTERIANA



He Whakaaroaro



Preface: Keita Hotere

The final theological reflection in this series from our Te Taha Māori Enabling Ministry Team Wananga based on Lamentations comes from Minita-a-iwi Hoana Flay. In a world full of much brokenness she draws us closer with tender care to deep listening and deep peace in hearing the stories about the most vulnerable in our society. As we near the end of the decade since the launch of the project *Kia Puawai Ngā mokopuna, Let the Children Live* we are asked yet again to respond in ways to hear what the spirit might be saying to us now.

Ultimately, the decisions we make as the people lies in the will to act with grace and compassion at its heart. In our hearing of the pain and being cognizant of feeling the gentle touch of Papatūānuku in every part of our country calls us all to be both her kaitiaki (keeper) and her tamaiti (child). As we head into Advent this lamentations contribution welcomes the Christ child and centers us with stories of new life in the mother and child bond.

Mokopuna Lamentations: Hoana Flay

I too am affected personally by a form of lamentation. I have a child who is struggling every day to be alive. The thought of her being absent from my life scares me and my heart breaks every time I see her in pain. As a mother it's difficult to control the tears that fall and the sadness which torments me because there's nothing I can do to help her except to find the courage to function as normal as possible. As I pray diligently in my

silent hours I know that God has not abandoned us. I have dedicated our lives into his care and keeping, I believe in miracles but I also know that we must take responsibility for ourselves to do what we need to do. He is my korowai of hope even so, I lament in silence.

I have chosen to reflect on paragraph 1 of the Covid-19 lockdown lamentations. The act of lamentation is nothing new. Māori have a great ability to recall history through the telling of stories. Our culture is born from stories. Life and death is a normal transition which we adapt to quite easily. This is why I am attracted to this particular paragraph. If I want to use examples to explain "lamentations" and the isolation which we endured, the great migration is a perfect example. Isolation and loss from home, land connection and identity never to return. The story of Rangi and Papa portrays deeply a devastating loss and disconnection yet ... there was hope. The story of Maui Tikitiki A Taranga who tried to conquer death wasn't so clever after all, however once again we lament through the result of his actions knowing that we would be forevermore no longer able to live an immortal life. The impact of the first and second world wars caused the destruction and genocide of innocent people yet again ... there was hope.

The act of destruction, separation, isolation and loss of connectational identity. The question is, did we learn our lesson? In spite of the recollection of these events, the key here is the phrase "There was hope". As I ponder over these incidents, I am reminded of a quote my mother used to say, "The world of the dead belong to God, the world of the living belong to us". This whakataukī says it all.

Aapiti hoono taatai hoono, te hunga mate kia ratou, Aapiti hoono taatai hoono tatou nga waihotanga o ratou, Tihewa Mauriora.

We must not forget the past or our historical accounts. We continue to mourn for what we no longer have. We remember all that was, all that is and all that shall be. We must not forget that in our wairua journey we are merely the vessels of God's work. Let us not be shackled and remain in lamentation for too long again, for where there is hope there is life.

Wesley Students win Scholarships

At the Wesley College senior prize-giving awards evening in November, staff, Trustees, friends and family of students gathered to celebrate numerous successes, including scholarship awards for Auckland University and the University of Otago.



From left: Beatrice Smythe, Samsara Faitala (Prefect), Kimi-ora-o-RouRou Folaumoeloa (Prefect) and Viliami Ngaluafae (Senior Prefect) were awarded scholarships for Otago University. Kitiona Pasene Liasison Officer from the school liaison office (far right) presented the awards.



Auckland University Scholarship awards were presented to Wesley College students Madeline Nansen, Samsara Faitala (Dux, awarded a scholarship for Auckland and Otago), Rihari Wilson, Viliami Ngaluafae, Nusi Mafi and Anthony Gayner (Dux). Scholarship winner Lovicher Rewa is not in the picture.

BIBLE CHALLENGE

Rosalie Sugrue

Nativity verbs from Matthew

Retelling the Christmas story is central to services during Advent. Despite wonderfully creative presentations the poetry of the King James / Authorised Version of the Bible remains a favourite of many. The unfamiliar sentence structure and words no longer in common use, add to its beauty, but increasingly make the story less intelligible to modern readers. The answers to this Challenge are verbs (and one archaic adverb) found in the first two chapters of the Gospel According to Matthew.

	Matthew	KJV
And ___ her not till she had ... her firstborn son	___ N ___	1:25
And Jacob ___ Joseph the husband of Mary	___ A ___	1:16
Now the ___ of Jesus Christ was on this wise	___ T ___	1:18
Then Joseph ... did as the angel had ___ him	___ I ___	1:24
When he [Herod] had ___ called the wise men...	___ V ___	2:7
... he ___ of them diligently what time the star	___ I ___	2:7
They ___ unto him gifts; gold, frankincense	___ T ___	2:11
Herod will seek the child to ___ him	___ Y ___	2:13
For he shall ___ his people from their sins	___ V ___	1:21
Joseph being a just man was ___ to put her away	___ E ___	1:19
Emmanuel, which being ___ is, God is with us	___ R ___	1:23
And, she shall ___ forth a son	___ B ___	1:23
Go and ___ diligently for the young child	___ S ___	2:8
Arise, take the child and his mother and ___ into Egypt	___ F ___	2:13
The angel of the Lord ___ in a dream	___ R ___	2:19
His mother Mary was ___ to Joseph	___ O ___	1:18
There ___ wise men from the east to Jerusalem	___ M ___	2:1
He [Herod] ___ of them, where Christ should be born	___ M ___	2:4
[Joseph] ___, and took the young child and his mother	___ A ___	2:21
They ___ into their own country another way	___ T ___	2:12
[Joseph] ___ aside into the parts of Galilee	___ T ___	2:22
They are dead which ___ the young child's life	___ H ___	2:20
Archelaus did ___ in Judea [after] his father Herod	___ E ___	2:22
He [Joseph] came and ___ in a city called Nazareth	___ W ___	2:23

Answers: knew, begat, birth, bidden, privily, inquired, pressed, appeared, save, interrupted, bring, search, flee, appeared, saviour, came, demanded, arose, departed, turned, sought, reign, dwell.

Ministry in the Bay of Plenty

Supply position/s for 1-2 years

Here is an opportunity for skilled leadership in three distinct congregations in the Western Bay of Plenty Methodist Circuit. We have recently become a circuit and are finding our new identity in this rapidly growing region of the country.

We are looking for:

- Pastoral support for established congregations
- Leadership to develop new ways of ministry
- Full-time and/or part-time supply
- Lay or ordained, with appropriate skills
- Open theology

A profile is available from:

The Administrator, Mission Resourcing
 on email: admin@missionresourcing.org.nz
 or mobile: 02108383920
 Applications close on
 15 January 2021.





The youth seat at the table

Conference Reflection by Michael Lemanu, National Co-ordinator Tauwi Children, Youth and Family Ministries

Methodist Conference has come and gone in what was an interesting and memorable experience it was. There will never be one like it again, we hope! This article is a reflection of Conference 2020 from my unique perspective, camped behind the organ.

Following Tauwi Youth Conference at the beginning of 2020, our goal was for there to be a strong delegation of youth representatives who would travel to Wellington and advocate for the interests of young people within the life of the church. Instead, due to obvious circumstances, what transpired was me being the sole Tauwi youth representative at Conference 2020. I took up residence behind the church organ, running the audio-visual requirements and doing other jobs to keep things running smoothly.

In my short Conference career, I have only known large auditoriums, hotel conference centres, paperwork, blaring organs, choirs, brass bands and masses of Methodists from all over Te Hāhi. This year, we were at a small-medium sized church in the heart of South Auckland; devoid of the same pomp and circumstance, but Methodist to the core nonetheless. The Conference church is my home church (shout out to Wesley Methodist Papatoetoe); a place that I

know like the back of my hand. In my youth, one day my leaders and I endeavoured to open every single door in the church, just so we could say we had been in every room in the church complex.

This familiarity led to me running the audio-visual matters for Conference in its entirety. I fully understand why I tasked to do this mahi and I was more than willing to play my part. The challenge was that often, I was more of cog in the Conference machine, than part of the Conference itself. It could be said that as it pertains to the way in which our church view young people and their value, we have gotten to a point where we are slowly recognising the need to have a seat for young people at the table. But there are still many hurdles and barriers that must be overcome in order to reflect a church that shows true and meaningful value of their presence beyond a tokenistic approach.

Throughout the weekend I constantly torn between being a Conference delegate and a person helping to make sure things were in working order. It was hard to be fully invested in what was happening and feel fully part of proceedings due the duality of my responsibilities for our church. I know that many young people who have been part of Conferences in the past have had similar experiences - being part of Conference but also being dragged into other jobs and responsibilities which detract from their feeling of belonging



In this photo Michael Lemanu can be seen sitting behind the desk, where he managed audio-visual requirements for the duration of Conference.

among the fellow leaders of our Hāhi.

I enjoyed many things about the weekend; having opportunities to connect - especially during a year like this. Witnessing whānau stand with pride as the name of their deceased loved one was read aloud in tribute. Hearing the stories of retirees and their legacy and at the same time witnessing the newly ordained begin their journey. Seeing the load come off the shoulders of the outgoing Presidential team and placed firmly on the shoulders of the next. Seeing the church in partnership and in Connexion. Being reminded of our social-gospel responsibility and the need to be Christ's hands and feet. Loud singing,

although I'm desperate to hear some songs which resonate more with the younger ear! There were so many highlights and warming things to witness.

I only wish, upon reflection, that I didn't spend the weekend behind the organ, typing, checking connections and monitoring sound levels. And I hope that young people who represent rangatahi of the church in future Conferences can truly feel a sense of belonging in this space - one which will only survive and remain effective and relevant, when we give them a seat at the table that doesn't have their view obstructed by an organ, laptop and sound desk.

Kidz Korna

Welcome to December Kidz Korna!

Are you ready for Advent and Christmas?

The Kapiti Uniting Parish shares with us how they celebrate the birth of Jesus. In the last week of the school year they extend an open invitation to children's groups who meet in the church for after school care and other activities to join together to perform a nativity play. Grandchildren of church members also take part.

Have you thought about inviting the local children to come to your celebrations this year?



The pre-schoolers looking for Jesus in the hay are Maddie and Aiden Sugrue, great-grandchildren of regular Touchstone contributor and author, Rosalie Sugrue.



In the nativity scene, the sheep and shepherds are played by the Kea Scouts.



For your bookshelf

The Father Christmas Letters

Author: JRR Tolkien
Illustrator: JRR Tolkien
Publisher: Allen and Unwin



When John Tolkien was three years old he received his first letter from Father Christmas. His father continued writing letters for the children for over 20 years. They were full of stories about the North Pole and a Polar bear who lived there, causing lots of problems. One time he climbed the North Pole and fell through the roof of Santa's house. There are other stories of disaster and mischief like the time the reindeer scattered presents all over the ground. The colourful illustrations are clever as well as funny and amused the children.

This is a book for older children but young ones would enjoy it being read to them.

Christmas Word Search

Can you find these words in the puzzle? There is one word which appears twice!

ADVENT ANGELS BETHLEHEM GIFTS HOPE JESUS JOSEPH
JOY KINGS LOVE MARY PEACE SHEEP SHEPHERDS STARS

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

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



Quality Care with Intermediate Technology... is my Goal

Jennifer Jeffery, Digital Content Curator
Presbyterian Research Centre

Beryl Overton Howie was born in Invercargill on 7 November 1924 to John Ruskin Howie and Gertrude Mary Howie (née Stevenson). Howie moved to Auckland with her family when her father was offered a promotion, and that was where she attended Millie Sim's St Eden Presbyterian Church Bible Class where she "found a way to know God".

Through hard work, Howie was later successful in following her dream to become a doctor, studying at the University of Otago School of Medicine, followed by placement at Timaru Public Hospital for two years. Howie was offered a position at the Department of Obstetrics and Gynaecology in Oxford, beginning her residency there in 1952. Six months later, she gained her Diploma of Obstetrics and Gynaecology (DRCOG).

Howie was introduced to Peter Snell, who was working in the Physiology Department at the Christian Medical College and Hospital (CMC) at Ludhiana, Punjab in India. Although she had always imagined herself doing missionary work for the China Inland Mission, due to the unsettled political climate in China, in 1958 she decided instead to fill out the application to work at CMC.



Dr Beryl Howie with a maternity patient at the Christian Medical College, Ludhiana.
Image courtesy Presbyterian Research Centre.

She landed in Bombay on 5 January 1958 and was ushered to Ludhiana where she was directed to spend six weeks learning Punjabi, the local language. Due to her determination CMC gained a Doctor of Medicine (MD) programme, recognised by the University of Punjab. The MD programme was an additional two years of study and previously students would have had to travel to Bombay, the United Kingdom or the USA to gain such qualifications. One of her great

achievements was the success of the students whom she taught. Howie supervised at least 27 doctors to gain advanced qualifications, complete outstanding research and help their local communities.

Her plan for CMC always involved structural improvements, specifically a new Obstetrical and Gynaecological wing, estimated to cost over NZ\$1million. The New Zealand Government promised to supply \$500,000 if Howie and CMC could fund the extra \$615,000 by the end of 1977. During this time the first Indian director, Dr K Narayan Nambudripad, was appointed. Nambudripad thought Howie's planned renovations were "luxurious" preferring to spend the fund on wings that needed immediate attention.

In 1979, Howie was presented with the Companion of the Queen's Service Order (QSO) for Public Services. In 1980, she returned to New Zealand and in 1981 decided against returning to Ludhiana. She formed a strong bond with the Bible and Medical Missionary Fellowship (BMMF) and in 1984 was offered a position as Medical Officer for Asia and the Middle East, working towards creating central health records for BMMF missionaries. Originally posted to New Delhi, she later had to migrate

to Cyprus after difficulties with visa applications. During this time, her book *Practical Handbook of High Risk Obstetrics* - for use where the medical need is greatest, and the material resources limited, a book for obstetric trainees directed at caring for women and babies living in Third World situations with access to limited technology, was published. Sales flourished including in Nigeria. Howie left Cyprus for New Zealand in 1988 and in 2000 was able to attend the Silver Jubilee reunion of CMC, having missed a previous centennial celebration in 1995.

In May 2006, Dr Beryl Overton Howie was presented with an Honorary Doctorate of Science from the University of Otago, in recognition to her selfless service to others.

<https://pcanzarchives.recollect.co.nz/nodes/view/83805>

Footnote: The Presbyterian Archives recently received a donation relating to Beryl Howie, including a photo-album with images taken at Howie's farewell from the Christian Medical College and Hospital (CMC), Ludhiana. There are also index cards containing the records of donations from New Zealanders supporting Howie's dream of a new Obstetrical and Gynaecological Wing at CMC.

Unsung Methodists

Rev Donald Phillipps

A Better Life

The City of Auckland berthed at Auckland 150 years ago this month. Specially built for the London/Auckland trade, its popular commander, Captain William Ashby, claimed to have carried more passengers to and from New Zealand than any other commander. He considered his passengers, and did everything possible to make them comfortable during their trips which averaged 92 days.

One subsequently notable immigrant on this trip was William F Massey. Another less well-known was Agnes Osborn, daughter of the Rev Dr George Osborn, one of the great 19th century leaders of Wesleyan Methodism. She was coming out to marry her fiancé, Joseph Berry, the young (24) minister at High Street, Auckland, who had recently completed his probation. The wedding was held within days of her arrival and in honour of the occasion Captain Ashby dressed his ship

in bunting. They knew how to celebrate those days.

Also on board were five Methodist ministers, come out to fill the ranks at a time when the denomination was growing fast. They were Frank Isitt, J Lewis, Joseph Smalley and W J Williams, all aged between 23 and 26. All of them had notable ministries and long careers - three of them became Presidents of Conference, and Frank Isitt made his name as the leader of the New Zealand Alliance, the prohibition movement. The other minister was William Redstone, somewhat older and married, taking his place within the ranks of the United Methodist Free Church of which he also was a leader. All these men (and most of them were single) made a significant contribution to the life of New Zealand Methodism over a period of 50 years or more.

The point of this contribution is not to chase these men around New Zealand in order to record where and when they served



City of Auckland sailing ship. Image courtesy NZETC Victoria University.

until their well-deserved retirements. Rather, it is to wonder what the driving force was that brought them all to the other side of the world - for despite Captain Ashby's excellent record, the journey to this country was not without its risks. When they saw the shores of England receding into the distance as they sailed down the Channel, one might wonder whether they weren't apprehensive. But, then, one can also imagine that they deliberately set their faces to the future and started preparing for their new responsibilities - they had said their good-byes and now there was a whole new world to prepare for. I can imagine that all five of them did a great deal of reading and that there were all sorts of opportunities on board to learn

about the strange land to which they were coming.

There is, it could be said, a parallel with our own times. The England of 1870 was a country totally 'obsessed' with progress, and industrial progress in particular. Only Smalley was a Londoner, the others all came from the 'provinces' - Bedford, Wales, Devon and Cornwall. While they had had their training in the cities they had been brought up in a world which still remembered its country/agricultural origins. Did they come out to escape the belching chimneys, the packed slums, disease and the dangerous over-crowding? Was their journey to Aotearoa as much an escape from the old as an adventure into the new?

The parallel is in the now stark contrast between - not the "Old World", but the Covid-19-ridden world of the Northern Hemisphere in particular, and this fortunate country. Good fortune isn't really the appropriate way of describing life in Aotearoa at this moment

Immigrant Ministry

- though it is certainly true that our separation by an ocean-width from our nearest neighbours is very much to our favour. But we have worked hard, and we have worked together, to achieve the measure of control that is now in place in our land. It is something of which we can be proud and it is certainly something that we will not readily put at risk through unnecessary contact with even our good friends.

The parallel may be something that is going on in the minds of people across the seas, as they consider their long-term futures. Some of these people will have in this country people whom we would now call whanau. Family links don't just disappear - shared history matters. Do these people from their predicament, their distance, look this way and wonder, dream, even long to make a break - to get away from a future that threatens them so desperately? What are we to say to the one who wants to join our safer world? Do we turn our backs in order to remain safe? Do we even want to open our doors? As in 1870 there may be young ministers wanting to join our ranks.

Aua nei ia tei matou le Alii e, a ia tuuina atu le viiga ia te oe ona o lou alofa ma lou faamaoni.

By Rev Suiva'aia Te'o, Superintendent Sinoti Samoa.



Children's White Sunday 2020.



Rev Faleu and Talapauna Futi received into Full Connexion at Conference 2020.

O upu nei a le fatupese Eperu e momoli ai la tatou viiga ma la tatou faafetai I le Atua, ona o lona alofa ma lona faamaoni ia I tatou lana Sinoti Samoa. O lea ua tatou tutu I le toe masina o le nei tausaga, tele fita o le ala, tele faafitauli ma luitau na tatou fetaia'i, aemaise foi o le Koviti 19 na oso faalua mai.

E ui lava la I nei mafatiaga ma nei faigata na fetaia'i ma le malaga a le Sinoti, ae na tu lava I matagiolo lo tatou Alii Faaola e puipui ma malutia lo outou soifua ina ia aua lava nei iai se tasi e afaina, laina ma timuia I le tele o le nei gaosa I le ala. Le a tatou molimauina, e ui lava na iai nisi o matua, fanau ua maliliu ae lei avevesea o latou soifua ona o le koviti, o le mea lea e le ititi ai le agaga o le faafetai I le Atua I lana pule alofa ma lana pule faasoifua I lo outou soifua ma so matou ola.

I le agaga faatalofa foi e faafeiloai atu ai I le paia o le tatou Auaifaluga ma faletua, susuga I le A'oa'o ma le faletua, afifio o Tapa'au ma aiga, o le mamalu I faleupolu o tofiga. O faletua ma tasi, le malosi o lo tatou Sinoti seia oo lava I alo ma fanau lalova, o le lumanai lea o le tatou galuega. Malo le soifua laulelei, malo foi le lagi matafi.

Ao sina tala o mea na tutupu I lenei tolu masina ua tuana'i atu:

Aso Toonai 24 Setema na auai atu ai I le faamanatuina o le 70 tausaga o le susuga I le Tama malolo manumalo ia Limuolevave Isaia. Na faia lava lea aso faamanatu I New Plymouth I le faletalimalo e ta'ua o le Plymouth. Na auai foi le susuga ia lakopo ma le faletua ia Rosa Faafuata. Toatele le au valaaulia o nai o la'ua aiga ma le faletua, faapea foi ma le susuga I le Taitai ia Mulipola ma le faletua ma le Matagaluega I NP. Na faafoeina le afiafi e lona alo le fetalaiga ia Faaso'otauloa Siniva, ao le faafetai o le po ma faaaloaloga na fetalai iai lona alo matua ia Itamua Mataiva Robertson. Matagofie foi faafiatiaga a alo ma fanau o aiga na lua faapea foi le Matagaluega.

O le Aso Sa na sosoo ai aso 25 Setema na valaaulia ai e le susuga I le Taitai ma le mamalu o le Matagaluega I New Plymouth aua le latou sauniga lotu. Na faapena foi ona sauni atu iai I lona foi mafutaga matagofie ma le tatou matagaluega. Na vaai le tuputupu pea o le Matagaluega I tagata o loo malaga mai Samoa e galulue faavaitaimi. Ua mafai ona faaogaina ai nisi I le aoaoina o viiga ma taimi pese a le latou auaifaluga. O le tasi foi o le failauga o le Talalelei, ua faapena ona maua avanoa



Birkenhead & Mangere Central at the Festival of Songs.



Limu's 70th Birthday & New Plymouth Sunday Service with the Superintendent of Sinoti Samoa.



e fesoasoani ai I failauga I New Plymouth aua le laugaina o le Upu a le Atua.

O le Aso Sa e lua o Oketopa na faamanatuina ai foi le AsoSa o Tamaiti o le nei tausaga, ma e toa 9 fanau na Papatisoina I totonu o le Matagaluega I Magele Tutotonu. O se faamanuiga tele lea I totonu o lenei matagaluega a le tatou Sinoti. O fanau na fai lotu tamaiti I le nei tausaga e toa 75. E tiga lava na vevesi le koviti, ae lei faavaivai ai Magele Tutotonu, na fai lava le latou Sauniga o le Lotu a Tamaiti o le nei tausaga. E viia ai le Alii I lona alofa mai ma lona faatagataina o lana galuega I Magele Tutotonu.

O le Aso Faraile 23 Oketopa I Magele Tutotonu lava, na tuu faatasia ai se tasi o le Tupulaga Taeao Fou ma lana manamea I le Faaipoipoga. O le alii o Mark Junior Mareko o se tasi o tupulaga na fai lana vaega I le Lotu a Tamaiti I le AsoSa ae faaipoipo I le isi vaiaso. O se alii tusaafia, e auai I vaega uma o le Ekalesia, e taulamua I soo se mea e fai a tupulaga. O se tupulaga faamaoni, filemu, alofa ma toaga e tautua I totonu o le Matagaluega. O le tatalo ia saga faamanuia le Atua I le lumanai o lou aiga fou Junior.

O le Aso Sa 1 Novema na faatumulia ai le malumalu o Pitt Street Metotisi I le Festival of Songs. O le nei sauniga e faia

lava I tausaga uma, ma e lua foi matagaluega a le tatou Sinoti e valaaulia aua lenei faamoemoe. Faafetai ia Birkenhead ma Magele Tutotonu o I latou na fai ma sui o le tatou Sinoti I le nei tausaga. Manaia Pesega na lagiina I lona afiafi e auaifaluga siufofoga malie.

O le Aso 6-8 Novema o le Koneferenisi lea a le Ekalesia. Na faaititia le numera ua nao le 50 tagata ona o le faaetetea i aafiaga o le koviti 19. O lenei Koneferenisi na talia aloaia ai le susuga ia Faleu ma le faletua ia Talapauna I le saofaiga a le Auaifaluga faauuina a le Ekalesia Metotisi Niu Sila. O lona tausaga fou ua tofia I la'ua e galulue I le Matagaluega soo faatasi I CrossWay I Masetone. O lona foi matagaluega o loo iai le tatou aulotu Samoa, o loo faafoeina mai e le susuga ia Maiava Tafa ma le faletua ia Fono I le taimi nei. O le Induction o le susuga ia Faleu ma Talapauna Futi o le Aso Toonai 20 Fepuari 2021.

O le Aso Toonai 14 Novema, na faatumulia ai foi le malumalu I Magele Tutotonu I le aso fiafia o le tamaitai ia Janice Auva'a ma lana manamea o Tarrick Walters. O Janice e le alo o le susuga ia Faletagoai ma le faletua ia Malaeniu Auva'a o loo vaai mai le tatou aulotu I Oratia. O ia foi o le tasi o Taitai o Tupulaga o le tatou Sinoti (NYLO). Ao le alii faaipoipo e mai Amerika. Ua



Junior and Letitia Mareko's wedding.

le auai mai nai ona matua ma nisi o uso ma tuafafine ona o lenei lava faama'i, ma ona aafiaga. O le tatalo a le Sinoti ia faamanuia atu le Atua I le aiga fou Janice ma Tarrick. Ia faavae I le Atua le aiga fou e manuia ai o mea uma lava, ia fua foi le niu.

O alofa'aga ma faamanuiga o le Kirisimasi ma le Tausaga Fou aua o lea ua alia'e fanua a lalo. Ia momoli atu iai lo outou soifua ma so matou ola. Tatou aulia I le manuia aso fiafia faamanatuina o le soifua mai o lo tatou Alii Faaola, ae faapea foi lona Tausaga Fou I le alofa o le Atua. Faamamao lava ni mala mani puapuaga, a ia malu tia I tatou uma I aao agalelei o le Atua, tatou te tuvae ai I le soifua maua ma le lagi e mama I le 2021 ma faafoi ai le viiga ia te ia e le aunoa. Folau I lagima Sinoti Samoa.



Na Sala Eso E Rawa Ni Tara Cake Kina Na Vuvale Bulabula ,Mamarau,Ka Vuvale Vinaka

By Akuila Bale

AI VOLA KEI JOSUA 7:14 - E na mataka kemuni na toro mai vakamataqali: ia na mataqali sa cavuta ko Jiova, ena toro mai vakamatavuvale; ia na matavuvale sa cavuta ko Jiova, ena toro mai vakavuvale; ia na vuvale sa cavuta ko Jiova, ena toro mai vakatamata yadua.

N a vuvale kei keda kece na tiko kina e okati ni ka tudei, ka sega ni vaka e veivakurabuitaki,baleta ni dua nai vakarau e rawa ni rauti keda kece na veivuvale kece sara(onesize-fits-all parenting plan that's guaranteed to give you a healthy and happy family). E dina sara ni sega ni dua na tamata e dodonu vakaoti e vuravura,sa na vakakina na vuvale ni sega e dua e vinaka vakaoti.Ia, e tiko e so nai vakarau ka rawa ni vulei keda me da tara cake e dua na vuvale me tubu bulabula vakayalo,tubu cake e na veiwekani vinaka,ka rawa ni marautaki na tiko kina. Oqo eso na ka me vakayacori me rawa ni da tara na vuvale bulabula:

(i) Me da dau tiko nai tubutubu ena veigauna kece. O ira na luveda e ra okata na noda tiko ni sai vakaraitaki ni noda kauwai kei na noda semati keda vei ira (a sign of caring and connectedness).Sa ka bibi sara me da vakayagataka e levu sara na noda gauna vata kei ira gone.Na noda i tavi vaka i tubutubu,me da kila deivaki,ni sa kacivi keda kina na Kalou-e sa rui ka bibi na noda kacivi kina tavi vaka I tubutubu, ni sa tautauvata ga kei na i tavi vakacacacaka cava ga eda vakayacora.(your influence on your kids will be your greatest legacy). Me da kerea na veivuke ni Kalou me rawa ni da vakayagataka na veigauna galala kei na gauna vinaka me rawa ni da tiko kei ira na luveda.Mo tu vakarau tu e na veigauna kece mo rawa ni ko veitalanoa,veivuke, mo tiko ena nodra soqo, ka dau veilaveti ni vakayacori edua nai tavi. O ira na gone e ra gadrava vakalevu na noda tiko baleta ni sega ni dua e rawa ni veisosomitaki e na gauna ko ni vinakati kina. Me da solia na noda gauna e na nodra tuberi yadua sara.

(ii) Me vakaraitaki na noda veivakadeitaki,veivakatakatarai kei na veivakauqeti. Na i tubutubu me vakaraitaka na loloma vinaka, ni sai sasabai ni tiko madua vei ira na gone na loloma, ka sai vakadei ni veiwekani bulabula e vale.Me da kauta laivi sara na vosa e rawa ni tubuka sobu na nodra bula kei na nodra vakasama na gone.N a vosa ni veiciqomi,vakavinavinaka kei na veivakauqeti e dau laveta na gone, ka na dau bulia cake na veivakabauti, ka na rawa talega ni ra na maroroya ka rekitaka na veika vinaka e tu vei ira (Give your kids confidence by letting them know that you believe in them, value them, and enjoy them. Encourage them to pursue their areas of interest and become the people God wants them to be).

(iii) Me da tara cake nai tovo vinaka kei bulataki ni veika



Rev. Akuila Bale, the Fijian Presbyterian at Whanganui, celebrating with the congregation.



Whanganui Fijian Congregation celebrating Peceli Day in the Church Hall.

vakamareketi(Build healthy morals and values). Na digidigi e ra na vakayacora na gone ni kua e tarai ira tu yani e na nodra veiyabaki(The decisions that kids make today will often affect them for the rest of their lives). Me vakaraitaki vei ira na i tovo kei na i valavala ni bula vakabibi nai valavala kei nai tovo ni veika vakayalo,ni ra na qase mai e ra na sega ni lako tani mai kina. Me vulici na itovo vinaka,tadola na veitalanoa taki ni veika bibi me vaka na veika e sa tarai ira tiko mai vakalevu. (Talk openly and honestly with your kids about sex, alcohol, and other drugs from when they're young, all the way through their teen years, answering their questions and discussing issues in age-appropriate ways). Mo vulica ka kila sara vakavinaka na veika e taleitaka na gone. (Encourage your children to commit to living a lifestyle of purity, including honoring God with their bodies, renewing their minds for good, turning their eyes and ears away from what's worthless, and guarding their hearts above all else).

(iv) Bula vaka Vakarau(Discipline with consistency). Ni da vakaraitaka na veika me rawa ni da bula vakaivakarau kina e na rawa ni laurai sara vei ira na gone nai vakarau oqo e na nona bula taucoko.E dau taura na gauna na

mataqali veivakarautaki vakaoqo ,ia era na vakarautaka na kena vinaka kei na kena yaga na gone ena nona veisiga kece sara.Ni da vakavulici ira na gone e na dua nai vakarau,ni sa qase mai e na sega ni lako tani mai kina. Na bula vakaivakarau e sega ni vakatakilai e na cudru se rarawa,e na yaga me ra dau lomani na gone ni vakavulici e na so na sala kaukauwa,me vaka na kuita. (Set an example for them to follow). 5-Kauta tani sara vakatotolo na oca kei na nuiqawaqawa. Na bula veicalati e dua na sala e rawa nida weletaka kina na noda i tavi.Meda kakua sara ni da weletaka na noda i tavi e na gauna ni veisau levu oqo.Me dau soli tu na gauna,ia,me gauna vinaka vei ira na luveda.Me da dau moce vakavinaka,vakakauwa yago ka tu taka na veika e rawa ni kauta mai n a bula galala kei na bula vinaka,ka me ra uqeti na leweni vale me rawa ni da veitokani vata. (Don't neglect spending lots of time with your family for anything, including your career. Make whatever sacrifices you need to make so you can enjoy plenty of relaxed family time together. Spend time reflecting and praying in solitude regularly to keep your life in the proper perspective. Get enough sleep and exercise regularly, and make sure that your spouse and kids do, too).

(v) Veitaratara vakavinaka (Communicate well). Na vinaka kei na dodonu ni veitaratara sai tukutuku ni loloma vei ira na gone.Me da sa dau vakarorogo vakavinaka vei ira na gone ena gauna e ra wasea kina veika e baleti ira, ka da vakaraitaka na noda loloma ena veigauna e ra vinakati keda vakalevu kina.Me da vakatusa na noda malumalumu, ka okata ni rawa ni sala ni veivakukauwataki na malumalumu e da sota kaya. Walia na leqa na gauna totolo duadua erawa,me kaku ni dau biu vakabalavu de na vakavu leqa vakalevu sara.

(vi) Vakayagataka na noda gauna galala me rawa ni kauti kemudou vata. (There is nothing like play to bring about family togetherness. Make time for vacations together, have fun at home, go on frequent outings, share holiday traditions, enjoy humor together, and work on service projects together. Sharing playful experiences will build family memories that will bond you all in powerful ways).

(vii) Lomana vakalevu sara na watimu (Love your spouse). Solia na nomu gauna vinaka duadua vua na nomu lewenivale,okata ni nomu gauna vinaka oya e rawa ni vakavinakataka na veiwakani vinaka vakavuvale. (If you're married, work on your marriage regularly and invest in it through activities like frequent dates. A loving marriage brings hope and security to your kids. If you're a single parent, build relationships with others at your church who care about your kids and are willing to invest in their lives).

(viii) Maroroya vakavinaka ka cakacakataka na veika ko taukena (Remember that the best things in life aren't things. Healthy stewardship and sound financial decisions produce positive family priorities. Follow a budget to live below your means, avoid debt, tithe and give in other generous ways, and save regularly. Modelling healthy financial practices will teach your kids valuable practical and spiritual lessons).

(ix) Vaqacacotaka na tubu vakayalo ni nomu vuvale (Energise your family's spiritual growth). Na veikacivi levu kina noda bula oya me da vakaraitaka na noda vakabauta vei ira na luveda- me i dusidusi tu ni ka vakayalo ena nodra gauna (Your greatest calling in life is to leave a spiritual legacy for your kids. So, make your relationship with God through Christ your top priority. Grow closer to Christ individually and as a couple with your spouse. Pray for and with your kids in a regular family devotional time, write a family constitution that describes your family's values, and talk about God often as you go through your everyday activities together).

Ko e ngaahi ongoongo mei he konifelenisi News from Conference 2020



Moimoi with his family, Edwin Talakai and his wife.



Tevita Kau with his family following his Ordination Service.

Ko e taha 'o e ngaahi ongoongo mei he Konifelenisi 2020 ko e fakanofu 'a e sekelitali fo'ou ke ne fetongi 'a e sekelitali lolotonga, David Bush. 'I he mahino ko ia 'e 'osi 'a David 'i he konifelenisi ko 'eni na'e kumi leva hono fetongi. Na'e 'i ai foki 'a e ni'ihii na'e tohi ki he lakanga ni pea 'oku ma'u ia 'e he fefine Maori ko Tara Tautari. Ko Tara na'e siasi ia 'i Whangarei 'a ia ko e vāhenga 'oku faifekausea ai 'a Kuli Fisi'iahi. Na'a ne ngāue foki 'i he ngaahi ta'u 'i Geneva kimu'a pea ne toki foki mai ko 'eni .

Ko e taha foki 'o e ngaahi me'a na'e hoko 'i he konifelenisi ko 'eni ko e hilifaki 'o e kau faifekau 'ahi'ahií . 'I he ta'u ni na'e hilifakinima ai 'a Tevita Kau ke faifekau hoko. Na'e lolotonga faifekau 'ahi'ahi foki 'a Tevita 'i he siasi 'o Flatbush. Na'e 'oatu foki 'a e talamonū 'a e Vahefonuá kia Tevita pea mo hono hoá, Malie pea pehē ki he familí . 'I he ta'u ni foki na'e faifekau malōlō ai 'a Moi mo Lisia Kaufononga. Na'a na kau foki pea mo kinaua he talaloto 'a e kau faifekau malōlō. Na'e ta'u lahi e ngāue mai 'a



New General Secretary Rev Tara Tautari.

Moi ko e setuata lahi i he siasi 'o Lotofale'ia. 'I he taimi ko 'eni na'e lava ai 'o fakahoko 'a e ngāue ko ia ki he poloseki 'a e siasi 'oku 'iloa ko Matanikolo. 'A ia ko e ngāue'aki 'a e kongā kelekele ko 'eni ki he langa ai e ngaahi fale nofo totongi. Ko e ngāue foki ko 'eni na'e fakapa'anga ia 'e he pule'anga. 'I he taimi 'e lava ai 'o tā fakafoki 'a e pa'anga 'a e pule'angaá 'e foki kotoa leva 'a e koloá ia



Vice President Edwin Talakai with his family following his Induction Service.

ki he siasi 'o Lotofale'ia. 'I he taimi na'e hoko ai 'a Moi ko e faifekau'ana na'e ma'u potung āue ki Christchurch pea fe'unga eni mo e maumau honau falelotú 'i he mofuiké. Na'e tokoni lahi 'aupito 'a Moi ki hono langa pea mo fakalelei 'i e falelotúpea mo honau holoóke ngāue'aki 'e he siasí .

'Oku kei hokohoko atu pe 'a e tokongaekina Coronavirus Covid - 19 Coronavirus Covid-19 Remain Alert

Hangēko ia ko e tu'utu'uni kuo fai 'e he Vahefonuá ki he tu'unga 'oku 'i ai 'a e lotu pea tautautefito eni ki 'Okalani ni. 'E kei hokohoko atu pē 'a e tapuni 'o e lotu mei he taimi ni 'o a'u ki he 'osi 'a e uikelotú 'Oku taha pe 'a e makatu'ungá, ko e mahu'inga 'a e mo'ui 'a e kau memipá. Ko ia 'oku kei mahu'inga pē ke kei 'oatu pe 'a e fakatokanga ni.

1. 'Oku kei fiema'u pē 'a e tokanga mo e faka'ehi'ehí ;
2. Ka 'oku ke ongo'i puke kataki 'o nofo ma'u 'i 'api;
3. Fetu'utaki leva ki ho'o toketá kapau 'oku ke ongo'i mofimofi, mole 'a e nanamúpea ta'efiefiekai;
4. Fiema'u 'aupito ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uui
5. Fanofano'aki ha koa mo ha vai mamafa 'i he hili ho'o ngāue'aki 'a e toilet pea ko ha feitu'u pē 'oku ke 'alu ki ai.
6. 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
7. Manatu 'i fetu'utaki ki ho'o toketá fakafāfili 'i he vave tahá kapau 'oku ke ongo'i puke.



FAKALOFOPALE'IA – MONTHLY REFLECTION

Kaveinga/Theme: “ Koe hā e me'a 'oku tokanga ki ai Vahefonua”
“What's the matter with Vahefonua?”



Ko Sisu 'i hono 'alo' he 'ai'angakai e manu. The birth of Jesus in the manger.

Veesi/Verse: Matiu 3: 17/Matthew 3: 17

“Pea 'iloange, na'e ai ha le'o mei he langi na'e pehē mai, Ko Hoku 'Alo Pele 'ena, 'a ia kuo u hoifua ai”.

“And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Ko e veesi ko 'enī ko e fakamo'oni ia na'e hōifua 'a e 'Otua' ke tuku mai 'a hono 'Aló' i he misiona pe kaveinga ngāue ko e **'fakamo'ui 'a mamani'**. Ko e lea fakamo'ui [salvation] 'i he 'ātakai

'o e 'aho ni ko e 'oange [rescue, recovery, redemption, release] 'a e mo'ui [life] ma'a māmani kātoa. Pea hange ko e folofola 'a Sisu na'e pehē, “*ke mou ma'u 'a e mo'ui pea ma'u ke lahi 'aupito*”.

'I he fakakaukau ko iá, 'oku ou tui ko ia 'a e me'a mahu'inga taha na'e uki pea tokanga ki ai 'a e Vahefonuá, ko hono **malu' 'a e mo'ui** 'a e kau memipá 'i he taimi faingata'a 'o e Covid-19. Na'e feinga 'a e Vahefonuá ke hoko ko e **'fakamo'ui' [life - giver]** ki he ngaahi fāmilī 'o e siasi pea mo e kau memipa kotoa pē 'o e Vahefonuá. Pea ke nau

ma'u 'a e **mo'ui** 'o lahi 'aupito 'i he ngaahi tapa kotoa pē 'o e **mo'ui faka'aho [dairy life]**.

'I he mo'ui fakalaumālie [spiritual life], na'e feinga 'a e Vahefonuá ke kei hokohoko atu hono fafanga fakalaumālie 'o hono kau memipá neongo 'a e tapuni e ngaahi falelotú Talu e kamata 'o e 'fakataputapui' [lockdown], pea mo e fakahoko 'a e ngaahi malangá, failotu, lotu 'ahongofua, Taliui, tokoni fakalaumālie faka'aho 'oku fai 'e he puleako e kolisi, Nasili Vaka'uta pea pehē ki he kau faifekau' i he 'enau ngaahi polokalama kehekehe mei honau ngaahi potu siasi .

life], na'e hanga 'e he Siaolá 'o fakalele 'enau ngaahi polokalama ki he tufa me'akai [food parcel] ki he ngaahi famili na'e fiema'u vivili he taimi 'o e fakataputapui [lockdown]. Na'a nau tokoni foki ki he ngaahi famili kuo mole 'enau ngāue 'aki 'a e tokanga ki he totongi 'uhila pea mo e tufa e ngaahi pa'anga ke tokoni ki he ngaahi fiema'u 'a e fāmilī .

'I he mo'ui faka'atamai pea mo e fakasōsiale, na'e hoko 'a e Likaola ko e ma'u'anga tala ia mo e poupuo kia kinautolu 'oku nau puputu'u 'i he ngaahi fakataputapui [lockdown]. 'Oku 'ikai ko ia pe ka ko e polokalama 'a e GREI, 'a ia 'oku taki ai 'a Susana Prescott-Taufa pea mo Valeti Finau na'a nau tokoni ke fakahinohino 'a e ngaahi famili 'i hono ngāue lelei'aki 'a e me'a ngāue ko e pa'anga. Fakatatau ki he fakamatala 'a Susaná, kapau he'ikai ha'a tau 'ilo pea mo ha taukei 'i he ngāue'aki 'a e pa'anga 'e hoko ai 'a e fu'u maumau lahi 'aupito. Pea kapau leva 'e ako' i 'a hono ngāue fakapotopoto'aki 'a e pa'anga pea 'e hoko ia ko e fu'u tapuaki lahi 'aupito.

Pea 'i he 'elia 'o e to'utupu na'e ngāue

malohi 'aupito 'a 'Osaiasi Kupu pea mo 'ene timi ke kei fakahoko 'a e fiema'u 'a e talavou pea mo e finemuí . Ko e katoa 'o e ngaahi me'a ngafa fatongia ko iá ko e koto fakamo'ui ki he ngaahi famili pea mo e kau memipa 'o e Vahefonuá.

'I he fakakaukau 'o e **fakamo'ui [life - provider]** 'oku 'i ai 'a e tokanga 'a e Vahefonuá ki he ngaahi feitu'u 'oku 'i ai 'a e ngaahi falelotu mo e koloa 'a e Siasi ka 'oku 'ikai ke 'i ai ha kakai te nau lotu ai. Ka 'oku 'i ai pe hotau kakai 'i he ngaahi feitu'u ko iá. Pea ko e ngaahi feitu'u ko iá 'oku lelei 'aupito 'a e nofó ai pea mo e langalanga fo'ou ki ha ngaahi famili 'oku nau loto ke nau kamata mei tu'a 'Okalani 'o toki fou mai mei ai.

'Oku 'i ai foki mo e tokanga 'a e Vahefonuá ki he fōtunga 'o e Siasi ki he ta'u 'e 10 pe 20 ka hoko maí . 'I he fakakaukau ko iá 'oku nau tokanga ki he akenga 'o e Siasi , fokotu'u ki he kanititeiti faifekau'apea mo e mōtolo hono teu' i kinautolu ke fe'unga mo e 'ātakai pea mo e to'utangata foki. Ko e ngaahi fokotu'utu'u ko iá 'oku talanoa ki ai 'a e kulupu ngāue [task group] ki he founa ke fakalalaka'aki 'a e ngāue koe'uhi ko e kaha'u 'o e fānau 'a e Vahefonua 'i he ngāue 'a e Siasi.

Ko e fakamā'opo'opó 'o e fakakaukau e fakalotofale'ia ni ko e **'Kilisimasi'** ko e hoko mai 'a e **'Fakamo'ui'** 'o mamani. Pea ko e **Fakamo'ui** ko iá ko e **fa'ifa'itaki'anga** ia kia kinautolu ke tau hoko ko e kau **fakamo'ui [life-giver]** ki hotau ngaahi famili, kāinga, kaungāme'a, māheni, fakatupu [creation], pea pehē ki he komuniti foki. Sino-e-me'a ke mahino kia kinautolu ko e 'uhinga ia 'oku makatu'unga ai e fai tu'utu'uni 'a e Vahefonua ke kei toloi loloa e lotú **Mah'inga** ka ko e **mo'ui** pea ko kinautolu ko e **'fai fakamo'ui' [life - giver]**.

Fakanofu 'Etuini Talakai Tokoni Palesiteni

Na'e fakahoko 'i he konifelenisi 'o e ta'u ní , 2020 'a e fakanofu 'o 'Etuini Talakai mei he Vahefonua Tonga o Aotearoa ki he lakanga tokoni palesiteni . Ko e palesiteni ko e faifekau ko Andrew Doubleday.

Ko e fakanofu ko eni 'o 'Etuini ko e toki tokoua Tonga 'aki ia kuo a'u ki he tokoni palesiteni 'i he siasi Metotisi 'o Nu'u Sila ni. Ko Kilifi Heimuli [pekia] ki mu'á pea toki tokoua 'aki eni 'a 'Etuini. Ko e me'a tatau pe foki 'i he palesiteni , 'a ia ko Tavake Tupou [pekia] pea toki hoko hake ko eni 'a Setaita Veikune.

'Oku 'i ai foki 'a e fiefia mavahe 'ia 'Etuini kae'uma'ā 'a hono hoá, Vaiolupe Moala-Talakai koe'uhí ko e makamaile kuo a'u

ki ai 'a hona fāmilī 'i he ngāue 'a e siasí . 'Oku makatu'unga foki eni 'i he lava ke na kei hoko atu pe 'a e ngaue 'a 'ena ongo tangata'eiki ka ko e ongo faifekau na'a na kamata mei Tonga pea na hoko mai 'o ngāue 'i he siasi Metotisi heni. Ko 'Etuini foki ko e foha lahi ia 'o e faifekau ko Tevita Talakai. Pea ko Vaiolupe ko e 'ofefine ia 'o e faifekau ko Taniela Moala [pekia]. 'Oku hoko foki 'a e koloa kuo teu 'e he ongo faifekau ke 'inasi ai 'a e ngāue 'a e Siasi 'i he 'aho ni. Ne 'oatu foki 'a e talamonu mei he faifekauseá, Tevita Finau ko e fakafongā 'o e Vahefonuá.

Ko e fetongi foki eni 'e Andrew pea mo 'Etuini Talakai 'a e ongo palesiteni ki mu'a [ko e toe tokotaha pe mei he Vahefonua] ko Setaita Veikune pea mo Nicola Grundy.



Ko Andrew Doubleday, palesiteni 'o e Siasi pea mo e tokoni palesiteni. 'Etuini Talakai 'i he hili hona fakanofu 'i he konifelenisi 2020.



The Vice President, 'Etuini Talakai and his wife, Vaiolupe Moala-Talakai after the Induction Service at Conference 2020.