

TOUCHSTONE

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

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

Wesley College a place of special character

Wesley College is the only Methodist school in the country and the oldest school in New Zealand. This year, for the first time in a long time, there is a waiting list for places. That is significant for a special character school with a decile 1 rating.

From humble beginnings in 1844 - the Wesleyan Native Institution opened in central Auckland with a roll of 10 students - Wesley College has evolved into a co-educational secondary school with a roll of 382, including 285 boarders. The student population is strongly Māori and Pasifika and although the roll is predominantly male, the fastest growing enrolments are from females in Year 9 and Year 10.

In 1976 Wesley College was the first private school in New Zealand to integrate with the State School System, thereby giving the school the advantage of government funding whilst retaining special character status. Simply stated, the school is Christian in practice, Methodist in ethos; it is called to be God's people to do God's work and it belongs to the Wesley College Family and the wider family of God.

Excellence encouraged

The school motto Fide, Litteris, Labore (By Faith, By Learning, By Hard Work) guides the efforts of the staff and the students as the school aims to provide its students with the opportunity to excel in the spiritual, academic, sporting and cultural aspects of their lives.

School Superintending Chaplain Rev Ali'itasi Aoina-Salesa has been at Wesley for 13 years helping provide a nurturing environment and encouraging students to achieve their potential. Ali'itasi says, "The challenge is as a decile 1 school to meet the needs of students who come from varied backgrounds. Many have lived a full life experience which many of us as adults do not experience in our life-

times. While our core business is education, we do more because it is the nature of our school to help people in every way we can."

"Our success is measured not only in academic achievement but in the wholeness and holistic approach. Small student numbers mean we know everyone. The staff who work at Wesley and those who live on site contribute to a community which is very giving of its time and resources. 'Family' is our greatest gift to all who come to Wesley, the sense of belonging to something which many of our students do not experience until they come here."

Aiming high

Eneasi Vaka'uta was awarded Dux last year, a huge accomplishment for the 17-year-old prefect who started as a boarder in 2014. Eneasi, a keen rugby player, says, "Education was always a family priority. I entered the school not being the brightest student but I always loved challenges."

Eneasi cites the fellowship between students as a highlight of his Wesley years. "The brotherhood is the best. My time showed how a bunch of random boys can become like brothers. This made class learning fun but also competitive. Playing rugby with these boys taught me that falling down was an accident but getting back up was the choice. That's what we did as brothers."

As a prefect, Eneasi was a role model, leader and mentor for students. "I was always aware of my actions, as they could influence my younger peers. It's the same at home, where I try my best to put my best foot forward so my younger siblings have someone worth looking up to".

Faith, family and friends

Eneasi credits the support he received from his prefect team as a major contributing factor to his being made Dux. Methodist values kept him dedicated to his study, with a little help from friends and family. "My greatest influences from my time at school were my Christian values, my family, and my teachers. I have



Sharon Tuipala in front of the chapel at Wesley College.

always stuck by my motto: 'Do the work and God will meet you halfway'. A lot of my motivation has come from my faith in God. At home, my family is very encouraging. Without their constant push to be persistent in the field of education, I would not be where I am today. My teachers have supported me beyond measure. I am immensely grateful for their efforts to show my potential."

Sharon Tuipala, a prefect, Head Girl and Proxime Accessit 2018, also rates the friendships she made at Wesley as memorable, along with Friday chapel. "Friday morning chapels were great. This is when the entire school chant to celebrate reaching the end of the week. It's beautiful because we all get to end



Wesley College Dux 2018 Prefect Eneasi Vaka'uta pictured with his mother, Silia Tupou Vaka'uta.

the week with a high vibe."

Sharon, from Samoa, lived with her brother for her first four years at Wesley. She chose to board for her final year so she could get to know all the students better. Her parents had attended Methodist schools in Samoa and favoured giving Sharon a similar Christian-based secondary education. The high ratio of Pacific Islanders at Wesley also appealed. "I moved away from my previous school due to racism issues."

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Inside

New column



Safer travel in PNG



New social housing development



Kiwi-voiced audio Bible

A new audio Bible, read and recorded by long-time radio announcer Andrew Urquhart, has been released by Bible Society New Zealand in partnership with Rhema.

The New Living Translation audio Bible is the only Kiwi-voiced audio Bible currently available. The Kiwi Audio Bible took five years to produce with Andrew recording in weekly slots of four hours at a time. The playing time for the Bible from start to finish is nearly 80 hours.

Preserving Andrew's vocal chords was vital both to the Bible recording and his broadcasting commitments. The biggest

challenge for Andrew was reading 2 Kings with the endless lists of unpronounceable Hebrew names. His personal favourites included Sepharvaim, Meshullemeth and Seraiah, son of Tanhumeth the Netophathite. "I was relieved when they were killed off, only to have them referred to again in the next genealogy," Andrew said.

Another challenge was ensuring pronunciation consistency. Project producer Rev Ross Browne, who is experienced in speech and drama tuition and radio play production, ensured Andrew found the key word and accurate emphasis for each verse. This helped Andrew engage with the

meaning of the text.

Overall, Andrew said reading the entire Bible out loud was an amazing privilege he would recommend to anyone. The book he most enjoyed reading was Isaiah, which he described as an epic poem. "It was fantastic to read out loud, whole chunks at a time. It was great to hear some of those treasured verses in Isaiah back into the context of what was being said in the book overall."

The Kiwi Audio Bible (New Living Translation) comes on a USB stick and is available at Bible Society New Zealand and Manna for \$14.99.

For information and to order, visit www.biblesociety.org.nz



Radio announcer Andrew Urquhart read and recorded the Bible in four hour sessions over a period of five years.

Woodend Methodist Church opens for business

An enthusiastic crowd including President Setaita Taumoepeau Veikune, General Secretary David Bush, the Mayor of Waimakariri David Ayers and his wife Marilyn, Central South Island Synod District Superintendent Kathryn Walters, project partners and many well-wishers and parishioners came together to celebrate the restoration of Woodend Church.

Saturday 8 December, a large group gathered for the rededication and official opening. Next day, parishioners and guests from Rangiora and Woodend participated in a 2011 Centenary Worship Celebration service delayed by the earthquakes.

Many people were acknowledged for their major contributions to the restoration project. Special mention was made of those who were involved in the design and planning phase, construction and project management, as well as the numerous support personnel involved in lower profile but no less time-consuming roles. Beyond the design, building and oversight, support personnel were engaged in funding acquisition, financial planning and parish representation over the past eight years.



Rev Norman West, Rev Setaita Taumoepeau Kinahoi Veikune and Rev Philomeno Kinera

The heritage-listed brick church - one of only two churches in the small township north of Christchurch - has been closed since September 2010 when it was damaged significantly by earthquakes.

The scope of works included the removal of the slate roof, installation of a plywood roof diaphragm, uplifting and reinstatement of timber flooring, partial dismantling and reconstruction of the side walls, post tensioning work, gable reinstatement, replastering and repainting. The restoration project involved recycling many of the original fittings and fixtures into the remodelled building.

Weekend celebrations started

with a karakia, then guests entered the main doors where the smell of fresh paint and newly varnished woodwork hinted at the immediacy of the project completion.

Symbols including the chalice, paten and Bible, were returned to Rev Philomeno Kinera as part of the welcome service. Rev Setaita opened her address in her native language, and drew laughter from the audience when she said, "I thank God I am President to witness this golden moment today, and to welcome and thank everyone involved in that heavenly language they speak in Heaven - Tongan."

In 2008, then President Rev Brian Turner marked 150

years of Methodism in Woodend. Brian was on hand at the reopening where he saluted the congregation for maintaining 160 years of faithfulness and recognised "the hard work of many in overcoming hindrances". The communion table and two sanctuary chairs replacing the original pulpit and communion rails at the front of the church were from the recently closed Wainoni parish.

The Saturday service concluded with Woodend's oldest parishioner Ailsa Lewis cutting a cake commissioned for the occasion. Guests then gathered for afternoon tea in the hall adjacent to the church. On Sunday, the morning service represented a return to normal for parishioners from Rangiora and Woodend and the realisation of a vision shared by a tenacious, courageous and committed community.

Fast facts:

- The Woodend Methodist Church foundation stone was laid in December 1910
- The church accommodates 90 people
- A glass wall separates the entry foyer from the main church
- The church has been remodelled to be a multi-use venue with seats that can be removed
- The restoration project cost in excess of \$1 million; insurance money was supplemented by \$200,000 from Heritage NZ and \$700,000 from Lottery NZ
- Heritage architect; Ian Butcher
- Structural engineer; Quoin Structural Consultants
- Project manager; Judith Jehru Tripo
- Contractor; Dominion Constructors



Methodist Trust Association

DISTRIBUTION RATES TO 31 DECEMBER 2018

	3 Months	12 Month Average
Income Fund	5.01%	5.77%
Growth and Income Fund	3.27%	3.55%

Income distributions for the quarter totalled \$3,040,877

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FROM THE PRESIDENT AND THE VICE PRESIDENT

Challenges, opportunities and hope for the year ahead

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

**“E kore e taea e te whenu kotahi ki te raranga i te whāriki
kia mōhio tātou ki ā tātou.
Mā te mahi tahi o ngā whenu,
mā te mahi tahi o ngā kairaranga,
ka oti tēnei whāriki.”**

The mat of understanding cannot be woven by one strand alone. Only by the working together of the strands and the working together of the weavers will such a mat be completed.

The start of a new year is a time when we look to the year ahead and begin to think about the challenges, opportunities and hope for what lies ahead. Some of us make new year's resolutions, many of which are forgotten as we get into our normal routines. We have also been thinking back reflecting on the people that have made a difference. We pay tribute to three people who have made a difference to Te Hāhi Weteriana o Aotearoa; Vonnie Keightley, Rev Alex Webster and Rev Margaret Burnett.

As we have reflected on the past and look towards the future we are mindful that it is all too easy to be so consumed by the things that we deem to be important that often we forget that stewardship is also about taking to time to reflect and take time for ourselves and time to sit with our God.

In a recent blog, Rev Andrea Williamson reminded us of the importance of taking care of our own health and wellbeing. This is a matter of stewardship in the widest sense. We have a responsibility to take care of what God has entrusted us with.

We pray that each and every one of us will be able to experience God's presence in the many blessings that are put before us; that our eyes will be open to the new challenges and opportunities that the year will bring. We also pray that our hearts and minds will be open to the differences that make us who we are and

that we will have a generosity of spirit to be enthusiastic in our work and have the courage to accept new opportunities. In this way together we can contribute to the mat of understanding that each of us contributes to.

We thank God for the lives of Vonnie Keightley, Alex Webster and Margaret Burnett, all who made a difference in our communities.

Margaret Burnett

Margaret came into ministry in 1981 after a career in social work and then as a university lecturer. She served in Waiwhetu, Invercargill and New Plymouth and was President of

Conference in 1991/92. Margaret always enjoyed grappling with new ideas and the needs of a changing world and the need for the Church to change with it.

Margaret had a strong and intensely caring sense of social justice and superb leadership skills. She is remembered particularly for her leadership of the Conference the year of her Presidency, where she managed a particularly difficult conference with much grace and wisdom. She always accepted people as they are and supported them in the use of their gifts. In the tribute to Margaret at the end of her formal ministry it was noted that as a pastor, Margaret allowed others to grow, to stretch and to find their own freedom in God, through an individual faith journey.

We give thanks and honour for the life of service and ministry of Rev Margaret Burnett.

Vonnie Keightley

Vonnie was an active and respected member of the Waikato Waiariki Synod and made a huge contribution to its life and work over many years. In the early 2000s Vonnie was appointed Co-Superintendent of the Synod, one of the first lay

people to take on such a role. She paved the way for others to take on such a role. She worked with Rev Alan Leadley during this period and the two of them



had complementary skills, Vonnie got on with the tasks at hand with efficiency and warmth.

As a Co-Superintendent Vonnie served the wider Church on the Tauwiwi Strategy and Stationing Committee and she was also one of the early Tauwiwi members of the Council of Conference. Her knowledge of the Waikato Waiariki District and of church processes made her a valuable contributor to discussions and decision-making about the church at large.

Vonnie is remembered as a wise and supportive presence with a wide and inclusive view of church life. She could always be relied upon to put together a gracious tribute or some words of thanks. Waikato Waiariki Synod will remember Vonnie for her leadership, her commitment to the church and her gifts of warmth and grace.

We express our thanks to her family for their support of her ministry.

Alex Webster

Alex served the Church in appointments in Dunedin and Tauranga. He served as Synod Superintendent in Waikato/Waiariki from 2006 - 2008 and also served on the Council of Conference. He developed

with Rev Dr Susan Thompson a process for face-to-face dialogue around homosexuality in a safe and empowering way.

Alex recognised people's strengths and limitations in a generous and accepting way and was able to ease others into their potential as members of congregations and the wider Synod. He was forward-thinking and inclusive and went out of his way to strengthen and heal difficult relationships.

Not afraid to think big, Alex also had the ability to work out strategies step by step. He shared his time and skills generously and led many of the older generation into the technological age. His conversations were never trivial, whether they were about the internal combustion engine or process theology, and his quiet good humour spiced many spirited discussions.

We thank God for the life of Alex, for his integrity and his openness on questions over faith issues, which allowed others to ponder and grow.



Anglican Church apology

Viv Whimster

For us as Methodists, the bicultural journey is an important part of who we are. However, other denominations are on similar journeys with tangata whenua. Trustees of the Otamataha Trust hosted a special event on 1 December 2018 at which the Anglican bishops of Aotearoa made a public apology for the part played by New Zealand Anglicans of the United Kingdom Church Missionary Society in the loss of land at Tauranga by tangata whenua.

The Tauranga Methodist Parish sent a letter to the Bishop of Waiapu expressing our support and some of us joined other church leaders, representatives of Kāngitanga, local iwi, and interested members of the public at the event.

The setting for this apology was the site of the former Otamataha Pā with its pre-European history of massacre and loss, close to the site of The Elms mission house. The wet and windy weather was acknowledged as fitting for the uncomfortable history and deep-seated hurt which were being addressed. Local kaumatua thanked

the bishops for the apology and expressed their hope for reconciliation and restitution to continue. Many people stayed on for conversation and hākari (feast), receiving the warm manaakitanga (hospitality) offered by tangata whenua on this inclement but significant occasion.

Those of us present as Methodists felt privileged to have witnessed an important event in history. We left the event challenged to continue our own bicultural journey.

More information can be found at www.anglicantaonga.org.nz/news/tikanga_maori/atone

Inclusive parishes

To the editor

Rev Siosifa Pole poses an excellent question for the wider church in his December article "Vahanoa: a space of opportunities." Can we still find opportunities for growth in the unknown and uncertain space?

As a palangi under 60 reconnecting with the church in recent years, there is also an uncertain space. This disconnection is not the fault of our Pasifika streams. I have been blessed by warm personal grace that flows through cracks in cultural and theological differences. But there are points where we need our own cultural space to be authentic. Our 'God language' is foreign to many Pākehā.

Like Siosifa, I think the answer lies outside the walls of the church, in discovering new neighbours; others who also bear the face of Christ. For me the Open Church (as distinct from the Gathered Elect) is the bottom line. The world must not be 'walled out' of our churches literally, or theologically. In our Vahanoa - the uncertain space - surely what will work is compassion? Not yelling at the world. Not putting exclusion to funkier music or behind fancier walls. But getting alongside

Homosexuality and the Church

To the editor

I read with deep sadness the two letters in the November issue of *Touchstone* regarding discussions on homosexuality at the 2018 Methodist Conference - *Differing views* by Anne Preston and *No right to judge* by Ali Cable. It is tragic that some people in the Methodist Church have no respect for other people. From what I gather from the letters, some were 'attacked' for their sexual orientation.

It is over 18 years since I voiced my deep concern in the then Crosslink (May 2000) that the church has a lot to answer for, with the condemning bigotry by some within the church towards the gay community. This creates unacceptable trauma for many, particularly our youth, some considering, or resorting to, suicide. One does not need to be involved with phone counselling for long to hear those sad stories.

One could have hoped that people within the church would/should have made more progress in 18 years. Obviously not. That is sad. I agree that no one has the right to judge. We know that within the life of the church (over many years) there are many homosexual people who are amazing, talented, incredible, dedicated and beautiful who have contributed and still are contributing considerably to the life of the Methodist Church here, and everywhere. When

people regardless of differences or assumptions.

A turning point for the persecuted, struggling church in the 3rd century was when Christians unconditionally loved and accepted those affected by plague, whom their own families rejected. Remaining connected to the community via foodbanks and op shops and in so many other ways, no matter how small our numbers should be, is as important as maintaining worship.

But walls are not just physical. If we offer inclusion it cannot be just on our own terms. It must affect our worship, our decision making, our community DNA. Exclusive language in worship denies many from hearing our message. Christ didn't use traditional religious language as a pre-condition for being 'in'.

The Wesleys set their hymns in context not concrete. Surely they expected their successors to adapt to the world of their own day? The world was their parish but they also ensured that their parish was a welcoming place for the world when it turned up. May that be true for us also.

Richard Small, Auckland

will we, the church, learn that being gay is not a sin, or a sickness, and that we are all precious children of God? We do not choose to be gay. This is how each one of us are made. Some are made heterosexual. Celebrate the fact as you haven't gone through the trauma of coming to grips with 'being different' and being judged until one can find peace with God our Creator and can celebrate our rainbow gift to the world and to the church.

There is a strong challenge to the current leadership of our church to proclaim a God who is big enough to accept those who are gay. My God accepts me as I am. Our leaders have issued the theme of 'Weaving together to proclaim life'. It seems to me that that statement and what has been told of the discussions at conference in those letters are very much at odds. We need some of the caring love that Jesus spoke of to get the church through this.

When the peoples of the church can accept the gay community, then and only then will there be a church that is truly alive, and we will all be woven together to proclaim life; life in all its fullness in Jesus Christ.

I extend a huge sincere thanks to those who are supportive of the Rainbow community. We are very appreciative of that support.

Hugh Dyson, Auckland

HONEST TO GOD



The value of time

Ian Harris

Christmas and the Christmas sales, Boxing Day and the Boxing Day sales, New Year and the New Year sales, holidays, travel - there's been a lot happening since the December Touchstone.

There's been time, too, to reflect on what went right and what went wrong for us in 2018, and how the year ahead could be better. Given that we have all the time there is, do we spend enough of it savouring our existence? Do we do enough to make all the relationships that help determine the quality of our life as positive as we know how?

These and other questions were prompted by a Christmas letter from America, from a woman who loves good books and working with children.

Among its themes were love (that is, relationships), and the choices people make about how to use their time. On love, the correspondent told how a group of children aged four to eight years were asked in a survey: "What is love?" Some of their answers showed both innocence and a wisdom beyond their years.

"Love is what's in the room with you at Christmas if you stop opening presents and listen." Boy aged seven.

"If you want to learn to love better, you should start with a friend you hate." Girl aged six.

"When someone loves you, the way they say your name is different. You know your name is safe in their mouth." Boy aged four.

"You really shouldn't say 'I love you' unless you mean it. But if you mean it, you should say it a lot. People forget." Girl aged eight.

As for time, the letter recounted a story about a man who had moved away from his boyhood town to pursue his building career. Jack had become so busy he had little time to spend with his wife and son, still less to think about the people among whom he had grown up.

One evening his mother phoned to say that their elderly neighbour had just died. Jack was surprised - he

thought Mr Belser had died long since. He told his mother he had not thought about him for years. "Well, he didn't forget you," she said. "Every time I saw him he'd ask about you and reminisce about the days you spent on his side of the fence. After your father died Mr Belser stepped in to make sure you had a man's influence in your life."



"He's the one who taught me carpentry," Jack recalled. "I wouldn't be in business if it wasn't for him. He spent a lot of time teaching me things. I'll be there for the funeral." He was.

On the eve of returning home, he and his

mother called in at the old man's house. Everything was just as he remembered, except for one detail. "The box is gone," Jack said. "He kept a small gold box on his desk. I asked a thousand times what was in it, and all he said was 'the thing I value most'. Now I'll never know what that was."

Two weeks later, however, a note arrived in Jack's letterbox advising there was a package to collect from the post office. He picked it up on the way home. It was the gold box, and with it a note: "Upon my death please forward this box and its contents to Jack Bennett. It's the thing I valued most in my life."

Jack opened the lid, to find a gold watch inside. On the back of the watch he read the inscription: "Jack, Thanks for your time. Harold Belser."

This was a revelation. Jack's time had cost him nothing, yet the thing Mr Belser had valued most was - his time!

Suddenly Jack saw time past, time present and time future in a new light. His priorities changed. There would still be plenty of time to be busy, but he would spend more time savouring life, more time with family and friends.

In the end love, defined by Scottish Bishop Stephen Neill as "a steady direction of the will toward the lasting good of another", is an act of will as much as emotion. But it needs time to take effect.

Time and love - the best New Year's resolutions always have a generous helping of both.

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



Public Issues Network

Summer to Lent

Betsan Martin
Public Issues Coordinator

It seems premature to anticipate Lent for the summer issue of Touchstone. Lent is early this year with Ash Wednesday on 6 March and we are letting you know that liturgical resources for Lent are being prepared by contributors from the Public Issues Network.

The lectionary readings for the first week of February rally us to true mission and re-dedication. Jeremiah warns that prophesy may not come to, or through the people of God. Luke recalls a time when prophesy and healing was received by outsiders, not through the Jews but through the Syrians. Referring to Syria is a strange time warp from Jeremiah to now.

The war there is forcing migration that is changing the face of Europe and reminding us of humanitarian justice again. For Luke, Jesus warns also that the people of God are not receptive to the prophetic call - his message was threatening to the institutional religious people and continues to challenge any institution that harbours injustice.

This summer has brought some pointers in preparation for Lent.

Call to churches

An *Economy of Life* is a global ecumenical call to churches to draw on their rich theological history and engagement in social and ecological justice and join with organisations who share interest in serious alternatives to an economy that creates injustice. Alliances with like-minded partners bring broader knowledge and more effective influence.

The plan for an *Economy of Life* put forward by global church bodies - the World Council of Churches, Council for World Mission, World Communion of Reformed Churches - proposed a strategy for financial and economic architecture that is ethical, just and ecologically sustainable; holistic stewardship. Attention is given to transforming the financial system that marginalizes and excludes vulnerable people and ravages the earth.

The financial system is hard to bring to the fore to Christian mission because we are so embedded in it through employment, debt, savings and investment. Just before Christmas, 350 Aotearoa put out 'Rank the Banks' - a fossil-free banking guide. See the table to see how your banking is rated.

In essence 350 Aotearoa shows a profile of bank investments in fossil fuels and exposes double standards. Some banks advertise their socially responsible investments in renewable energy while also investing in oil and gas. TSB, Co-operative Bank and Kiwibank do not invest in fossil fuel industries.

See www.350.org.nz/current-campaigns/fossil-free-banks/

Extinction Rebellion

Has the *Extinction Rebellion* come to your meeting calendar or reading space? The 'Fight for Life' is lifting climate change to the level of emergency. What began in the UK is building momentum in Aotearoa and it is calling for consistency in government policies. In NZ we have the Zero Carbon Act in the wings, yet are we changing our agricultural policies? Are we planting trees to avoid cutting emissions?

The Extinction Rebellion insists on reducing carbon emissions to net zero by 2025 - much sooner than the distant 2050 goal anticipated for NZ policy. All this requires serious organisation, such as through a Citizens Assembly to oversee economic and social change. Radical policy must ensure 'just transitions' so that lower income groups can benefit from the change and not be left at the

	ANZ	CBA	Co-operative	Kiwibank	NAB	TSB	Westpac
Financing fossil fuels							
Fossil fuel lending globally (\$AUD) 2015-2017	\$7.4bn	\$7.2bn	-	-	\$3.7bn	-	\$2.7bn
Total lending to expansionary fossil fuel projects (\$AUD) 2015-2017	\$1.4bn	\$1.3bn	-	-	\$0.5bn	-	\$0.6bn
Fossil Fuel Company Credit within NZ (non-project specific) (\$USD) 2012-2017	\$1.8bn	\$0.3bn	-	-	\$0.1bn	-	\$0.3bn
Lending and Investment Policy							
Grade for commitment to full corporate exclusion that rules out lending and investments in fossil fuels	E	E	C	C	E	B	E

A: Fossil Free Bank: Full corporate exclusion of fossil fuel projects, and companies expanding fossil fuels. Implemented in lending and investment policies.
B: Partial corporate exclusion of fossil fuel projects, and companies expanding fossil fuels. Implemented in lending or investment policies.
C: Limitation on all fossil fuel projects without lending and investment policies. I.e. no current investments in coal, oil, or gas, and no current lending to fossil fuel industry but no policy ruling out future fossil fuel investments.
D: Limitation on some fossil fuel projects without lending and investment policies. I.e. all coal projects, or all oil.
E: Insufficient, or no restrictions on financing for expanding fossil fuels. This category includes banks with financing restrictions that only apply to mountaintop removal coal, or that set efficiency thresholds for the type of coal-fired power plant that the bank will finance.
See our report 'Bankrolling the Climate Crisis: Aotearoa's financial ties to the fossil fuel industry' for more information, available at 350.org.nz

margins. Churches have a big role to speak up for this.

Reducing financial inequality

Recently Oxfam NZ jolted any complacency about inequality. New policies and the Child Poverty Reduction Act passed in December make it easy to assume we are on the road to reducing inequality, but we are not yet tackling wealth. Since the Global Financial Crisis, the number of billionaires has doubled, reinforcing the fact that 5% of our population owns 90% of our wealth.

Public Good or Private Wealth brings a spotlight to under taxing corporations and underfunding public services such as health and education. The social symptoms are shown in robbing young people of hope and opportunity, in crime and in grinding poverty. Oxfam's headline solutions are for

universal health and education and other services funded by proper taxation of both individual and corporate wealth without avoidance or evasion. Oxfam makes special mention of inequality having the worst impact on women and girls.

Our theology tells us that a 'human economy' and an ecological economy need to be combined for an *Economy of Life*. Oxfam's report is timed for the World Economic Forum in Davos, Switzerland, which Prime Minister Jacinda Ardern is attending.

While we look at the big picture we also can look at how we, in our communities are joining with others for a common cause - and bringing it down to the micro-level of our banking and financial stewardship. Lent can be preparation for stewardship, sharing and justice.

Resthomes shirking spiritual responsibility for their residents

Dale Peach

I believe that churches should stop providing worship services to resthomes. Our doing so supports an inadequate system that needs to change. Only when churches state that they will withdraw their services, will resthomes put in place a better model, like chaplaincy, that will more adequately provide for the spiritual needs of their residents.

Churches started providing worship services in their local resthomes many decades ago when resthomes were small, family-operated businesses. Very few such establishments still operate; today most resthomes are part of large

companies who have as much responsibility to their shareholders as their residents.

Resthomes are significantly funded by contracts with local DHBs and these contracts require them to look after all aspects of their residents' lives, including their 'spiritual' needs. Most resthomes use local churches to meet this contractual requirement. I question how the provision of a half-hour worship service two or three times a month (by different churches) actually does provide for all of a resident's spiritual needs?

In a denominational meeting last year the idea of churches withdrawing from taking resthome services was suggested. The idea was rejected because it was felt that taking such services is part of the pastoral care offered by the Church. That response is very much to the point. Providing for the spiritual needs of

residents is as much about providing pastoral care as it is about offering worship services. Currently, in most resthomes, worship services are all the resthomes make provision for.

People with parish links continue to receive pastoral care from their 'church family' after they move into a resthome. But not all resthome residents with spiritual needs are connected to parishes; limited church resources mean such people do not receive the pastoral support others do.

It is very difficult to separate a person's spiritual needs from their pastoral needs. How does a half-hour worship service a few times a month meet the spiritual needs of 'Mary', who has just entered resthome care and is struggling with her understanding of a loving, supportive God, when she is forced to face all the losses in her life? Who prays with 'John' when he's heard his much-loved sister, who rang him every Thursday, has died, and 'John' knows he's not well enough to travel to her funeral?

My experience in ministry has

taught me that those who have continued deepening their faith in God throughout their life tend to face death with peace. However, I have found that those who have found comfort throughout their life with a 'Sunday School theology' sometimes experience a crisis of faith when faced with their own mortality. They need someone who has time to sit with them and help them through this spiritual crisis, so that they can experience peace as they live the last few years of their life.

I note that Church-run resthomes provide chaplains who are able to provide pastoral support to all residents, along with worship services - thus covering the full breadth of what is actually required to meet the spiritual needs of residents.

Resthomes are emotionally tough work places. The staff are forever getting to know, love and then say goodbye to those they care for. Who looks after the spiritual/pastoral needs of the resthome staff? While the need to look after their staff may not be in a DHB contract, it certainly is a requirement of

a responsible employer.

Chaplains in hospitals and Christian resthomes support patients/residents, and the staff. If resthomes were to fulfil their contractual requirement by appointing a chaplain (maybe shared by a number of resthomes) then they would establish a better and more effective model of spiritual/pastoral care for their residents and their staff. The big-business nature of resthome ownership means they have the financial resources to achieve this.

I'm not proposing that churches immediately withdraw from taking resthome worship services, but I am proposing that all churches which currently provide this service set a fixed date - a few years out - after which our services will no longer be offered. This will give resthome organisations the time needed to put in place a chaplaincy model that will, at last, properly provide for the spiritual needs of their residents. Surely that is what we all want?

The Ageing Experience

Jan Fogg

Contributing from our side

I was sharing the other day with another older person the joys and importance of being a grandparent. He has been a community-minded person concerned for the health of the environment and one of the things he has passed on to his grandchildren is an enjoyment of being in, and caring for, the bush, rivers and seascapes.

Perhaps it's not until we become older that we see the fruits of our labour. As the years pass we see, or not, some of the traits which we ourselves have placed a high value on, coming out in our families. Sometimes it can seem demanding caring for grandchildren, and it's amazing where they can spread the toothpaste, but we can be thankful they clean their teeth!

As a grandparent, we also see lived out in the younger ones that a well-functioning family is such a blessing to the members. How good to see older children caring for younger children, helping them get through the difficult stage of 'please can I win', and supporting them in their grieving times.

How good to see the love these children have for their

own parents and how much they miss their parents, even as they stay with you who also loves and cares for them. Many of our Church families are fairly single age-dimensional; the majority are in the older age bracket.

That makes its own particular kind of family and is to be valued. But how is it that we haven't managed well to build mixed age Church families - we've thought it was all about the music we sang, but I think it's rather deeper than that. Look at a home-family that's functioning well: it's primarily about love and affirmation and building a variety of experiences, plus disciplining.

Disciplining, setting behaviour expectations, helps to shape routines and good habits. It needs to start at a young age or it becomes harder and harder to change patterns of living, or worshipping. How well are we fulfilling the grandparent role in our church? Who's doing the abandoning here?

"I have trusted in you since I was young. Do not abandon me now that I am feeble. You have taught me ever since I was young, and I still tell of your wonderful acts. Now that I am old and my hair is grey, do not abandon me O God.

I will praise your faithfulness, my God. I will shout for joy as I play for you; with my whole being I will sing." Psalm 71.

In December, I was thinking about the challenges of feeling part of family Christmas. This time, after the experience

of young grandchildren staying without their parents, I find that the role of an older person in the extended family can be immensely valued for what we can offer - to our own children and also to the grandchildren.

One of the gifts then of older age is appreciating and being thankful for what we have contributed to building, and to being a significant part of, a living network. Can we think about this in relation to our Church families as well as our home-families, as a new year begins?



Caring for our people

Malo e lelei. Talofa lava. Bula. Greetings. Goeie dag. Anyoung haseyo. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

Emergency Response

I hope you all had a marvellous Christmas season. Welcome to 2019!

Late last year I had the delight of observing Christchurch South Tongan Methodist parish setting up their emergency response team, and working out how they would ensure everyone arrived safely at the assembly area after a building evacuation.

What I particularly admired was how involved the team was. Gaps in the plan were identified, people arrived to fill those gaps and all tasks were completed. The endorsement of their great efforts came from the fire crew who were suitably impressed by their efficient building evacuation.

That experience got me thinking about building evacuations and the holiday season ...

Q? What happens when lots of people are away and an emergency team is not at full numbers?

A: Hmm... that's a good question. Hopefully the emergency team had a discussion about this issue before everyone disappeared for a holiday.

Q?: And how likely is that to have happened at this busy time?



A: Expect the worst and hope for the best! People are always surprising me and anyway, I could have reminded them to have the discussion.

Q? That's true. Do you think our buildings should have a contingency plan to cover emergency team absences?

A: That's a good idea. Consider ... a hall could be rented out to the public and none of the emergency team is there.

Q? What happens then?

A: (Bigger sigh). Okay. I'll add all this to the To Do list.

Q? What else needs to go on that list?

A: Well, there should be an emergency response plan for the team to follow, and the Fire Services - now called Fire and Emergency NZ. They changed their name when the new fire regulations came out in the middle of 2018. So... new Fire Action notices, revamp the old emergency response plans, kick start the approved evacuation schemes, and rewrite the

Trudy Downes, Health and Safety Coordinator

instructions to achieve all this. And while you're at it, write something about how to run fun and effective fire drills.

Q? Did you know you can actually dial 111 while you are having a fire drill?

A: You can.

So heads up everyone! New Fire and Emergency regulations were released in the middle of 2018. It is time to check your plans are up to date.

- Emergency response plan
- Evacuation plan
- Contingency plans
- Plans for holding a fire drill

and

- Your building may require an Approved Evacuation Scheme
- That scheme must be approved by Fire and Emergency NZ

Check out the MCNZ website for templates and guidance on how to achieve what's needed:.

www.methodist.org.nz/caring_for_our_people

Kua tūte haka a Tānerore! The quivering of the heated summer air has begun!

Ngā mihi mahana ki a koutou.

You can reach me on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.

Rooted in History

Rev Adrian Skelton
UCANZ Executive Officer

Christianity is rooted in history: in the story and writings of the ancient Jews, and in the life and death of Jesus of Nazareth. On that much, all our UCANZ Partner Churches will agree. But that historical rootedness is played out in different denominational ways.

At the risk of caricature, we might say that Presbyterians give priority to encounter with the scriptures (Old and New Testaments), Anglicans give more prominence to the 4th century creeds (Nicene and Apostles'), and Methodists have a fondness for their 18th century origins (the Wesleys, and Whitefield).

One neglected episode of British history - the reign of Queen Anne - is put in perspective by the very entertaining and

good-looking film, *The Favourite*, whose trio of leading actors (Colman, Weisz, Stone) is currently heading for major awards. We can enjoy this costume drama while acknowledging that it is not historical fact. But what looks like history (and is often played for laughs) can also be used to point out the follies of present political practice. Bewigged Whigs and Tories oppose each other on solely tribal grounds. More significantly, the women really do seem to be in charge, and the men are mere fops.

What I wonder - in relation to the Church - is whether we can use our church history more creatively instead of being hidebound by it. History can teach us lessons and "those who cannot remember the past are condemned to repeat it" (George Santayana). But rather than split hairs over doctrine, which leads to the splitting of churches and even families, can we not celebrate the paramountcy of



tolerant community - patterned by the community of Jesus' disciples, with all its misfits? To have unity we must focus on respect for human worth, rather than theological castles in the air.

The Favourite teaches us to beware the perils of an absolute monarch. Our denominational ways are fallible because they are human; they should not be regarded as absolute. The very fact of differing denominational emphases

reveals their relativism. History - even ecclesiastical history - can be fun, but we need to retain the freedom to interpret and re-frame it for our times. We need to overcome historical differences as denominational churches or we shall be overrun by history and sink into irrelevance. The ecumenical imperative of doing together those things we do not need to do apart should still be our guide.

Motekiai Fakatou reflects on Luke

The surprise call for Jesus Mission and Ministry

Epiphany is the season in which the church reflects on the manifestation of Christ to all peoples. God's call pervades today's scripture reading as it was with the prophet Isaiah and he exclaims, "Here am I; send me!" Isaiah 6:8.

In Luke 5:1-11, we are reminded of the myriad ways that God calls each and every one of us. It also reminds us of the challenges we face, even when we gladly answer, and quickly follow, that call.

According to Luke, Jesus was standing by the Lake of Gennesaret with the people crowded around him and listening to the word of God v1, and he saw an inactive boat while fishermen were washing their nets.

Jesus got into one of the boats, the one belonging to Simon and asked to put out a little from the shore. Then he sat down and taught the people from the boat. When he had finished speaking, he said to Simon, 'Put out into deep water, and let down the nets for a catch.' v3,4.

No one ever thought that a fishing boat at the lake of Gennesaret would be a place for new discovery in the life of Jesus' first disciples, Peter and his fishing partners. We see how Jesus' life reveals to all whom he wants to call regardless of their situations, place and time.

When Simon Peter sees the number of fish caught in an area not known for its bounty, he and all who were with him were awestruck at this miracle. His first response was to feel his own insignificance in comparison to this man's greatness.

Simon had been a fisher all his life. He knew that Jesus was a carpenter who

had healed the sick and driven out demons; he was amazed that Jesus cared about his day-to-day routine. Jesus understood Simon's needs and was able to fill their boats in a few hours with as many fish as they would have caught in a week.

Rather than joyfully celebrate this wonderful revelation of who Jesus was, Simon buckled under expectations that brought him to his knees in shame and started to question his worthiness before Jesus.

Despite this, Jesus invites Simon Peter and the sons of Zebedee into the fullness of who God made them to be. Jesus does not rebuke Simon for his inadequacies as a fisher nor his character flaws as a sinner. Instead, Jesus invites him to draw on his gifts in surprising ways. "Don't be afraid; from now on you will catch men" v10.

Simon and his fishing partners were empowered by this encounter with Jesus and thereafter they follow Jesus and start a deeper relationship with a loving God who calls them to proclaim the good news.

Developing a new relationship can be more pleasurable than putting up walls to protect ourselves and isolate us from others and the world. Faith in God is the relationship that refuses to underestimate God. That faith inspires us to have faith in ourselves and in others and display it by a willingness to be surprised by the manifold gifts of God in people around us.

Let all be reminded that epiphanies are discoveries that illuminate, or moments that reveal Christ in his fullness to all whom he loves. Therefore, as we journey after the Epiphany, take time to share our epiphanies each day and be willing to follow our call.

Why retreat?

Andrew Doubleday

Lynne and I arrived at the Mary MacKillop Centre, Mission Bay, Auckland on Sunday 11 November for a guided 'silent' retreat that would see us on our way home on Saturday 14 December.

While many smirk at the idea of me being silent for any length of time, the silence on this retreat was not absolute. Each day included a 30-minute period of spiritual direction, and there were a couple of 'days off' as the retreat unfolded. One discovers that although the 14 of us who are together for the retreat rarely get the opportunity to speak to one another, we nevertheless get to know one another quite well.



Andrew Doubleday

This retreat had four religious sisters, and Lynne, in true Trumpian fashion (she's not Trumpian by the way) quickly fashioned her own nickname for each of them. The purpose of silence is not so much external as internal - to find a quietness within, where God can be experienced. In the busyness of life, with its constant churning and noise, such quietness can be a beautiful thing - provided one is friends with oneself. If not, one is almost certainly in for a difficult time.

The retreat that Lynne and I were making was the Spiritual Exercises of St Ignatius of Loyola. The default for these exercises is that they be undertaken in a retreat made over 30 days. Ignatius was the founder of the Jesuits - the largest order within the Catholic Church. The exercises which he developed over an extended period of time form the basis of Jesuit spiritual formation. www.ignatianspirituality.com/ignatian-prayer/the-spiritual-exercises/what-are-the-spiritual-exercises describes them well.

The exercises lead the retreatant on a journey through engagement with scripture and use of the imagination. As we become aware of the depth of God's love for us, we are confronted with our own sin and how it continues to hinder the fullness of life into which we are called. We journey with Jesus through his conception, birth, life, death and resurrection, and respond to his call to walk with him in the world.

This is the second time I have made the exercises - the first time was five years ago, spread over a year as a 'retreat in daily life' culminating in a seven-day silent guided retreat. This was life-changing for me. I found this last outing to be more consolidating. One of the primary personal insights from this last retreat, and it may have had as much to do with the setting as anything, is that,

in the words of Richard Rohr, 'everything belongs'.

I grew up in a household where one of our unspoken family mottos was that the world is a dangerous place and people are not to be trusted. This gave me a deep sense of 'otherness'. What I realised more fully in this retreat is that I am part of everything, and that everything is part of me. I know this to be true at a sub-atomic level (the physicists tell us so). In the retreat it became more part of my lived experience, and I've come out finding myself looking at the world differently. There is a recognition that this is God's world. All of it. The dualistic worldview which underpinned so much of my journey I no longer find necessary.

I've been asked if I was using the time to chart the course for my still distant presidency of MCNZ. This was never the objective - what I was seeking was to become the kind of person who might make a good president. We'll see where this goes.

Mercury Bay featured in new book

Dorothy Preece, Parish Secretary

Mercury Bay, Whitianga is at the end of the road, unless you want to keep driving in a circle and go back where you came from. Mercury Bay Co-operating Parish comprises just one church - St Andrew's by the Sea in Whitianga.

It struggles to make ends meet, with regular congregations in the low 20s, swelling to maybe 40 in the peak holiday season.

Nonetheless, this busy little church is full of life and love, and a centre for community activities (holding pride of place on the main street) and meaningful memories, even for many of the town's younger residents whose history was written in the church. This

connection with the community was one of the drivers for a fundraising initiative.

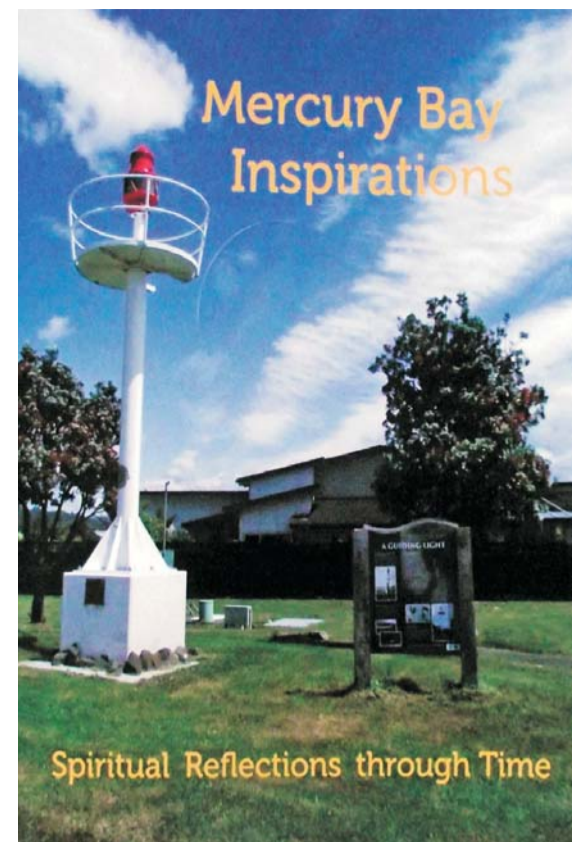
When Rev Mary Petersen moved on in 2013, St Andrew's produced a book for her as a one-off keepsake gift. That experience gave a couple of our parishioners the confidence to produce a fundraiser publication. The book, *Mercury Bay Inspirations*, includes glossy photos of many of the historic aspects of Whitianga town, coupled with snippets from old, well-known hymns. The idea was not only to stir memories, but to raise awareness of the Holy in the everyday scene 'Through all the changing scenes of life...!'

Most of the hymns featured are the ones many of us remember and love from the *Methodist Hymn Book* but no longer use in our services because the

18th and 19th century language is not the language of today. *Will your anchor hold* features a picture of the HMS Buffalo memorial on Buffalo Beach. Two of the hymns are modern favourites; Colin Gibson's *Nothing is lost on the breath of God* and *Where the road runs out and the signposts end* - a fitting hymn for Whitianga.

Last August, a book launch and history tea proved a successful catalyst for book sales and these continue to be very encouraging. Several copies of the book have already been sent overseas as gifts, and others have been distributed throughout New Zealand. It is hoped that visitors to the area might buy the book (\$25 per copy) as a souvenir.

The publishing team say their next book will feature the natural beauty of the Coromandel, probably teamed with praise phrases from the Psalms.



Let the Children Live, Timaru



Morven Sidal, Lay Minister, St David's Union Church.

In December, members of St David's Union Church in Timaru treated more than 70 children from Oceanview Heights School to a barbecue lunch and a trip to the local swimming pool with a grant of \$500 from the Methodist Church's 'Let the Children Live' fund.

In consultation with school principal Sandi Abel, it was decided that children would be given a barbecue lunch, ice blocks and a lolly-scramble, as well as a visit to Caroline Bay pool. Inclement weather made walking unpleasant to and from the pool so remaining money from the grant subsidised the school providing a bus to transport children and staff.

It was an opportunity for members of our congregation to meet and interact with the

children and the teachers of the school who constantly express their gratitude for our ongoing support of their students. The children enjoyed their lunch and, as they only get two weeks of swimming each year, they were very excited to be going to Caroline Bay pool for a swim.

The lunch and swim concluded the fifth year of our 'Let the Children Live' project with this decile 2 school. We have a drop box in the church and, each Sunday, gifts of toys, books, stationery, personal hygiene items and clothing are collected. These gifts are taken to the school twice each term and used as end-of-term prizes and gifts for encouraging good behaviour and endeavour. A gift is provided for each child at the end of the year. For some children this will be the only gift they receive at Christmas.

St David's Union Church thank Mission Resourcing and the 'Let the Children Live' fund for their generous grant toward our mission in this school.

Fire drill a big success

Having a safety plan in the event of unexpected incidents is important for every parish. Christchurch South Tongan Methodist Parish held a fire drill late last year at Falelotu Kosepeli that involved the entire congregation and the local fire brigade.

Rev Moimoi Kaufononga (Moi) considers safety vitally important, not only for the members of his church but for everyone visiting or using the parish facilities. "Everyone should have a safety plan. We never know what will happen."

Given that his chapel and church hall are located in Christchurch, Moi has a healthy respect for seismic activity but, as he points out, earthquakes, fire or tsunami can affect anyone, anywhere and it is important to be ready. The fire drill is the first of regular drills that will be undertaken throughout each year.

During a Sunday service, as the sirens blared, more than 70 children and adults were directed out by wardens in high visibility vests towards well marked exits. In the assembly area, a fire engine and crew were on standby, observing the entire process. Members of the property committee are wardens, including some with a first aid certificate. It is envisaged that all wardens will eventually hold current first



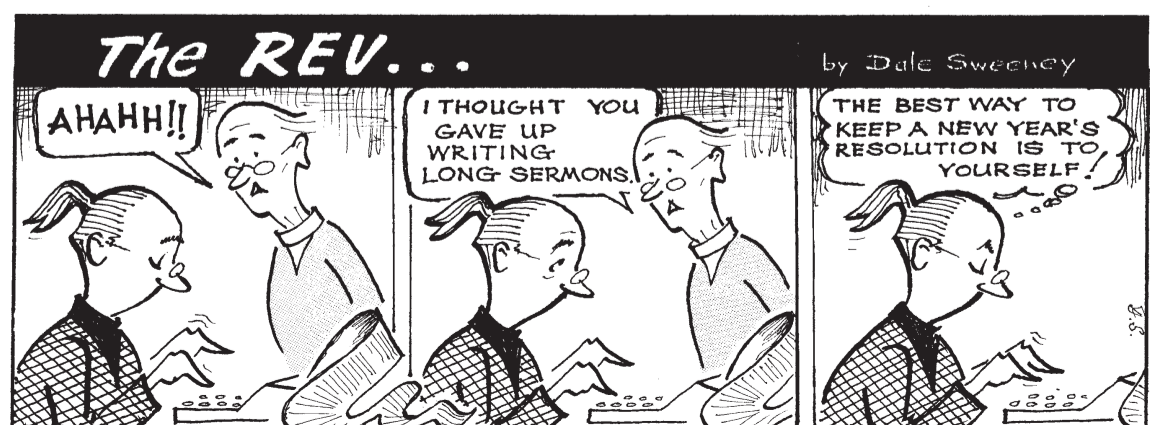
Rev Moimoi Kaufononga oversees a fire drill in his Spreydon parish.

aid certificates.

Trudy Downes, Health and Safety Coordinator for MCNZ, worked with Moi to develop the evacuation plan. She has created a power point presentation with slides in English and Tongan highlighting the key exit procedures and doors.

Trudy says, "Buildings with capacity for more than 100 people must have a Fire Services approved evacuation scheme. This is the first one I have been involved with. MCNZ has not started tracking who does or does not have an approved scheme or if they need one, but it is on my priority list."

Moi informed the local Spreydon fire brigade of his planned drill and a team of six firefighters turned up to meet and greet the assembled congregation before they all headed back inside for a well deserved cup of tea.



Social housing development at the former Wesleyhaven Village

Ruth Nichol, Wesley Community Action Communications Advisor

Work is due to start in early February on an \$8.4m project to build 25 affordable rental homes at Wesley Rātā Village in Naenae, formerly known as the Wesleyhaven Village.

The homes will be made available to applicants on the Government's Housing Register; people who have been assessed as eligible for social housing and are waiting to be matched to a house.

Components for the new houses are being built by Masterton prefabricated home provider EasyBuild. Homes will be assembled onsite with help from participants of the Kiwi Can Do programme. The programme gives beneficiaries three to four weeks of practical construction experience before placing them with an employer.

The building project will increase the number of affordable rental homes at the Village to 55.

It's an initiative of the Methodist Church and involves a partnership between three Methodist organisations. They are Wesley Community Action, which owns the land and is leading the redevelopment of the Village; Airedale Property Trust, a specialist housing agency which will be the project manager for the new build, and the Methodist Trust Association, which is the principal funder.

A place to share across the generations

The project is the first major step towards redeveloping Wesley Rātā Village. In 2017 Wesley Community Action made the difficult decision to close the former resthome and hospital. However, about



Artist's impression of 2-bedroom house.

34 older people continue to live in rental villas on the site.

Wesley Community Action director David Hanna says the building project is part of the organisation's wider vision to use the 60-hectare site to strengthen community by providing quality rental homes for mostly older residents and creating places for the local community to gather and share across the generations.

"We want to grow a village where older people can live amongst a range of ages, maintaining their independence while supporting each other," David says.

Wesley Community Action has become increasingly concerned about the growing number of baby boomers entering older age with no permanent home and few assets.

"Through our many years of working with vulnerable older people we know that a growing number of them will spend their later years in sub-standard rental accommodation. This can put them at

greater risk of loneliness and poor health. We want to help fill this gap by creating an intergenerational community with older people at its heart."

The development will include one, two and four-bedroom houses.

Wellington architect John Mills has developed a plan for the site to encourage interactions between residents and to ensure each home gets privacy, sun and views. The redevelopment will include communal space, outdoor areas and a "village green" for residents.

Focus on older people

David says it's likely that the larger homes will be occupied by family groups. However, the focus in Wesley Rātā Village will continue to be older people, as it has been since the first residents moved into self-contained villas built by the Methodist Church in 1953.

"Wesleyhaven was very innovative when it was first built - it was one of the first retirement villages in New Zealand with

a hospital, resthome and villas. We're continuing that tradition of innovation with this development. Wesley Rātā Village will explore new ways of re-creating a diverse community that has caring embedded into it."

Existing buildings on the site are being used for a range of community activities. These include an Ageing Well group, a Positive Seniors Club, regular community meals, an intergenerational play group and a nature playgroup. A project to make the native bush on the site more accessible to the local community is being carried out in partnership with Naenae Nature Trust.

"We will continue to work closely with the Naenae community to develop Wesley Rātā Village into a place that helps re-weave community and build a sense of connectedness and belonging for all age groups."

NZMWF donation funding safe travel for women and children in Papua New Guinea

Lynne Scott
NZMWF Vice President (2016-2018)

At the UN Women's International Women's Day breakfast, we were told about the Meri Seif Bus in Port Moresby, Papua New Guinea, a UN Women's fundraising project. Later in the year, a recommendation was made that funds raised from a showing of the Celia Lashlie documentary be gifted for this project.

The UN Women's Safe Buses programme was introduced in response to a study that showed that more than 90% of women had been assaulted on public buses in Port Moresby. This



startlingly high rate of violence was keeping women home from work and children home from school, too afraid to board a public bus. While the Safe Buses programme does not stand alone - it stands alongside long-term work to change attitudes and behaviours that drive

violence against women - it is an integral, immediate solution to ensuring women can travel safely to work and children to school. In 2016, 73,513 passengers were served by the Meri Safe Bus. More than 400 women and children use the service each day.

At the New Zealand Methodist Women's Fellowship Convention in Christchurch, it was unanimously agreed that \$3,000 - proceeds of the Medical and Education fund - be gifted towards the project.

Traditionally, this money is sent to our sister church organisations in the Pacific to assist with women's and girls' projects.

The donation was presented to UN Women Aotearoa NZ National Committee President Suzanne McNabb in November. Suzanne said, "This was a very generous, timely gift from the Methodist women. The Meri Seif Bus project is such a vibrant project and recently they have decided that a safe bus for women should have a woman driver so they are instigating bus driver training for some of the

women. Please extend our thanks on behalf of all those women and children in Papua New Guinea and UN Women to your women. We look forward to collaborating with you on future events."

Suzanne spoke of her experience attending a UN Women's Conference in Fiji and travelling around Viti Levu visiting centres and various UN Women's projects. Following on from this conference, UN Women have launched a new fundraising initiative to support the work of UN Women in the Pacific - 'Woman2Woman'. Donations will enable life-changing projects for the empowerment of women and girls, economic independence and the achievement of gender equality.

Report from the WMC-Roman Catholic Dialogue Commission

Trevor Hoggard has been a member of this Commission since he left his post in Rome as the Methodist representative to the Vatican in 2011. Rev Dr David Chapman, Methodist Co-Chair, World Methodist Council-Roman Catholic Dialogue Commission, reports on the recent meeting held in Hong Kong.

The Joint International Commission for Theological Dialogue between the World Methodist Council (WMC) and the Roman Catholic Church met for a week in Hong Kong in October.

Hosted by the WMC with support from the Methodist Church in Hong Kong, the Commission's first engagement was to share in evening prayer in the Sky Chapel on the 22nd floor of Wesleyan House, the Church's new headquarters in Hong Kong.

In this second plenary meeting of the present round of conversations, the Commission continued its theological dialogue on the subject of reconciliation as this relates in particular to the unity of the Church. A number of papers addressing specific aspects of reconciliation commissioned at the meeting in 2017 were presented and discussed.

The Commission agreed on the outline structure of the report, which bears the working title, *God in Christ reconciling*. Members of the Commission were assigned to produce preliminary drafts of each chapter of the report for presentation and discussion at the next plenary meeting in Nairobi in October. The final report will be presented to the



WMC members enjoy the skyline from the upper level of Wesleyan House, the Methodist Church's new HQ in Hong Kong.

WMC meeting in Gothenburg in 2021.

Daily devotions were led alternately by Methodist and Catholic members of the Commission.

The official Catholic Mass was held on Saturday evening at Our Lady of Mount Carmel Catholic Church. On Sunday, members of the Commission attended worship at the Methodist International Church, led by Rev Eden Fletcher, who hosted lunch afterwards at Wesleyan

House. In its final session, the Commission shared together in the official Methodist celebration of Holy Communion in the Sky Chapel. The Joint Commission hosted a dinner attended by representatives of the Catholic diocese of Hong Kong's ecumenical commission and the Methodist Church in Hong Kong, during which conversation revolved around ecumenical and church-state relations in China and Hong Kong. On the final evening, the Methodist Church in Hong

Kong hosted a dinner in honour of the Joint Commission. Afterwards, the co-chairs of the Joint Commission led a seminar for local Methodists and Roman Catholics on the subject of Methodist-Roman Catholic dialogue. The co-chairs presented copies of *The Call to Holiness: From Glory to Glory* (Houston, 2016) to representatives of the Catholic diocese of Hong Kong and the Methodist Church in Hong Kong.

Oscar Romero; Saint and Martyr

John Meredith

Last year, when the Trump administration in America began separating parents and children during investigations of their immigration status, one of the most vocal critics was the Catholic Church.

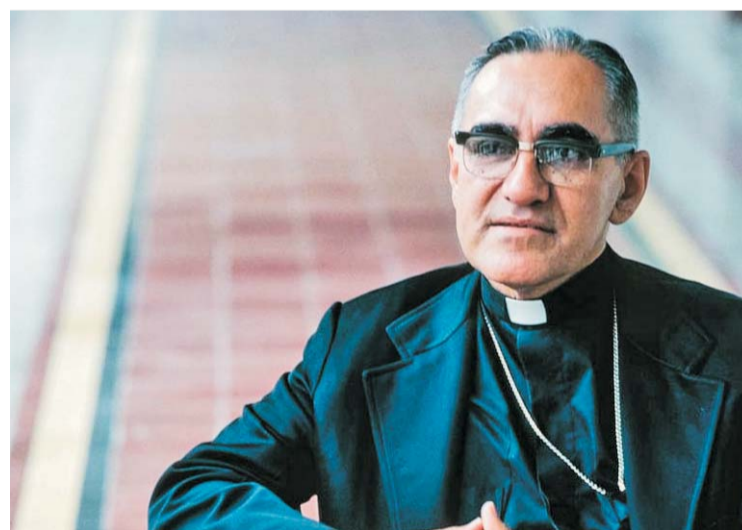
US Attorney-General, Jeff Sessions, addressing comments to 'our church friends', drew attention to Paul's counsel in Romans 13 that Christians should 'obey the laws of the government because God has ordained them for the purpose of order'. These words were, however, taken out of context. Paul was not urging unconditional obedience to civil authorities. Oscar Romero, canonised a saint late last year almost 40 years after his death, knew this well.

As Archbishop of San Salvador, Oscar Romero (1917-80) opposed a corrupt regime in El Salvador where the majority of very poor people were exploited by wealthy landowners and the

military. Those who held economic and political power believed Romero should stick to religion and keep his nose out of their affairs. Romero, however, believed his faith and loyalty to his country compelled him to take sides with the poor.

When in desperation the poor turned to violence, the landed gentry blamed the Church. Priests and anyone who opposed the ruling regime were accused of being subversive. Many priests were tortured or murdered. Thousands of people simply disappeared. Archbishop Romero was under no illusion that violence was countenanced by the authorities. He called his people to forgive and not to respond with violence. His sermons, some broadcast on radio, were a source of inspiration. He challenged soldiers to disobey commands that violated human rights.

Not surprisingly, Archbishop Romero was accused of being a political agitator. He received death threats and obscene phone calls. 'The cry for liberation,' he proclaimed, 'is a



Oscar Romero

shout that rises to God and no one can stop it.'

On 24 March 1980, as Romero celebrated Mass in a hospital chapel, he was shot through the heart. The gunman's car roared off and he has never been identified.

After his death, the Rector of the University of El Salvador commented, 'With Oscar Romero God passed through El Salvador.' Romero is one of ten 20th century martyrs sculpted above the west door of

Westminster Abbey in London.

We may ask why he made such an impression. When he was appointed archbishop, there were those who thought he would be a safe pair of hands doing little more than maintaining the Church's right to independence. He had not been specially outspoken and the government was not unduly worried about his appointment.

As archbishop, however, he quickly gained a reputation as advocate for and champion of

the poor. Many people in El Salvador claimed they learned more about what was really happening from his broadcast sermons than from official news media. He did not hesitate to mention by name people who had disappeared or who were later found dead and he publically attributed these deeds to those in the halls of political power.

In a world divided by ideology and inequality, Oscar Romero was an example of costly unconditional love. On 14 October 2018 when he was canonised, Pope Francis said, "Oscar Romero knew how perfectly to embody the image of the Good Shepherd, who gave his life for his sheep."

Oscar Romero's canonisation was delayed for many years because some Catholics considered him a Marxist because of his anti-capitalist sympathies and strong opposition to wealth inequality. Pope Francis was determined there should be no more delay and made him a saint in 2018.

Celebrate our children; Children's Day 2019

Michael Lemanu

Warm new year greetings! I trust that 2019 has started well for all faithful Touchstonites (Yes, I invented that term).

The first Sunday in March is the annual national Te Rā o Ngā Tamariki - Children's Day. National Children's Day is celebrated throughout Aotearoa, with an array of events for children and whānau to participate in. It is also a day to celebrate which aligns perfectly with our Connexional vision, 'Let the Children Live'.

Children's Day promotes three main areas in which all can help our tamariki to thrive:

Kōrero - This is the value of engaging in constructive dialogue with our children. This is both in how we speak and listen to our tamariki, all in the hope of building their worth and value.

Aroha - This is the power of showing love and affection to our tamariki, something crucial to building confidence, trust and positive self-esteem.

Whānau - This is emphasising the importance of having a supportive and loving whānau around tamariki, helping them to grow and flourish.

These three values are ones which are also important to reflect and uphold as communities of faith across the Connexion.

How can you get your parish involved in Children's Day 2019?

Organise an event - Churches, communities and neighbourhoods are encouraged to run any events that support the vision of Children's Day. This can be as simple as taking the time to pray for the tamariki of your church during your Sunday service, to hosting an event to involve the community. Any hosted events can be posted to the Children's Day website as an official event.

See what's on - If you're unable to organise something yourself,

there will likely be a range of events close by which you can attend. Visiting the Children's Day website will point you in the right direction.

Spread the word - Spreading the word about Children's Day is valuable and important also. Promoting Children's Day in your church bulletin and faith community will help in continuing to build up the profile and importance of the day.

Our Mission Resourcing website will also have some resources

up which may assist in getting your church involved in the day's festivities. For more information, visit:

www.missionresourcing.org.nz/childrensday2019

www.childrensday.org.nz

Let's uphold the vision of Children's Day 2019, the organisers and the events in prayer, as we seek to continue to actively live out the 'Let the Children Live' vision.



CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

Dear Aunty,

I have been raised in the Methodist Church. I want to live my life for Christ but I don't think I can be a good Christian because there are so many rules about things Christians should and shouldn't do. Christians don't even agree on the rules. What do you think are the most important rules for Methodist youth?

Chris

Dear Chris,

No group can function without some agreed guidelines of behaviour. As well as providing order, rules give identity. That is why the 10 Commandments received from God by Moses were so valued by the Jews. However, the priests kept adding laws making it almost impossible to obey them all.

The Church wants to help its people lead good lives just as parents want to help their children become good people and both can make unhelpful rules. Wisdom from the past deserves respect but situations are ever changing. It is right for everyone in a community to have a say in what feels fair and good. Individuals must sort out their own values and standards.

To clarify personal values it is useful for young people to reflect on what was good in childhood, list what is important now, and consider what will be important in later life. Jesus lived by rules that he described as 'Love God and love your neighbour.' There is only one essential rule for Methodists, and all others who seek to follow Christ, and that is the rule of love - act with love in all you do.

Go well, Aunty

Dear Aunty,

Is Holy Communion the same as the Eucharist and the Mass?

Pat

Dear Pat,

Yes, in that all three services commemorate the Last Supper that Jesus had with his disciples and incorporate bread and wine, and the words said by Jesus, 'Do this in remembrance of me.' Eucharist is the word normally used by Anglicans, Mass, by Roman Catholics and Holy Communion by main stream Protestant churches. They are the most formal part of a service and as such are referred to as sacraments ('a sign of the sacred') and are led by ordained clergy (though some churches will permit authorised lay leaders if necessary). Protestant churches only recognise two sacraments, Communion and Baptism, whereas Catholics call some other special services sacraments. Although sacraments are solemn rituals the word we use to describe taking part is 'celebrate' as they represent a continuing journey and relationship with God.

Despite having elements in common, the different traditions use different rituals and set different conditions. In relatively recent times the Methodist Church has embraced an 'open table' policy that means all are welcome including young children. In former times it was necessary to be a Confirmed member of that denomination to 'partake of the elements' (eat the bread and drink the wine). Some Anglican churches and most Catholic churches still make this stipulation. If attending an unfamiliar church always check if it is okay for you to partake.

Go well, Aunty

Kidz Korna

Welcome to the first Kidz Korna for 2019. I hope everyone had a wonderful Christmas, spending time with friends and family and remembering why we celebrate the Christmas festival - the birth of Jesus. Thank you to those who have sent articles for this month's Touchstone.

New beginnings

I want to share this with you:

Everything has a beginning - the peas you eat start as a small seed, the T-shirt you wear was once just a length of material, the pot with flowers in, a piece of clay and the flowers grew from a tiny seed. Jesus had a new beginning on the day He was baptised by

John the Baptist in the river Jordan.

Two very important things happened on that day. First, the Bible tells us that the heavens opened and the Holy Spirit came down like a dove.

The second thing was that God spoke, saying, "You are my Son and I love you and am pleased with you."

This was the beginning of Jesus' ministry on earth.

New beginnings are given to us by God. Let us make the most of them as we begin this new year.

(Adapted from a children's talk given by Delwyn White).



Beckenham • Children at Beckenham Methodist Church had their backpacks blessed for the beginning of the new year at school.



Invercargill • The Lindisfarne Kids Klub on stage presenting their Christmas play.



Hataitai • At All Saints in Hataitai, children have been learning the story of the Bible and how it all began. They baked cookies and raised \$60.00 so that children in China could read the stories.



Hamilton East • St John's Methodist children entertained four congregations with a Nativity play for Christmas. The audience enjoyed joining in singing the carols.



Christchurch North • Christchurch North Methodist children celebrated Christmas with a Nativity play. They were accompanied by a band.

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

World Day of Prayer



Art by Reza Arnus, a visually-impaired Slovenian artist

Local women's groups have been learning about Slovenia in preparation for the World Day of Prayer which will be held on Friday 1 March.

The World Day of Prayer is a global movement of Christian women who come together to celebrate in prayer and action on the first Friday in March. It started in the US and Canada in the 19th century, and became a global movement in 1927.

"Each year a different country takes time to prepare the service incorporating women's stories. It is an opportunity to connect with people around the globe," says Pauline McKay, National President.

This year's World Day of Prayer resources have been written by women in Slovenia.

At the core of the service is an invitation to join in community, "Come - Everything is Ready". The World Day of Prayer

Committee encourages people to share the resources in ordinary worship as well.

For more information contact your local World Day of Prayer organising group or email wdpnz@xtra.co.nz.

Government boosts Indonesia appeal

ACT Alliance Indonesia (Action by Churches Together) has been kept busy responding to humanitarian disasters.

On December 22, a volcanic eruption set off a tsunami through Indonesia's Sunda Strait, killing at least 426 people. The Indonesian Government said no outside help was necessary. ACT Alliance members distributed food, blankets, hygiene items and water. Medical teams have been caring for some of the people affected in Lampung province.

Christian World Service has concentrated assistance in Central Sulawesi where earthquakes, tsunami, landslides and liquefaction killed 2,101 and 1,373 people remain missing after the September events.

In response to donations to the Indonesia Appeal, the NZ Government will make a \$60,000 grant.

"Thank you to everyone who supported the CWS appeal for families affected by the disaster. Your donations have been put to good use by local ACT members working closely with people who lost everything," says Pauline McKay, National Director.

Last year CWS sent an initial \$30,000 to assist with immediate support: food, shelter, hygiene kits, water, and medicine. Local ACT members have worked hard to maintain vital services like water and sanitation. By the end of December, 16 four-stall public latrines had been completed with nine more



A resident of Lero Tatar village is grateful for a shelter kit to better protect his family from the weather after last year's earthquake and tsunami.

under construction. Months later, shelter is an urgent concern for 67,000 affected families of whom an estimated 15,000 lost their homes completely. Building materials, safe and available land and labour are in short supply. ACT members are preparing to assist 203 households in Sigi District with transitional shelter to protect them until their homes can be rebuilt.

Donations to the Indonesia Appeal can be made online: cws.org.nz/donate or sent to CWS, PO Box 22652, Christchurch 8140.

Thanks

for being a lifeline to people who need a hand



ACT Alliance/ Simon Chambers

We do have the power

With good humour and infectious enthusiasm, former cabinet minister Marian Hobbs urged Christian World Service supporters to take action in our shared quest for justice and peace.

Pointing to the enormous problems in the world, she said it can be hard but we need to take the necessary small steps to make change happen.

Long interested in international affairs, Marian says the possibility of nuclear war remains. Pointing to the growth in military power, nuclear weapons can now be launched from drones, ships or suitcases. The US spent US\$3 trillion on new drone delivery systems during President Obama's term in office - money that could have been spent to make the world a safer and more peaceful place.

"There are new players in risky parts of the world and war is different," Marian Hobbs told the annual CWS Supporter's Council meeting late last year in Dunedin.

The world faces huge issues but we must not feel overwhelmed. Movements can take time to build. They have often been financed by many small contributions and people inviting friends to join them.

"We have the power to advocate for those without a voice. If we are silent, the space is filled by populist voices

instead. Good arguments based on informed knowledge can change how people see and act in the world."

Remembering the Springbok Tour of 1981, Marian said people came out in opposition because they were informed. The same change can be seen in the growing awareness of the need for more urgent action on climate change.

Images like the refugee child washed up on the Greek coast or the vast damage caused by California's wildfires have the power to unite people.

CWS has built long term partnerships around the world. These partners know what is good for the marginalised and vulnerable people they work with and can find local solutions.

"We must not give up on sharing, building trust and knowledge. We do have the power; we just need the determination," she concluded.

Marian was a Labour MP from 1999 - 2008 and the former Minister of Disarmament and Arms Control and Associate Minister of Foreign Affairs (Official Development Assistance).

A member of the Society of Friends, Marian served on the CWS Finance Working Group for many years before entering parliament.

CWS reports to the Supporters' Council held annually in different cities.

The Annual Report can be downloaded from: www.cws.org.nz

www.cws.org.nz



ON SCREEN



Cold War is a romance set in the years following WWII. Times were bleak and the shooting of Cold War in black and white accentuates the austerity of post-war Europe.

Directed by Polish director Pawel Pawlikowski, *Cold War* is the story of musical director Wiktor (played by Tomasz Kot), who discovers a young singer Zuzanna (played by Joanna Kulig).

Across the blackened and burnt out white winter landscape they test their love against the hard edged borders of class and the barbed wire of the Iron Curtain.

Initial scenes involve a truck recording folk music in villages across rural Poland. The songs being sung - of love, separation and distance from God - become an ostinato, providing motifs that will persist throughout the movie.

The search for folk music echoes the work of Paul Bowles, who in the years following WWII, travelled North Africa recording village musicians (*Music of Morocco, 1959*). Bowles wanted to capture the art of rural cultures before they were eroded by the pressures of new nations seeking imagined national identities. Similar pressures are evident in *Cold War*. Wiktor's search for folk music results in a school of music. Initial applause is followed by political intervention and the offer of continued funding, in exchange

for more songs that valorise Lenin and performers that look "ethnically pure." The shadow of Hitler and Stalin's extermination camps are hard to shake.

Uneasy with the politics of performance, Wiktor resolves to escape. Zuzanna refuses and alone Wiktor builds a musical career in Paris. When Zuzanna follows, years later, the jazz scene of Paris provides a different set of questions about authenticity and performance.

Cold War carries touches of autobiography, with Pawlikowski leaving his country of birth aged 14 to seek a new life in London. Pawlikowski's early work in film involved documentaries. Their titles - *From Moscow to Pietushki*, *Dostoevsky's Travels* and *Serbian Epics* - share with *Cold War* a fascination with journeys across Europe.

What surprises is the durability of faith. Again, there is autobiography, for Pawlikowski retained his Catholic faith into adulthood. As *Cold War* begins, Wiktor steps into a bombed out church. The camera lingers on an icon of Jesus, stained by water and years of neglect. Looking up through the holed roof, he

sees the sky, an image of freedom essential to the movie.

As the film ends, Wiktor returns to the church. The icon is still stained, while the holes in the roof ensure a window to the sky. This time, Wiktor looks not up, but across, as he shares vows of marriage with Zuzanna. They are alone. There is no priest, yet in the words of a wedding, faith remains.

It is an extraordinary ending, as faith, even in the ruins of a building and the absence of a priest, binds couples together in faithfulness to love. The words of 1 Corinthians 13:13 are brought to life. Even in the bleak black and white of the *Cold War*, "these three remain: faith, hope and love."

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

ON PAPER

Veil Over The Light. Selected spiritual writings.

Author; Joy Cowley

FitzBeck Publishing, 2018, 168 pages

Reviewer; John Meredith

Joy Cowley is one of New Zealand's most esteemed writers. This book is a treasure store of her selected spiritual writings.

For Joy, God is the light from which we come and to which we return. She says, 'Sometimes it is almost as though everything we call reality is just a veil over the light', hence the title of this book. It follows that awareness of the sacred comes out of life experience. We meet God in the midst of ordinary life.

The book is arranged in four sections: reflections, imaginative stories, prayers and a conversation with her publisher in which she speaks of how her faith illuminates her life. Through all of this Joy expresses profound wisdom and insight that flows from a mature and open-minded faith. She writes with the clarity of someone who knows how to use language well.

Indeed, language used in fresh and startling ways is just one of the treasures to be found in this book. Free from clichés and truisms, some of Joy's observations may jolt readers from the comfort of long-held views and make them think again in fresh ways.

From beginning to end Joy stresses the need to keep learning and growing through all of life's experiences, including those experiences we might be tempted to label 'bad'. If life was in every respect perfect we would be likely to sink into uncritical contentment. Without the need to confront error,

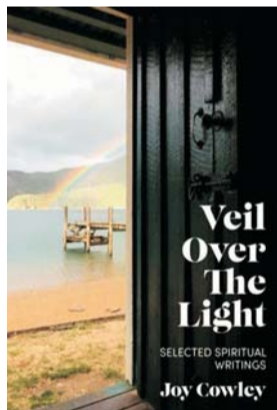
doubt and pain there would be no incentive to grow.

Joy outlines her personal creed which is more concerned with how faith and life interact than with affirming doctrine. She states that for many centuries Christians have understood relationship with God in the 'pale light of atonement theology which sees Jesus' whole purpose in terms of redemption.' She believes this makes God too small. By living in love without boundaries Jesus expanded ideas of God and we must be willing to allow space for his life-changing spirit in our lives. This is essentially the spirit of compassion, of kindness without bounds.

Joy points out that in early Christian teaching Jesus' example was called 'The Way.' This suggests a pilgrimage of growth. When we walk the Jesus way we grow in a sense of connectedness to God, to each other and indeed to the whole of creation. Joy says, 'The essential Presence I call God is everywhere and in everything.' We grow in awareness of the whole of life in God's embrace and this influences the way we live.

One of Joy's images is of God walking behind us picking up those parts of life we choose to discard. God never disowns or rejects anyone. When we accept this we discover the truth of forgiveness. There is no room for judgement or condemnation of ourselves or others, just a need to keep growing in awareness of God's inclusive love.

The text of *Veil Over The Light* is complemented by beautiful photographs all designed to aid prayerful reflection. Readers will truly find it an inspiration.



Fire Road. The napalm girl's journey through the horrors of war to faith, forgiveness and peace.

Author; Kim Phuc Phan Thi

Carol Stream, Illinois; Tyndale Momentum, 2017, 317 pages.

Reviewer; John Meredith

The photograph of nine-year-old Kim Phuc running in agony moments after napalm bombs fell from the sky made headlines around the world and came to define the horror and violence of the Vietnam War.

It was 7 June 1972. As aerial warfare closed in on the village of Trang Bang in South Vietnam, children were told to run for safety. They were unable to outrun flames from the napalm bombs. The flames overtook Kim and dissolved her cotton clothing. Although no flames were visible on her body, napalm had worked its way deep into her skin.

Seeing her distress, a British journalist poured water from his canteen over her head. As the molecular structure of water includes oxygen and oxygen fuels napalm, when she was doused with water she caught fire all over again.

Taken to hospital her wounds were bandaged but she was assessed as being beyond treatment and left to die. No attempt was made to remove the bandages. She would learn years later that the three days she spent tightly bound was life-saving, as it excluded oxygen in the air from touching her scorched flesh. When eventually traced by her parents, Kim's admission was arranged to a centre for plastic and reconstructive surgery.

Discharged after 14 months and many skin grafts Kim was in constant pain and mental distress. Trang Bang was still under attack. When war ended three years later, Kim knew no peace as the

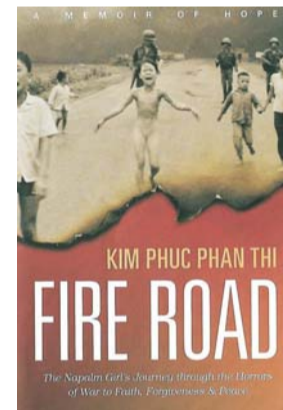
communist government subjected her to regular publicised interviews as a tool in anti-American propaganda. Political intervention saw her moved to Cuba where she was told she would have better opportunities for university education. In Cuba she felt less exposed to publicity but was still required to report daily to the Vietnam embassy.

In Cuba Kim met and married Toan, a student from North Vietnam. Their shared desire to be free of what Kim calls 'communism's cage' led to their seeking political asylum in Canada. Beyond political control Kim was able to speak freely about her experience. She would become a UNESCO goodwill ambassador and

founder of the Kim Foundation International working with existing organisations to help provide relief for children severely injured or permanently disabled by war.

In many ways this book is a form of religious testimony. Kim tells how embracing Christian faith at the age of 19 led to a breach of relationships with her parents who were devotees of the indigenous Vietnamese religion Cao Dai. She attributes the healing of this relationship to faith and prayer. She says it was faith that restored her self-esteem marred by a badly-scarred body, faith that enabled her to go on in the face of unbearable pain, faith that taught her to forgive those who caused her pain and faith that motivated her to work for peace.

Whether or not readers share Kim's strongly expressed belief in the power of God to intervene, it is obvious she is a person of great determination, courage and personal grace. Her story is an inspiration in a world so often driven by hate and fear.



UNESCO Listing for the Presbyterian Deaconess Collection

Rachel Hurd, Archivist, Presbyterian Research Centre (Archives)

In November last year the UNESCO Memory of the World announced the listing of eight new documentary heritage collections on its Register for New Zealand.

Fittingly, in the year of the 125th Anniversary of New Zealand Women's Suffrage, four of the collections related to women's history. Among them was the Presbyterian Deaconess Collection from the Presbyterian Research Centre (Archives).

The deaconesses story is not well known, but for 75 years they played a vital and important role in church communities, in mission, and in social services. At a time when roles for women were limited, both within the Church and wider society, many of these women did ground-breaking work.

The first deaconess was Sister Christabel Duncan who in 1901 arrived in the parish of St Andrew's, Dunedin from Melbourne, Australia. This parish included some of the poorest areas of Dunedin and much of Sister Christabel's work involved visiting the local community, undertaking what would now be described as "social work". She was instructed to regard "work among the young and practical philanthropy" as being her most important tasks and to undertake her charity work "without regard of creed or sect".

Extended work and communities

Other Dunedin churches were soon also employing deaconesses to work among their congregations and communities.

Some of these deaconesses began the practical work of the newly formed Presbyterian Social Services Association (PSSA), later to become Presbyterian Support.

In 1906 Sister Mary McQueen, the deaconess at Knox Church, Dunedin, and Sister Evelyn McAdam from First Church, became so concerned about the welfare of children that they encountered during their work that they took in children in the rooms where they were living. This became the genesis of the first PSSA children's home.

Another major field of endeavour for the deaconesses was in the Māori Missions. The Presbyterian Church was mainly involved with Māori on the East Coast of the North Island and in the rugged country of Te Urewara. It was difficult to attract male missionaries to these areas and so it was decided to experiment with using women in this mission field. These women were known by the communities that they worked among as "hēhita" (sisters) and the conditions that they worked under were often extremely basic and primitive. They were called on to develop a wide variety of skills, including teaching, nursing, plumbing, delivering babies and even emergency dentistry! Some, like Sister Edith Walker, became proficient in Te Reo and tried to encourage others to do the same.

Other deaconesses worked in the foreign mission field, including India, China, and later Hong Kong.



Studio portrait of the students of the Presbyterian Women's Training Institute (later Deaconess Training College) with their principal, JM Blackie (far left, 2nd row), taken about 1904.

The development of new urban housing areas after the WWII provided new opportunities for deaconesses. They went into these new areas to meet local need and to build up new church communities until they had sufficient resources to call a (male) ordained minister. Sister Sylvia Jenkins speaks of the inspiration that these times provided to her;

"At a time when our Church was growing rapidly and women were planting new churches in new suburbs all over New Zealand, I wanted to be a part of that movement".

In 1965 Sister Margaret Reid became the first woman to be ordained to the Ministry of Word and Sacrament within the New Zealand Presbyterian Church. As more women followed her, the

numbers wanting to train as deaconesses grew fewer, and in 1976 the Order was wound up.

Deaconess records

The Deaconess Collection includes minute books and financial records of both the National Deaconess Association and local branches, records of the Deaconess Training College in Dunedin, taped oral histories, written personal accounts, photograph albums, scrapbooks and biographical listings for every deaconess.

These records illuminate the story of the deaconesses and illustrate how for 75 years this group of New Zealand women lived out their motto, "By Love Serve".

Unsung Methodists

Donald Phillipps

Painful history

One hundred years ago there were two related deaths within the Methodist ministry - Fred Rands, a minister, and Catherine Clark, a deaconess. Though these two were a world apart, one in Cologne, Germany, and the other at Addington, Christchurch, they were part of a worldwide catastrophe - victims of the influenza epidemic of 1918/19.

It's reckoned that 720 million people were affected, and that there were 21 million deaths, with 6,700 in New Zealand. This country had been saved from greater tragedy because of its isolation, and, as was once suggested, its 'salubrious climate and austere living conditions.' Fred Rands was a Chaplain, accompanying the New Zealand troops who were part of the occupation force that entered Germany soon after the Armistice in November 1918. Sister Catherine was a 'delicate and fragile' lady, but passionately devoted to pastoral care in the Addington Circuit.

One hundred years ago it might be said that between the world and the Church there was an unbridgeable gulf. The task of the Church was to give expression in

word and deed to the otherness of God and religion. Epidemics and wars belonged in the world. In respect to the former, the Conference of 1919 gave thanks to God 'for bringing to an early close the ravages of this dire disease.' That resolution appeared under the report of the Temperance and Public Morals Committee. Only the Children's Homes made any reference to the epidemic, and they were thankful to have been spared any losses. The Conference minutes only indirectly tell the reader about what is going on outside.

February 2019 is the 150th anniversary of another significant Methodist event, and for the writer it raises some of these same issues. The event was the death of John Whiteley at Pukearuhe in northern Taranaki. There was a garrison at the redoubt at that place, supervising the customary route from Taranaki to Mōkau. A Ngāti Maniapoto war party had sacked the redoubt, and Whiteley had gone north to minister to the garrison, against the advice, it is said, of some of his Māori friends. And there he was shot.

Whiteley became, and remained, a martyr in the minds of Methodists for a century



John Whiteley

and more. The principal New Plymouth Methodist Church, in its several forms, was and is known as the Whiteley Memorial Church. At Pukearuhe itself a substantial memorial naming all the Pākehā victims was erected in the 1870s. In 1923 a memorial cairn was set in place with a brass plaque supplied by the Methodist Church commemorating Whiteley in particular. This was on land originally confiscated from the Ngāti Tama people. When the land was handed back in 2006 the plaque was removed and the cairn demolished.

The late Graham Brazendale provided the Whiteley entry in the New Zealand Dictionary of Biography (Vol.1). It tells the story succinctly, and it is worth being reminded of the very considerable influence Whiteley exerted among the Māori of the west coast of the North Island, from Kāwhia to Taranaki. It also describes the increasing dilemma in which the older missionaries now found themselves as pressure from white settlers wanting land gradually gained the upper hand within Government circles. Whiteley had initially accepted that all land in Aotearoa had customary claimants. When the British Government

chose to regard 'unoccupied' land as Crown land, he was convinced that this was a contravention of the letter and the spirit of the Treaty of Waitangi. When he moved to New Plymouth in 1856, however, his view gradually changed, and he came to reject the increasing refusal among Māori to negotiate land sales, to the point where he regarded such opposition as rebellion.

This brief summary is offered as background to the events of February 13 1869. Undoubtedly Whiteley went to Pukearuhe as a pastor and peace-maker, and his death is not to be simply explained away as, say, retribution. The Government of the time chose, as a matter of fact, not to inflict reprisals, and that might indicate that they were of the opinion that the killing was unpremeditated. That the death deeply affected, and continued to affect the Māori of the area is highly likely - one has only to read the biography of Sister Heeni Wharemaru: *Heeni - A Tainui Elder Remembers* - to understand the truth of this.

John Whiteley's life and ministry is something to remember, not to set aside. To understand his death we need to understand his times - with the best understanding available to us, and out of respect.

TA'ALOGA ITUMALO MANUKAU 2018

O upu a le pese “e aoga fo'i fa'aga a tama e masani le tupulaga”. Talitonu o le agaga fo'i lea o le susuga i le Tausi Itumalo ia Tovia Aumua, tainane le paia i le aufaigaluega o Manukau, a o se fa'amoemoega autu fo'i lea o le susuga i le Konevina o Autalavou le susuga ia Faiva Alaelua ma lana Komiti.

O le aso 26&27 la o Tesema na potopoto ai le Itumalo Manukau i Aorere Park mo ana ta'alaoga.

Talitonu sa maua e le Itumalo se mafutaga fiafia ma sa fa'amalieina fo'i autalavou e fia o le Itumalo i tapenaga a le Komiti tainane o le taunu'uga o ta'alogaga. O le mau tauave lava a tatou “a iloa malo, ia iloa fo'i malolo”.

Sa maua le feso'otaiga ma le susuga ia Faiva mo le tu'uina mai o fa'amaumauga o Ta'alogaga a le Itumalo. E iai ta'alogaga e le o mautinoa 'au manumalo e tusa ma fa'amaumauga na tu'uina mai.

O results la nei o ta'alogaga:

- Kirikiti Alii;**
- Manumalo Papatoetoe i le talita.
 - Tualaga Lua Magele Tutotonu.
- Kirikiti Tamaitai;**
- Manumalo Magele Sasa'e.
- Volipolo A Alii;**
- Tulaga lua St Pauls Otara.
 - Manumalo ai Papakura.
 - Tulaga lua ai Papatoetoe.
- Volipolo B Alii;**
- Manumalo ai?
 - Tulaga lua ai Papakura
- Volipolo A Tamaitai;**
- Manumalo ai?
 - Tulaga lua ai Papakura
- Volipolo B Tamaitai;**
- Manumalo ai?
 - Tulaga lua?

E leai ni tulaga Tolu o taaloga uma ia.

- 1: “Ai silia Alii - Keneti Tauofaga (St Pauls Otara 40 'ai i le taaloga e tasi.
- 2: Pe (or) olo silia - Tyberg Mauafua (Papatoetoe) 7 olo i le taaga e tasi.
- 3: Ipu Autalavou Maopopo; Magele Tutotonu. Manukau.



Mangere East Ladies Kirikiti Team Manukau Champions 2018.



Men's Kirikiti Team Manukau Champions 2018.

FOLAU I LAGIMA SINOTI SAMOA

O lea ua tatou mapu mai I le lua o masina o le tatou malaga o le nei Tausaga Fou. Malo le malaga manuia I le paia o le tatou Aufaigaluega ma faletua, Tama ma Tina malolo manumalo, ae tainane o le paia o le tatou Sinoti Samoa.

O la Sione Uesile, o le mea sili ua ia tei tatou le Atua. O le talitonuga lea, aua ana le seanoa le Atua na ia tei tatou, pe le o mafai ona tatou la'asia mai le amataga o le nei tausaga. Tatou te viia ma faafetaia ai lona alofa ma lona agalelei le mavae mo I tatou lana fanau.

E ui foi ina faataotolia pea le falaefu ma le apulusia o tofaga I nisi o le Aufaigaluega, faapea foi nisi o tama ma tina matutua o le tatou Sinoti, ae tatou te talitonu I le Mana faamalolo o lo tatou Atua nate faia ai o mea sili, ma faafoisia mai le soifua laulelei I lana fanau.

O le tatalo ia faapea ona manuia le folauga o le 2019 I le paia o le tatou Sinoti, mai ona ao seia oo I se aupito ititi. Ia folau manuia, ma ia avefa pea le Atua e faatonu folau I lo tatou sa, avefa le Atua e fai ma o tatou malosi, ma o tatou maluapapa, ma toomaga I soo se taimi e lukaluka ai le gataifale o le Sinoti Samoa. Manuteleina faamoemoega ma lavasiga uma o le a outou feagai ai. Manu na Sinoti, ia taula I le Atua lo tatou fa'atuatua e manuia ai le Sinoti Samoa.

O la outou auuana, Suiva'aia Te'o



O se toe vaai I tua I le tausaga ua mavae ina ia atinae ai le lumanai manuia o tupulaga ma autalavou. Na faia taaloga autalavou o le Itumalo o Manukau ia Tesema I lona faaiuga ina ua mavae le kirisimasi ma sola ai le au kirikiti alii a Papatoetoe faapea ma le au kirikiti tamaitai Magele I Sasa'e ma le manumalo ia latou taamilosaga. Na faia foi volipolo ma na faapea foi ona tofusua autalavou ma manumalo I au voli taitasi. Ao le ipu o le maopopo ma le amio pulea e le mafai lava ona aveesea mai ia Magele Tutotonu. Malo le tauivi malo foi le taalo. Mama na o lenei tausaga fou.



This is the 30+ age group of Mangere Central Samoan Parish, making up Christmas hampers for all their neighbours at church. They spent one afternoon doing all the parcels up, and then delivered them one week before Christmas. From August last year, they brought non-perishable items to church as their food offering and packed them away for this mission. It was one of their projects planned from the beginning of last year. They also contributed and filled the local food shelter on Bader Drive, as well as the City Mission in Auckland. We are Jesus' hands to feed the hungry and fulfil his mission in the world. Malo le galulue!



Nai Cabocabo ni Soro (The Altar)

The altar as in Genesis 26:24-25 must be one where the name of the Lord God is invoked. This biblical narrative speaks of the significance of the altar in the faith journey of Isaac and his household.

The three significant pillars of this faith journey, the altar the centre of his worship, the tent shows the moving community and the well for the nourishment and wellbeing of the family.

The month of February is Vulai sevu: where we take and present our first harvest to our chiefs for the vanua blessings and traditional protocols. In this context, the church adopts the same principle by presenting our gifts to the altar and seek God's blessing upon our households.

Enai vula sevu ni 2019, sa voqa tale na domo mai na loma ni lekutu ka rau veitautauaki tiko ko Eparaama e dua na Tama ni Gone vua na Luvena ko Aisake. Na veitautauaki ogo e uto tiko ni nona golegole ni butuka yani e dua na delaniyabu vou.

E tolu na yavu bibi ni bula e olaga vinaka toka nai tautau koya. Veikedatou na Wasewase ko Viti kei Rotuma sa mai tokaruataki eke nai tautau koya me tawana na noke ni veiqaravi ena vulai sevu ogo 2019.

Nai tautau nei Eparaama vua na



Lotu is a family affair; Bainbridge Rotorua Church

luvena ko Aisake me vaka e volai toka ena Vakatekivu 26.

“A sa tara cake mai kea e dua nai cabocabonisoro o Aisake ka qaravi Jiova kina. Sa qai cakava e kea na nonai tikotiko, ka ra kelia na nona tamata e dua tale nai keli wai.” [24-25]

“A sa tara e dua nai cabocabo ni soro ka qaravi Jiova kina”. E vakabibitaka nai tautau ogo na bibi ni kena tara ka qaravi nai cabocabo ni soro vua na Kalou nei Tamana ka cavuti tiko ni ko Jiova. E rua ka e cavuti kina: 1. Tara. 2. Qaravi kina na So-Kalou vua na Kalou o Jiova. Sa dua nai tautau vinaka ena loma ni Wasewase ko Viti me tarai vinaka cake tale nai cabocabo ni



At the altar praying at Wesley Church, Hamilton

soro ka vakanamata na so-kalou vua na Kalou o Jiova ka tukuna toka na tikina ogo.

Ni tekivu na vulai sevu ena 2019 ogo sa bibi me da kauta mai nai sevu ni noda bula vua nai taukei ni cabocabo ni soro, na Kalou ko Jiova ka sevu taka na luvena ko Jisu mei madrali ni cabocabo ni soro vinaka ka vakadonui mai Lagi.

Na vakacaboisoro vakaoqo e cavuta nai vola tabu ni ka boi vinaka vua na Kalou. E na loma ni vula ogo eda sa kacivi me da dau ni vakacaboisoro vinaka ka oka kina na matavuvale, na lotu kei na kena vakabauta, na

noda veiwekani kei na kenai tavi.

Ena yasa ni noda dinata na Kalou ogo sa mai vakasavua toka eke nai talanoa nei Aisake ena 2019 na bibi na yadravi ka tarai cake na noda cabocabo ni soro me ka boi vinaka vua na Kalou levu eda qarava na noda madrali ena veisiga.

Sa gadrevi eke na noda sou ena mataka ka masuta na yaca ni Kalou bula. Sa bibi na kena kau kina loma donu ni matavuvale ka ra vakaitavi na lewe ni vuvale ena yadravi ka tara tiko nai cabocabo ni soro vua na Kalou eda vakabauta.

E cavuti tiko enai talanoa ogo ni gole ko Aisake e kauta vata kei na nona matavuvale kei na nona usana ni vuvale. Na gole ki na cabocabo ni soro e cakacaka ni

vuvale taucoko.

E usutu ni lakolako ogo na nona dinata tiko nai cabocabo soro sega walega ni da kune kalougata kina ia eda sa kacivi meda vakabauta ni caudre vinaka toka ena cabocabo ni soro nai serau ni Kalou ena vuku ni luvena na ulumatua ni soro ka solisoli uasivi mai lagi.

E cavuta vinaka toka ko Joni 3 .. Ni sa lomani ira vakaoqo na Kalou sa solia na luvena e dua banga ka sa vakatubura me ra kakua rusa ko ira kece sa vakabauti koya, ia me ra rawata ga na bula tawamudu. Oqori nai solisoli mai Lagi ka sa mai wasea tiko veikedata na loma ni wasewase ko Viti e Niu Siladi me noda vakaqa vakayalo ena loma ni vula ogo.



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NGA PURAPURA WETERIANA

Hoko atu e ngaahi ongoongo mei he Sapate Ako

Photos from Education Sunday 2019



Ko e Sapate Ako 'a e peulisi Saione pea ko e malanga ko Rev. Kuli Fisi'iahi, faifekau 'o Dargaville pea mo faifekausea ki he Vahenga Northland. Sapate Ako (Education Sunday) at Saione Parish. The preacher was Rev Kuli Fisi'iahi, Presbyterian of Dargaville and Superintendent of Northland District.



Ko e ni'hi mei he fanau ako 'a Saione: Nita Mataele, Loisi Mataele jr, 'Eneasi Pauta jr, oea mo Lovilati Pauta jr. Students from Saione Parish Education Sunday: Nita Mataele, Loisi Mataele jr, 'Eneasi Pauta jr, and Lovilati Pauta jr.



Ko e fanau ako 'a e siasi 'o Onehunga lolotonga 'enau ma'u me'a tokoni. Students from Onehunga Church during the feast and acknowledgement of their Sapate Ako (Education Sunday).



Ko 'Alisi Tatafu mo Vaimata Pope (ko e ongo faiako) mo e ni'hi he fanauako 'a e siasi 'o Epsom 'Alisi Tatafu and Vaimata Pope (teachers) with students from Epsom Church.



Ko e fakafiefia 'i 'a e Sapate Ako mo e fanau ako 'a Vaine Mo'onia mei Ponsonby. Vaine Mo'onia Church from Ponsonby celebrate Sapate Ako (Education Sunday) with a kaipola/feast.



Ko e ni'hi eni 'o e kau fa'ee 'o Ponsonby pea mo 'enau poupou fefeka ki he ako 'enau fanau. Mothers from Ponsonby Vaine Mo'onia Church show their support for the education of their children.



Ko e Sapate Ako 'a Epsom pea mo e ni'hi 'o 'enau kau ma'u mata'itohi. Sapate Ako (Education Sunday) at Epsom Church and some of its graduands.

Ko e fakafe'iloaki mo e fakalotolahi ta'ufou 'a e faifekausea Superintending Greetings and Encouragement for 2019

Fa'u 'e 'Ikilifi Pope

'I he fakalotofale'ia 'o e kamata'anga 'o e 2019 'oku ma'u faingamālie 'a e Pukolea ke fakakoloa kitautolu 'e he faifekausea, Tevita Finau 'aki ha'ane pōpōaki mo ha fakalotolahi. Ko e puiputu'a nounou ki he fakalotofale'iaá ko e 'talanoa ngāue/felingaki' pē fakakoloa 'i lotofale'.

'A ia ko e fakalotofale'ia 'o e 'uluaki Pukolea 'o e ta'u ni 'oku fai ai 'e Tevita Finau 'a e fakalotolahi ko 'eni' ko e faka'ilonga'i 'o e ngaahi tu'ungafale kuo a'u ki ai 'a e Vahefonuaá mo hono kau memipaá, pea mo e poupu langa ngāue ki he kau memipa 'o e Siasii foki 'i he ta'u fo'ou ni.

'I he 'ene fakafe'iloaki' na'a ne pehē ai: " 'Oku tau fakafeta'i 'etau a'usia 'a e ta'u fo'ou ko eni 2019. 'Oku tau hiki fononga he ta'u ni mo e fakafeta'i lahi he ngaahi ngafa fatongia kuo lava lelei he ta'u kuo maluu atuúka 'oku toe hanga mai 'a e ta'u ko'eni mo hono ngaahi ngafa mo e ngaahi tāpuaki mo e pole kehekehe.

He'ikai ka tau lava'i 'a e ngaahi fatongia mo e pole ko iá 'aki hatau ivi mo ha poto pē taukei pē pāte'ingāue fakaekitautolu.



Faifekausea 'o e Vahefonua Tonga o Aotearoa.
Rev Tevita Finau, Superintendent of Vahefonua Tonga o Aotearoa.

Kuopau ke tau ma'u ivi, maama mo e poto faka-e-'Otua pea tatakai mo fakaivia kitautolu 'ehe 'Otua'.

Faka'ilonga'i 'o e ngaahi tu'unga fale kuo a'u ki ai 'a e Vahefonua

Na'e hoko atu 'a e fakafelongaaki 'a Tevita Finau ki he'ene pehe: " 'I he hoko 'a hotau taha Rev Setaiata Taumoepeau Kinahoi Veikune ko e Palesitani 'o e Siasi Metotisi 'o Niu Sila 2018 - 2020, Siniva Moli Vaitohi ko e Palesitani Fakakātoa 'o e

Feohi'anga 'a Fafine 'o e Siasi Metotisi , pea pehē kia Edwin Talakai ko e Tokoni Palesitani Fili 'o e Siasi Metotisi 2020 - 2022, Rev Siosifa Pole ko e Talēkita 'o e Mission Resourcing Unit (Pasifika Ministry), pea kei hoko atu 'a Rev Dr Nāsili Vaka'uta ko e Puleako 'o e Methodist Theological College pea ko e ngaahi ui makehe ia kiate kitautolu kotoa ke toe liunga lahiane 'a'etau lotúmo ngāué'.

Ko e Pole Ngaue ki he 2019

Na'e tuku mai foki 'e he faifekausea, Tevita Finau 'a 'ene pole ngaue ki he ta'u fo'ou ni 'i he fakakaukau ko 'enii 'e ua 'a ia na'a ne pehe ai:

(i) Ko e taha 'o e ngaahi pole mahu'inga 'o e ta'u 2019 ko e Missio Dei (Lea Latina) pe ko e Ngāue'ofa mo Fakamo'ui 'a Sīsū Kalaisi 'i he lotolotonga 'o e kakaí pe feitu'u mo e kolo 'oku nau 'iaí . 'Oku lā mata'ā'ā 'i he'etau fai fatongia kau Faifekau kau Setuata mo e kau taki Kalasi'aho mo e ngaahi Potungāue, 'a e longomo'ui 'a e Ngaahi Ouau mo'etau tauhi

'a e ngaahi Tukufakaholo Fakafalelotu mo Fakasiasi pea 'oku fai e fakamālo lahi atu ai pea 'oku kole ke tanumaki ia ke fakaututu. Kā ko e taha 'o e ngaahi POLÉ ke tau lava 'o 'Alu Atu pe Kumia 'a e Kau Li'ekina mo Paea pe HOMELESS 'i hotau loto Siasi Fakakoló.

(ii) Ko e POLE 'e taha ko e Ngāue Fakataha 'a kitautolu kau Faifekau mo ma'u kakato 'a e ngaahi Fakataha'anga mo e ngaahi Feohi'anga Fakatahataha 'oku tau kau kiai.

'Oku 'omai fakataha ai mo 'ene kole ko 'eni: "ko e kolé ke tau feinga ke faka'ata'atā mu'a 'a e ngaahi 'aho pe Taimi 'oku fai ai hatau fatongia fakatahataha mahu'inga makehe tukukehe 'a e ngaahi 'apisiá he kuo 'osi fokotu'u atu 'a e ngaahi 'aho koiá 'i he'etau Tohi Falengameesí ."

Na'e faka'osi 'aki 'a e talanoa fakalotofale pe fakalotofale'ia 'a e faifekau 'a talamonu, " Talamonū atu ki he ngaahi Uikelotu, Ngaahi Malanga Fakanofu, Ngaahi Feohi'anga, Ngaahi Fakataha'anga, Ngaahi Polokalama 'o e Uike Tapu, Fakataha Vahefonua, Ngaahi Kātoanga Faka-Mē, Sāpate Fa'ē, Uike Fāmilii mo kinautolu 'oku nau faka'ilonga'i 'a e Sāpate Tamaí 'i Mēé pehē ki he 'aho 'o Sione Uesilēé kae 'uma'ā 'a e 'Aho 'o e Kau Faingata'a'ia' pea 'etau ngaahi Feohi'anga pe Ma'ungakelesí he Uike kotoa pē".

Ko e Sapate Ako 2019 - Education Sunday 2019

By 'Ikilifi Pope

Ko e taha he ngahi Sāpate fakamamafa 'oku tokanga ki ai 'a e Siasii talu pea mei Tonga ko e Sapate Ako, 'a ia 'oku fakamamafa'i ai 'a e mahu'inga 'o e akoó. 'I he 'etau hiki fonua mai ki heni' 'oku tau 'omi ai pē pea mo e me'a mahu'inga (value) ko iaá.

'Oku fēnapasi foki eni pea mo e taha 'o e ngaahi 'uhinga na'a tau hiki fonua mai ai ki he fonua ni. Ko e taumu'aá ke toe hiki'i hake 'a e mo'ui 'a e famili' mo ma'u ha faingamalie ea ko'i 'etau fanauú

'I he Sapate Ako 'o e ta'u kotoa pē 'oku tokanga 'aupito 'a e fanau pea mo e kau sekelitali 'o e ngaahi potungāue talavouu ea ko 'a e ngaahi hiva, teuteu 'o e ngaahi lea pea pehēki he ngaahi feilaulau. 'Oku taha pe 'a hono 'uhinga ko e poupu'i pe 'a e me'a mahu'inga ko ia ko e ako. Ko e konga si'i eni 'o e ngaahi Sapate 'o e ta'u ni.



Ko Lute Pole, faifekau 'o Ellerslie pea mo 'enau kau ma'u mata'itohi. 'Oku ha he 'ata ko 'eni 'a Sifa Pole (talekita va'a Pasifiki), Dr Fisi'hoi Mone pea mo e setuata, Tevita Tu'ipulotu.
Rev Lute Pole, Presbyterian of Moia mei he 'Eiki Ellerslie Church and its graduands. Also in the photo, the Rev Siosifa Pole Director, Pacific Sector of Mission Resourcing, Dr Fisi'hoi Mone and the congregation head steward, Tevita Tu'ipulotu.