

Touchstone

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

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

Inside

A winning community initiative



Hopes for the new decade



Happy holidays



Faith amidst the flames

Rev Lorelle Chapman, Presbyterian at St Paul's Union Parish, Taupo, has witnessed the wrath of Australian fires before. In 2013 the 'Kiwi with a heart for adventure' was a Chaplain in a mining hub in Western Australia.

In November 2019, the former NZ Baptist Minister, newly accredited Chaplain and trained trauma counsellor, was reunited with Australian disaster recovery personnel, friends and colleagues from the Uniting Church of Australia (UCA) to assist with disaster recovery work in NSW. This is her story.

The Long Dry

Australia has, for many years now, in much of its Western, Central and Northern NSW territory, fallen prey to an unprecedented and extended drought history. Current statistics indicate that many regions are in significant drought, and rainfall records show a marked decrease in precipitation levels since 1994. That 'Long Dry' makes bush areas and scrub more flammable, and more likely to support extreme fire behaviour. It also makes areas of bush concentration far more likely to host 'spot fires' - those that literally 'spark' ahead of the main fires when weather conditions include sustained high temperatures, low relative humidity and strong winds. The perfect storm, for want of a better phrase.

In New Zealand we have witnessed a National Bushfire Disaster unfolding in Australia, that 'lucky country.' The

bushfires are a volatile and destructive uninvited guest wreaking havoc across lives, homes and communities and inciting fear, apprehension and trauma on an unprecedented scale.

When I joined Australia's third largest iron ore producer, Fortescue Metals Group as a Fly in Fly out Operational Mining Chaplain at the Solomon Mining hub in 2013, bushfires on the fringes of our mine-sites in summer were pretty much daily occurrences. The environmental commonalities between NSW and that wild western outback quarter are similar. A carelessly tossed cigarette butt, the pointy end of a lightning strike, mine site hot work gone wrong ... Each scenario carried the extreme risk that at some point, a 'flashpoint' was inevitable and what better host for an inferno than a cauldron of dry, desert conditions with just enough vegetation to keep the 'pot on the boil'.

Devastation on a huge scale

The situation in NSW is different, both in scale and in context. For starters, NSW is far more densely populated than its Western neighbour. It also has a markedly different geographic topography with a much higher rural pasture and bush density ratio. Between September and mid-January, at least 27 lives have been lost, 2000 homes destroyed and it is estimated a billion animals have died.* There are, in NSW alone, thousands of new registrations with many agencies, all seeking emergency relief assistance for their affected properties and livelihood. Millions of hectares of native Australian bush, containing already dwindling



Willawarrin Public School, Willawarrin, Kempsey Shire Northern NSW. Residential properties either side of the school were destroyed.



A destroyed house opposite the school. Dwellings either side of this property remained untouched by the fire path that swept through.

numbers of koalas and other precious bush wildlife species, continue to burn.

Beautiful, native Australian bushland is charred beyond recognition and now completely uninhabitable, not able to be farmed or utilised for grazing in

this lifetime anyway. Complete regeneration of such lands can take hundreds of years. The simple task of daily habitation for once thriving communities is increasingly threatened. NSW Mid-Coast Council Mayor, David West, painted a grim picture: "People's lives are in disarray.

In our region alone we have close to a thousand people who can't wake up in the morning and go to their own bathroom, nowhere to clean their teeth. They have become refugees in their own community."

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Faith amidst the flames

From Page 1

Deployment background

In 2016, whilst still resident in Western Australia, a sudden 'twist' of vocational path led to a ministry opportunity in Sydney NSW, as a Pastor and Civil Chaplain with the UCA. The tenure afforded me the opportunity to train and become certified with the UCA Disaster Recovery Chaplaincy Network (DRCN), a highly respected Missional arm of the Church. The DRCN specialises in the training and deployment of 'operational' chaplains throughout affected areas of Australia in the event of National Emergency or large-scale disaster.

And so it was, in late 2019, after initial communications with a former UCA ministry colleague, Rev Dr Stephen Robinson, National Disaster Recovery Officer of the DRCN network, that I found myself (with the support and encouragement of my local Taupo Union Parish community, the MCNZ Waikato-Wairiki Synod, our Connexional Office, and MCNZ Mission Resourcing) headed across a smoky horizon to Sydney for disaster recovery briefings, and then further north as Chaplain team leader of the Kempsey operations.

Drought stricken Kempsey

Kempsey district is a rural region on the Mid-North Coastal region of NSW. Kempsey was a severely fire-affected area with the Rural Fire Service (RFS), struggling to contain the fire boundaries away from the town itself. The region's boundaries include the picturesque tourist mecca of Port Macquarie to the South, Armidale to the West, and Macksville-Nambucca to the North. The wider land area encompasses roughly 3500sq km of mostly drought-stricken pasture punctuated by dense Australian bush vegetation. Kempsey town has a population of around 15,000 people and also a large indigenous population who live largely on the fringes of the outer borders. The town has higher than the national average unemployment and crime rates, suggestive of a community already at risk. The greater proportion of residents are reliant on the Australian welfare service provider, Centrelink.

At the time of my chaplaincy deployment, Kempsey remained an active and volatile fire-zone with a large community evacuation centre already established at the Kempsey town showgrounds, and a number of Disaster Welfare Emergency assistance points in operation throughout the worst affected parts of the Shire.

The evacuation centre served as a central communications hub for our daily multi-agency operations briefings. The agencies on site included ourselves, RFS emergency services, Police, St Johns, Salvation Army, NSW Justice Disaster Welfare, the NSW Department of Emergency Management, Environmental Protection Services and others. This makeshift 'hub' also provided food and shelter for the disoriented, displaced, and the recently homeless. The carpark doubled as an 'overflow' for an ever-increasing number of cars with makeshift tarpaulins thrown up for those that



The remains of a large steel implement shed could be mistaken for a Salvador Dali artwork.



A ruined water feeding trough and shed, Willawarrin Kempsey Shire Northern NSW. Images courtesy Lorelle Chapman.

lacked an accommodation alternative.

Chaplaincy activities would often necessitate simply 'being' with anyone in need of a listening ear, a cuppa, a hug, and the opportunity to 'offload'. Extending a practical hand, helping someone navigate their new mobile phone, filing a prescription, helping with registration forms, giving someone a lift - there were those who lacked transport and who had simply 'walked down' from the hills when the fires came - were the small acts where we chaplains experienced an outpouring of gratitude and appreciation.

Crisis Intervention

Disaster Recovery Chaplaincy is a specialised arm of ministry requiring specialised training. I see myself as more of a 'crisis interventionist' or 'spiritual caregiver' i.e. one trained in the discipline of simply 'being' with another who will almost always be experiencing varying degrees of shock and loss, complex grief and trauma coupled with fear and apprehension.

Chaplaincy extends a non-judgemental, multi-faith, or no faith, invitation to all. We provide emotional, and if appropriate, spiritual support, whereby by our very presence, in a practical and compassionate way we 'live out' what it truly means to us, to be the 'hands and feet of Christ'.

A typical couple

I was introduced to a gentle, kindly couple on my first day at the emergency

evacuation centre. They were seated together, each clutching a plastic bag, which held all that they had been able to grasp when suddenly evacuated from their property. Their outer wear - ill-fitting and mismatched - had been salvaged from the appeal donation bins outside as there was no time to pack a bag.

The elderly male was frail; he had suffered two strokes in recent years which had made his mobility difficult and speech slow. I had to be patient and listen carefully when he spoke. His wife, also in her eighties and clearly in the mid-stages of dementia, was his primary caregiver. She was pragmatic, often sharp of tone, and a little impatient with her husband. In a rare moment of 'alone time', he quietly confided that, despite his own infirmity, it was his 'betrothed' that really needed assistance. He thought (quote) that she really was 'quite crackers'.

This couple had been married 30 years, living on their relatively small rural property (134 hectares). Their only transport was a little Polaris farm 4WD and, until recently, they had no phone. Their only home help was the rural community assistance transport that collects them once a week and brings them to Kempsey for medical appointments and groceries. They hadn't seen their neighbours in months and had no family, remaining blissfully unaware of what was bearing down on them in early December, until the emergency services arrived at their door and removed them in three minutes flat. They

had been looked after at the evacuation centre since. When it was deemed time to return them to their property, I accompanied them with a Disaster Welfare Team leader.

Other duties as required

The fires took out most of the power hubs, poles, and transformers etc., so the properties still standing had been without power since. The contents of fridges and freezers had been sitting in relentless heat for weeks. Entering any premises was not for the fainthearted. Cleaning out the freezer contents was a reminder that Chaplaincy has many hands and feet at times. This couple's vulnerable situation is simply their daily reality, and just one example of the many folk that largely choose to live 'off the grid' deep in the Australian bush.

The reality of how very near they came to total catastrophe, was expressed in very few words. They had no time for conversation 'fillers', but rather only the practical and necessary exchanges related to the business of daily living. I witnessed such simple pragmatic expression in their arrival home when, without any fanfare or inspection, their first task was to exchange their donated clothing for their own 'farming clothes' (equally mismatched). The 'Man of the House' then announced that he was 'off to his shed'. He ambled away, slowly, through the blazing heat, across a charred paddock, down to his shed and farm car.

Watching his retreat, I will never forget the image of the surrounding acres of their property - charred, burnt, and in places, still smoking - where amazingly the fire pathway stopped about 20 metres from their house before recommencing on the other side. Whilst I stood watching, he paused, turned, smiled and said quietly in a trembling voice, "Well, what do you know? It must have been pretty bad for them to have sent us a bloody Kiwi." Then, with a smile and a wave, he was off - a stooped and crooked shadow against a smoky horizon who, unlike his nearest neighbour who was found in a burnt-out car on his property, lived to see another day.

Nature Lessons Learned

- Bees are strangely attracted to fluoro emergency wear. Go figure. Ouch.
- When in drought, hydrate, hydrate, hydrate.
- National Disaster plays no favourites.
- Value unity.
- Love God. Love your neighbour.
- Discover and live your very best life.

In closing, I extend my sincere thanks and appreciation to all who made this deployment possible, and especially those who 'cheered me on'.

* Information correct as of 20 January 2020.



CMM joint programme leads to cut in crime

A community initiative in a low socio-economic area of Christchurch has seen crime plummet and a greater sense of neighbourliness develop.

You Matter to Us, of which the Christchurch Methodist Mission is a partner, is a monthly hub in east Linwood that began in 2016 in response to the high number of domestic violence callouts to police. Whānau who are part of You Matter to Us live in two streets in an area of Linwood disproportionately affected by crime and violence.

In the years since the programme was introduced, police callouts have dropped by 41 percent, 85 percent of people feel safe as opposed to 16 percent five years ago and the sense of victimisation has decreased 60 percent. Tamariki attend early childhood centres, residents are referred to other agencies for support, and over 330 tamariki now have access to a Plunket kaiāwhina. Parents have got to know and trust one another and take part in community activities and programmes for tamariki. Patterns of violence passed from generation to generation are being broken down.

Such is the success of the programme, it won a national policing award in 2018 and was last year nominated for the Herman Goldstein Award, recognising outstanding police officers and police agencies around the world that reduce crime, disorder and public safety problems. You Matter to Us was one of only five projects globally to contend for the award.

The change is lasting and has occurred because whānau themselves have taken the lead. You



Children from the Christchurch suburb of Linwood participate in a Kids Hub outing to Victoria Park.

Matter to Us programme for tamariki, Kids Hub, organises holiday programmes and activities for 45 tamariki and is now run by parents, many of whom refer other parents to Christchurch Methodist Mission advisory services, organise activities for tamariki and write project funding applications.

Anne Gibling, of the Christchurch Methodist Mission community development team, says, "Crime has gone down, the streets look tidier, residents have a sense of pride and neighbours know each other which wasn't the case before.

"Tamariki know other tamariki and know they can go to the neighbours if they have to get out of the whānau home. They also see the police in a different light; not just as people who respond to callouts but people who will kick a football around with them."



Veena Halliwell receives the Lorna Treloar Memorial Te Puke Citizen of the Year award. Image courtesy Te Puke Times.

Te Puke Parish Steward receives Citizen of the Year Award

In December at a meeting of Te Puke/Paengaroa Women's Institute, Veena Halliwell was presented with the Lorna Treloar Memorial Te Puke Citizen of the Year award.

Instigated by Te Puke Creative Forum in 2010, the award is given to someone who has made outstanding contributions in the Te Puke community.

It was a fitting tribute for a tireless worker who has been helping the local community in many ways, for many years. Veena is an integral part of the Te Puke Methodist Church and at the age of 94, is arguably the oldest parish steward in the Connexion. Veena worked in the

Methodist Opportunity Shop for more than 43 years until it closed, and was shop manager for 25 of those years.

She has been a member of Te Puke/Paengaroa Women's Institute for 69 years, joining when she first moved to Te Puke as a young bride. She has held all the officers' positions and has been secretary for the past seven years. For many years she has knitted garments for the Plunket society and hundreds of teddies for 'Growing through Grief'.

Veena was surprised, and humbled by the award. "I'm very overwhelmed by this because I had no idea," she said. "I just go along and quietly I plod along and help anybody in every way I can."

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Editor's note

Having enjoyed an excellent break over the festive season, I have returned to the Connexional Office refreshed after time holidaying and relaxing with friends and family.

I am focussed on planning for the year ahead and mindful of resolutions made early in the New Year. I choose the term 'mindful of' over the option of 'determined to achieve' my resolutions. Incidents like the Australian bush fires and the eruption of Whakaari/White Island, and the devastating loss of life and injury in both, are reminders that life's journey does not always follow a plan. In the face of adversity, being able to find a positive and redefine goals and aspirations is important.

Summer brought the return of my three sons to live at home. Two have been flattening for some time and



Ady Shannon

the youngest has now left school so the dynamic of extending and sharing our household has brought joy and frustration in equal measure. I love the honesty and energy they bring but not so much the hefty footprint, conflicting values and chaos that goes with each lad growing into his own man.

Soon they will be gone and life will return to a new kind of normal. I am looking forward to the year ahead and hope that whatever it brings I will have the flexibility, fortitude and agility to embrace the highs and lows.

One thing is for sure; change is needed on many fronts and we need to learn to embrace it. Happy 2020. I look forward to sharing news of the change this new decade brings.

Prayer for Whakaari / White Island

By Maren Tirabassi

*God, we are all tourists,
going somewhere new,
hoping to learn
from other people, other landscapes.
And so we pray for those who came
to the Land of the Long White Cloud,
to listen to tangata whenua,
to honor haka, to hike,
to scan sky and land for birds,
and to walk the amazing volcanos,
who died in this eruption.
Tenderly hold those who grieve,
those who worry about loved ones
who are still missing,
and rescue workers, still waiting
for an opportunity to return.
God of the mountains and of the depths,
rest your cloak on your children.
Amen*

Maren Tirabassi, a pastor and poet, lives in Portsmouth, New Hampshire. In 2018 she spent a month in Auckland as 'writer in residence' at Vaughan Park Anglican retreat centre. During that time she visited historic sites around the north and has a special affinity for New Zealand.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
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President and Vice President's Report

Telling stories is very much a part of being in relationship and being able to weave ourselves together as communities. As we move around the country we hear many inspirational stories. These stories help us understand each other better, but also empower the story teller and the listener.

We have often told stories of people at the end of their life, but it is also important to share the stories of everyday people who in their ordinary lives encounter God. In telling our stories we are able to communicate our feelings, emotions, beliefs and values - they reveal our heart. Each of us has a story, and a story worth sharing. We asked Richard Hayward, a member of the St Andrew's Uniting Church, Motueka, if he would be willing to share his story with you all.

As we tell our stories this year, we are mindful of the changes that have taken place in our world and in our personal lives. We remember those who struggle with loneliness or poverty and those who fear for their safety. We pray that we will be open to listen to many stories and that no matter what the story, the assurance of God's presence will make it possible to keep going and to know that we are all important in the eyes of God.

Living Without Sight

The first of a two-part personal reflection by Richard Hayward.

Last year our church, St Andrew's Uniting Church, Motueka, celebrated Disability Awareness Sunday. Our minister, Janet Marsh, asked me to talk about my own disability as part of the service. Although I have been blind since aged five, I have never actually spoken publicly about what it is like living with such a challenge. I felt privileged to be given the opportunity as I was able to thank our faith community for the wonderful acts of kindness and support I have received over the past 30 years of membership.

Early years

I spent my first five years of life near Glasgow, Scotland, and had recently started infant school. One morning when the teacher wrote a number 6 on the blackboard, I thought to myself how fuzzy the white chalk looked. By lunch time, I felt very unwell. When my mother came to take me home, she realised something was wrong, as I was not seeing properly. She took me to the Glasgow Eye Infirmary where I was admitted immediately. Unfortunately, over the following few days my sight rapidly deteriorated and was soon completely gone apart from a little light perception. I spent the next 50 days confined to a cot in a noisy children's ward. I was seldom allowed out of bed and visiting hours were restricted to 30 minutes twice daily. I had sustained detached retinas precipitated by a fall off a coal shed on to concrete.

After admission to hospital the

consultant decided that they would have to remove my left eye. This was devastating indeed, but worse was to come when a few days after the surgery my mother told me that I would never be able to see again. I told her I hated her for telling me, I hated the doctors for not being able to help, and I hated God for letting it happen. It was, to put it mildly, a very negative attitude on my part. But praise God from whom all blessings flow because I have had a wonderful and full life with many compensations for the loss of sight. I am so grateful to have kept full visual memory of colours etc.

In 1957, when I lost my sight, like all blind children I had to go to a special boarding school. I spent the next 13 years going through residential education. It was difficult, especially in the high school years because going home only for holidays three times a year meant that I felt I belonged more to the institution than to my family.

A turning point

I had a twin brother who understandably resented having to lead me around the neighbourhood and he was uncomfortable sharing his friends with me. It was extremely difficult to feel "accepted" by his friends in those times. However, when I was 17, I managed to persuade my school to send me on Outward Bound. The centre was in Ambleside, in the Lake District of northern England and is similar to the programme at Anakiwa in the Marlborough Sounds. This was a turning point in my social development. For the first time I was put with other sighted



Richard Hayward shares his story at a disability Sunday service.

young people, and they were all unknown to each other prior to coming on the four-week course. It was a great experience and I came home with a new outlook on life: a much more positive attitude. As part of the outward bound experience, the centre organised a three-day tramp with camping out. We were divided into groups of six and left to make our way across the hills and valleys with sufficient food and equipment to get us through. Most people with artificial eyes remove them at night to sleep. Imagine my consternation on waking one morning, to discover that my plastic eye was missing from its secure place in my trouser pocket. I was so embarrassed, but the group organised a search and soon found it outside the tent in the long wet grass (no sewn-in ground sheets then). I gave it a good wash in the nearby stream and put it back in its rightful place. We all had a good laugh, and from then on I was no longer self-conscious about being blind.

Outstanding role model awarded Honorary Doctorate

John Thornley

In December, Jill White, a member of Wesley Broadway in Palmerston North, was awarded an honorary doctorate in literature by Massey University.

Massey historian, Geoff Watson, said this was highly appropriate in 2019, which marks 100 years since women were granted the right to stand for Parliament. Jill was the first woman elected as a Member of Parliament for Manawatu. She served as MP from 1993 to 1998 when she became Palmerston North's first female Mayor, holding this position for



Dr Jill White

one term until 2001. She continued to serve on regional councils until 2013, with a focus on advocacy for environmental issues and local heritage.

Jill has worked on many local community organisations, including chair of the Methodist Social Services Centre, Age Concern, Palmerston North Community Services Council, National Council of Women, District Committee for Prevention of Child Abuse and the Multi-Ethnic Council.

Margaret Tennant, Associate Professor of History at Massey University, said in her supporting testimony for the honorary doctorate, "Jill has a more extensive experience of politics in its various forms, electoral and associational, than any other Manawatu woman I am aware of. She remains a source of sound advice and a model of ethical behaviour

to others with similar aspirations."

Jill is a model for lifelong learning. After initial training and working as a nurse, she completed a history degree with a masters thesis focused on the relationship between Palmerston North and the Manawatu River. She initiated the Pilgrims Group at Wesley Broadway, who meet to discuss progressive theological issues focused on an outward-looking church, concerned for peace and justice issues. Her contribution in worship liturgies, and in reflections and prayers, ensures that the church folk are challenged to make their contribution to creating a kingdom of God on this earth.



A united approach

To the editor

Ian Harris is surely right when, writing in the November issue of *Touchstone*, he argues that "Christianity has been a broadly flowing cultural and religious stream." Even more, the Bible's messages form a broadly flowing stream that changes as one moves from Genesis, to the minor prophets, to the Gospels, and on to James and Paul.

If there is one consistent message, it is in a tradition that runs through from "you shall love him [the stranger] as yourself" to Amos and to "Faith without works is dead" in the Epistle of James. Doctrinal disagreements have obscured that message at most times and places in Christian history, as they do today. That message has most often come from those who were careless of doctrinal issues or, although strongly influenced by the Christian tradition, those who were outrightly unorthodox.

A good example from the past is Florence Nightingale. Her carefully-argued advocacy for public and army health reform, and on behalf of the poor, had direct effects in Great Britain and India, and ripples that have extended through to the present day. The driving force behind her lifetime of social action was a conviction, strongly influenced by the religiously and socially radical influences of her family circle, that God had called her to a special work. He had not told her what He expected of her. Instead, "He

leaves us to find it out. If he were to rub out the wrong figure in the sum and put in the right one Himself, would that be exercising our faculties ... as it does to make us do it ourselves?"

Those who claim no religion can heartily agree with Florence Nightingale's words that: "There will be no heaven for me, nor for anyone else, unless we make it, with wisdom carrying out our thoughts into realities." This year, the 200th since Florence Nightingale's birth on 12 May would be a fitting time to bring together all who strive for a better society to press politicians of all persuasions for effective action to deal with the ills that bedevil our current society. In New Zealand homelessness and child poverty come especially to mind. Is it possible to lay aside doctrinal concerns and differences, and to this end join with all of good will from every religion or no religion?

Consider also how broadly Christian influences in the wider society can extend beyond a generation of those who either (like me) belong to the Church emeritus, or have had scant exposure to Christian influences. Or, should we expect that, while maintaining within themselves adherence to what is claimed as "once for all delivered to the saints," the churches will continue to decline both in membership and in influence in the wider community?

John Maindonald, Karori, Wellington

Benefits in union

To the editor

The 2020 Stationing List for NZ Methodist ministers indicates that an increasing number of parishes can only afford a part-time minister. As a consequence, a number needing full time work are being asked to minister in more than one parish.

Given that the 2003 Methodist Conference adopted a statement entitled "To be Methodist is to be Ecumenical", isn't it time again to create more Co-operative Ventures in order to strengthen the collective witness of the church in locations where denominations are struggling to go it alone?

I candidated for the Methodist Ministry in 1964, the year that President Rev George Goodman challenged the Conference with the words attributed to Jesus: "Except a seed fall into the ground and dies, it remains just a single grain; but if it dies, it bears much fruit". (John 12:24).

I've never lost that vision of a more united church and the compelling fruits of witness and service it can provide. These are tough times to be church, but we make it tougher on ministers and congregations by pursuing causes that could become more effective in closer co-operation with others.

Is maintaining denominational identity more important than a shared witness and service for Christ in our local community? And if not a Union or Co-operating Parish, can't two or more parishes share the one set of buildings, thereby reducing costs and increasing their witness in the wider community?

Whatever form co-operation takes, the bottom line must surely be fulfilling the expectation of Jesus as recorded in John 17:21 "That we become one... so that the world might believe."

**Brian Turner
Waikuku, North Canterbury**

HONEST TO GOD

Work-life Balance

Ian Harris

"Where is the life we have lost in the living?" asked poet T S Eliot nearly 90 years ago, in the pageant play *The Rock*.

It's a good question for any era, because it invites us to pause and check what life really is all about. It's particularly pertinent to New Zealand today since for many people workplace goals and pressures are constantly undermining the ideal of a healthy work-life balance.

For quite different reasons it is also a good question in relation to the thousands of people who cannot get a job and for whom work-life balance is therefore a chimera. Work and all that flows from it is central not only to the economy but also to human enterprise and identity.

Evidence abounds that many New Zealanders are feeling the strain from working too long and too hard. They stay back in the office, take work home, keep abreast of a torrent of emails on their home PC and are pursued by cellphone calls in what should be their own time.



Ian Harris

It would be fascinating to know the toll the over-work syndrome has taken in recent years in poor health, stressed family relationships, broken marriages, distorted values and warped personalities - and to know how many victims would recast their priorities if they could have their time again.

The problem, however, is not unique to us moderns. A better work-life balance is precisely what the ancient Hebrews were seeking through their Sabbath day of rest. Australian Jew Bernard Boas goes so far as to describe this as "man's greatest invention". It's easy to see why.

The Sabbath arose out of a period when the Hebrews were cruelly exploited as slaves in Egypt. Wageless labour confers obvious benefits on the employer so when their leader Moses tried to negotiate time out for a religious festival, the Pharaoh gave him short shrift. "What do you mean by distracting the people from their labours?" he bellows. "Get back to work!" To rub the point home and anticipating by 3000 years the frosty management mantra "more with less," he demanded that the Israelites find their own straw to make their bricks in future and still fill their daily quota.

Liberation came only when the Hebrews

escaped across the Red Sea. For 40 years they roamed the Sinai Peninsula and during that time, as the Bible tells it, Moses received the Ten Commandments. High among them was to keep the Sabbath. Everyone was to benefit from this, even slaves and farm animals, a huge advance in ideas of fairness and justice. "You shall not do any work - you, your son or daughter, your male or female slave, your ox, your ass, or any of your cattle, or the stranger within your settlements." It was also a day to remember the God who had delivered them from Egypt and made life as a free people possible.

Sabbath observance degenerated over the centuries into pettifogging restrictions on Orthodox Jews, while in Protestant countries a dour sabbatarian piety led to a shut-down of entertainment and sport as well as commerce. In some city parks children's swings were locked on Sundays. A Presbyterian purist even denounced Sunday milk deliveries as a sin "on a par with prostitution and the opium trade."

Those excesses have passed but contrary ones have replaced them. Material wealth on a scale unimaginable to our forebears has not led to a more rounded work-life balance. Working through lunch-breaks, into evenings and at weekends is not seen as stupid but as praiseworthy. Some career-driven women pass up the chance to have children. Wants become needs - in houses, gardens, cars, electronic gadgetry, travel, fashion - and there is always someone better off to measure oneself against and keep the pressure on to acquire more.

Jesus put in a nutshell the shortcomings of consumerism in an economics-obsessed society: "What will it profit you to gain the whole world and lose your own soul?" In other words, life is not just about having more: it is about being more. Over-work may satisfy the first of these but it suffocates the second. The spirit behind the Sabbath - to take time out for reflection and re-creation, to spend time nurturing and being nurtured by family and friends, to savour our existence and the Godness inherent in being alive - is as pivotal to a rounded life as ever it was.

In our modern, pluralist society that need not happen for everyone on the same day of the week. But it needs to happen nonetheless.

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.





Unsettling into 2020

Rev Dr Betsan Martin, Public Issues Coordinator

The new year seems auspicious and testing for justice. At this time of year we can reflect on achievements as well as insufficient change. Overall we see piecemeal policy that is not delivering the transformational change we envisaged. We must be cautious about short term expectations when we are looking for deep transformation and I ask whether some initiatives will bear fruit in the longer term.

JUST 0.5% OF THE WEALTH OF NEW ZEALAND'S RICHEST PERSON COULD PAY FOR:



1545
Support
workers



4.5 million
After-school
care sessions



1548
Teacher
aides

A broken system

When we look at welfare and social issues we see no action on the Welfare Working Group's recommendations and no proposals to face the diagnosis that the welfare system is broken and needs \$5.2 billion per year to raise benefits and lift people out of poverty. It is broken because welfare support is inadequate and condemns beneficiaries to punitive scrutiny and poverty. The heart of welfare is to provide support during times of stress, illness and uncertain income, and it should be provided in a culture of dignity, kindness and compassion. Fixing welfare is complex - it is not only about benefit levels, it is also about housing and wages, about the accommodation supplement and how much a person on a benefit can earn before their benefit is reduced, and about Working for Families. Then comes the question - how are we to pay to fix welfare?

Oxfam are keeping the fires alight on inequality with a special focus for the election this year on wealth tax. The caring work of our communities is mostly done by women and it is mostly low paid - as seen in this Oxfam graphic. A small level of tax on wealth could be redistributed into better pay for people doing caring work.

Children at risk

The removal of children into state care is receiving deep attention by the Children's Commissioner. The January 2020 report emphasizes the racial bias and intergenerational profile of children taken into state care. The report finds that about half of women whose children are taken into state care were in state care themselves, and it highlights the too frequent procedure of making decisions before birth to remove a child. Māori babies are up to three times more likely to be taken into care.

2-3X

ASSESSMENTS AND REMOVALS OF PEPI MAORI ARE HAPPENING EARLIER.

Decisions to remove unborn pēpi Māori increase from 36 in 2010 to a peak of 93 in 2017.

Over the past 6 years, since findings of abuse have been decreasing, between 2 and 3 times as many decisions have been made to remove unborn pēpi Māori than non-Māori.

48%

STATE CUSTODY IN INTERGENERATIONAL

Forty-eight percent of pregnant women whose pēpi Māori were taken into State care before birth had been in State care themselves.

Blaming social workers and the system that removes children shows how far we are from a prevention solution. Prevention is about huge investment in health, housing, education and about systems to deliver equity. It also means deep attention to cultural dignity and appreciation of very different traditions, origins, knowledge and systems of governance. These are profoundly relational in contrast to western individualized systems - differences which find their way into church and theology.

An unsettled history

The inequity that the Children's Commissioner is speaking of requires us to consider our unsettled history. Over the summer I have been reading Waitangi Tribunal reports and listening to people's lived experience of growing up in Aotearoa.

Our history is unsettling. The churches gave close attention to our histories in the 1990s, and now, more historians and anthropologists are delving into our history and publishing. The Tribunal serves brilliantly to bring Māori records to light; it records the resolve by tribes and hapū and rangatira to retain self-governance and to hold land and villages alongside the relentless and well-designed procedures of land purchasing and confiscation, law and deceptive negotiation that enabled the crown to take the resource base from hapū.

Most of all the dominance of settler interests drove policy in parliament and procedures in the courts to bring Māori land under western legal systems, with divisions of land into blocks and partitions bringing chaos to the vast and multilayered relational systems of land tenure. As Sir Apirana Ngata saw it, Māori became

labourers instead of entrepreneurs, tenants instead of land owners. We know this is not the whole picture, and we know of recovery. Treaty Settlements are the result of arduous and persistent endeavours for restitution. Yet we should not hide from the legacy that leaves 50 percent of children in poverty being Māori, the Māori rate of suicide at about 35 percent and Māori material hardship at 20 percent compared to 5 percent for Europeans and 35 percent for Pacific peoples.

Climate policy urgent

The apocalyptic fires in Australia have ignited an alert to the immediacy of climate change. Spiritually we are drawn into profound lament at this vast destruction. In the spirit of looking forward to 2020 in Aotearoa we can anticipate policy from the Zero Carbon Act and the Climate Change Commission. A Citizens Assembly on Climate Change is meeting every two weeks in

Wellington to get a public engagement process off the ground. A new climate change curriculum for secondary schools has just been announced by the Minister of Education Chris Hipkins and Minister of Climate Change James Shaw. The Methodist Youth Ministry Conference in February is having a climate change session and in March a Connexional workshop on emissions reduction will facilitate climate responses in everyday organizational and parish life.

Most of us can't fully grasp the extent of damage that is being unleashed. We live with painful contradictions of being tied to all the energy and products that are linked with fossil fuels and pollution. We also know that a lot of people are disengaged from the transition that is upon us, and unable or unwilling to reconnect with our earthly home. Faith communities can lead through mindfulness and prayerfulness and ethics to inspire the human spirit of responsibility.

WANTED

Pianist or organist for English service at 9.30am at Avondale Union Parish 49 Rosebank Rd, Auckland.

Please reply to maelstromnz@yahoo.co.nz



Students at Parliament call for climate action. Image courtesy Betsan Martin.

Trusting God for a new me in age

Rev Jan Fogg

I'm discovering that the process of moving from full-time work, through part-time work to maybe little (paid) work at all, takes a lot longer than I would have imagined. It's also necessary to redefine what constitutes work - it's not just paid, so contributing in community doesn't cease.

And the process of moving through grieving for the loss of a partner also takes a very long time. It involves discovering who am I without this one by my side, encouraging, building up, holding steady, challenging. A new walk with God in this stage of life is needed.

I seem to have come to a place now where a new beginning is

occurring - I guess this 'beginning' will also take a lot longer than I might imagine, so long as my body sustains the being me inside. A long while back if I thought about it at all, I would have seen myself spending a lot of time in this current large tree-filled garden helping to make it beautiful. But that takes a lot of energy which is in much shorter supply than it used to be. So here I am now, less about doing and more about being. A different being than I have been before.

One of the joys I am discovering is the local library. I've bought many books; in my time and found you can't just buy books, bookcases are also needed and they take up space. But the library has an endless supply of books I might never have thought about reading. My library also offers a Book Club, where a small group of very

different people discuss the *Book of the Month*, increasing the richness of each book.

I'm also rediscovering some of my own books that in part have led me, and shared, in my spiritual journey. What I discover is that the spiritual journey also opens and becomes deeper with age, and these books speak to me in a new way. Who would have thought that with ageing, old friends open up new doors and enrich one's life again? There is also the opportunity to share their richness with current friends who are exploring their own journey. Small groups in the church are so valuable.

If it seems I'm a bit passive, I hasten to add that I still walk Jack the dog twice a day, even as I modify my route a little!

One of the opening doors then is Hope. Maybe we don't



sufficiently dwell on the new kind of being that older age is, or can be. Sometimes I am overcome with thankfulness for this journey which our God has led me in.

Everything that God has created is good; nothing is to be rejected, but everything is to be received with a prayer of thanks.

1 Timothy 4:4,5.

TECHNOLOGY TIPS

Selecting Loudspeakers for a Church environment

When looking for a new sound system for a church worship centre or sanctuary, there is no shortage of loudspeaker options.

An often referenced "Rule of Thumb" is that loudspeakers are the most critical item to be selected when considering a sound system. If the loudspeakers do a poor job of converting the electronic signal to sound, then it doesn't matter how good the other components of a sound system are, the audio produced will not sound as good as it could.

In practice, there is a degree of trade-off that needs to happen here, as poor input signals will only ever sound as good as the signal, no matter how good the speaker. However, the loudspeaker selection is definitely a critical part of the overall equation.

Loudspeakers can be broken down into three basic types of systems based on design principles and construction style; 1) point-source loudspeakers, 2) vertical line arrays and 3) column array loudspeakers. Each style offers particular advantages for different music and speech requirements, room types and



Peter Lane

architectural styles.

Before examining the advantages and disadvantages of each kind of speaker, it's important to weigh certain key objectives that one needs to understand in the context of the project under consideration.

- The size and shape of the area that requires sound coverage. This needs to be considered in 3-dimensions (that is, height is important). Whether the audience in the space will be seated or standing has a bearing as well.
- The degree to which music is utilised in the space, the source of that music (live or recorded) and the types of music (Handel or The Eagles) that the system needs to support.
- Gauging and maximizing your system's gain before feedback (GBF) - basically,

how loud can you get before things start squealing at you.

- The architecture of the space (both materiality and aesthetics) and the need to direct sound away from acoustically reflective areas.
- Aesthetic concerns and sightlines. How many times have you sat in a good seat and found the view of the projection screen is impeded by the cluster of speakers sitting in front of the screen?

Audio system selection is more about how and where you want to use a system, rather than the system components themselves. I've tried to summarise the high-level advantages and disadvantages of each main speaker type in the table above. The objective of selecting loudspeakers is to find some loudspeakers where the strengths they offer play to the objectives of the environment.

Type of Loudspeaker	Point Source	Vertical Line Arrays	Column Arrays
Advantages	<ul style="list-style-type: none"> • Versatility of size and deployment • Pattern Coverage • Horizontal Coverage • Can be relatively inexpensive 	<ul style="list-style-type: none"> • Mitigates against level drop-off with distance • Vertical Pattern control • High Sound Pressure Level (SPL) capability 	<ul style="list-style-type: none"> • Aesthetics • Coverage • Consistent sound levels front to back • Affordability
Disadvantages	<ul style="list-style-type: none"> • Low-frequency limitations to the pattern control • Difficult to design arrays of loudspeakers • Limited throw distance 	<ul style="list-style-type: none"> • Don't work well in shallow rooms • Height requirement may be difficult to achieve • Tend to interfere with sightlines • Relatively expensive 	<ul style="list-style-type: none"> • Aiming passive columns can be problematic • Can be difficult to achieve the same volume levels as other loudspeaker types • Limited Bass output • Don't work well in shallow rooms



I plan to do some further articles this year that elaborate on the different aspects of the various loudspeaker solutions.

This article owes much to a Harman Pro (a manufacturer and distributor of audio systems) blog article, "Kamlet, R. (2017). POINT SOURCE, LINE ARRAYS OR COLUMN SPEAKERS: WHAT'S BEST FOR YOUR CHURCH? [Blog]"

Peter Lane is Principal Consultant

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



The Value of Holidays

Adrian Skelton, UCANZ Executive Officer

What our forebears called holy days have been translated for many of us into holidays - at home, or away, if we are lucky. And the value of these holidays lingers after we return to the weekly routine if we are able to carry the sense of refreshment and renewal with us.

Paradoxically, some of us choose to make life hard for ourselves by abandoning the solidity of houses and sleeping under canvas or in cabins - all for a more immediate experience of wind and rain! Similarly, I enjoy packing all I need for three or four days in a rucksack and tackling a tramping track, preferably with genial companions who will converse - but not all the time - and fill the evenings with card-playing and laughter.

At the end of last year, it was the St James Walkway near the Lewis Pass, a subalpine route through woods and broad glacial

valleys, often close to the purest river water you could ever expect to find.

The tramping itself became meditative: when conversation has tailed off, the tasks are simply to plant each footstep safely, to keep going despite the inclination to laze on the riverbank, and to let the sounds of the forest sink in. Forging the many side-streams provides excitement and views of snow-capped mountains add enchantment to summer walking.

No pictures can capture or compare with the experience of being in wild places that are only accessible on foot. Endemic alpine flowers are a treat and then there are outstanding moments that make you pause and gasp at the beauty of the scene. Once, as I emerged from the forest, I was stopped in my tracks at the sight of a bright, empty and silent clearing ahead. With one companion well ahead, and others minutes behind, I had no one with whom to share this experience but maybe its intensity was all the more for that.

It reminded me of a sonnet by the Welsh poet priest, R S Thomas:

I have seen the sun break through to illuminate a small field for a while, and gone my way and forgotten it. But that was the pearl of great price, the one field that had treasure in it. I realise now that I must give all that I have to possess it. Life is not hurrying on to a receding future, nor hankering after an imagined past. It is the turning aside like Moses to the miracle of the lit bush, to a brightness that seemed as transitory as your youth once, but is the eternity that awaits you.

As the new working year begins, I hope you have vibrant memories of the bright field, the pristine beach, the birds of the forest, or the affectionate faces of friends to treasure and carry with you.



Uniting Congregations
OF AOTEAROA NEW ZEALAND



Views of snow-capped mountains add enchantment to summer walking.

20/20 Vision

Rev Peter Taylor

20/20 vision is not supervision, like Superman's x-ray ability, but being able to see clearly what eyes should normally be able to see 20 feet away. It sounds rather ordinary.

Often our faith sounds rather ordinary too, and there are times preachers glance through the lectionary readings wondering how to avoid saying the obvious. But sometimes the obvious needs saying because few live the faith as they could.

This month the lectionary reminds us of the old tension of 'faith versus actions', expressed by Paul: "A person is put right with God only through faith, and not by doing what the Law commands" (Romans 3:28), and by James: "If [faith] is alone and includes no actions, then it is dead" (James 2:17).

Of course this is a false tension. Both Paul and James agree our trust is in God alone but also that trusting God begins a transformation (slowly but surely) into the likeness of Christ (see 23 Feb and The Transfiguration).

Sadly, some churches encourage this false tension, some by priding themselves in the purity of what they believe whilst dismissing those whose faith is 'not truly biblical', alongside a community interaction limited to 'hoping "they" will come in'; others by dismissing matters of faith as long as their church is active in the world about them, principally in social action.

Preachers might want to reflect on which sounds more like their congregations.

In February our Lectionary readings comment about faith and actions. In the Gospel stream of Matthew 5 Jesus calls us to be salt and light, being both different and involved in the wider community (9 Feb) and he repeatedly urges our actions to go beyond the Law ("You have heard X, but I say Y") (16 Feb). We also have the famous Micah reading calling us to "do justice, love mercy, walk humbly with your God" (2 Feb), the Deuteronomic call to obey God's demands (Waitangi Day), a description of what true fasting is (9 Feb and Ash Wednesday) and a call to choose between good and evil, linked to faith in God (16 Feb).

For Methodists doing what's right has always been a better marker of faith than getting our theology right but this does not excuse the ongoing need to wrestle with what God means for us. This genuine tussle brings a wisdom beyond human wisdom. And this idea is found in the Epistle stream (from 1 and 2 Corinthians) - What is true wisdom? (2 and 9 Feb) What does it mean to be a servant of God (16 Feb and Ash Wednesday)?

The quest for relevant faith is lifelong, and appropriate during our Lenten journey from Ash Wednesday on 26 Feb, following Jesus' footsteps culminating in his struggle to put his faith into action. If we grasp only some of his tension on that journey then our vision may not make us Superman or Superwoman but folk whose faith is real, i.e. 20/20 in 2020.

But wait, there may be more ...

Rev Andrew Doubleday

I'm a hoarder. There, I said it. I struggle to throw away that which might one day prove useful, or is still serviceable. This morning while out cycling, I picked up a bolt with two washers and a role of 'invisible' tape off the road.

It's perhaps why I own old cars - my current daily driver is a 1990 Ford Sierra wagon which I've had for about 15 years. In a throw away era, I'm a bit of a dinosaur. I struggle to trash something just because it's old.

I'm finishing a leave break, and have spent two of the last three weeks cleaning up the parsonage property. It has taken this past week to clear out the garage and the shed. It looks like we'll be able to put a car in one bay of the garage. This clean out entailed three full 8x4 trailer loads to the transfer station. There is 'stuff' sitting in the yard awaiting a decision about its future. There will likely be a second culling of that which has already gone back indoors - for example, I have three bicycle carriers hanging together in the shed. They're in good condition, and I have no need of any of them. Memorabilia from my late teens went to the dump. My Trinity College notes followed suit. The clearing out provided me an opportunity for remembering, not all of it good - while I struggled to make

the transition into adulthood. The years at Trinity were three of the best of my life. Yet this 'stuff' was simply taking up space - it needed to go.

With a great deal of encouragement, I've accepted that with a change in roles looming I need to bow to the inevitable,

and be ready to travel more lightly. The part of reality that I've been hiding from is that I'm having to face up to the fact that time is no longer on my side. At 30 I had a seemingly unlimited future ahead of me. Soon I will be the grateful

beneficiary of Winston's Gold card. Each day is becoming more precious, as the clock is running down. I once had a t-shirt with the inscription 'Life's too short to drink cheap wine'. I'm now more circumspect on what I will commit myself to, and on what books I will read. I'm also faced with my looming mortality. My own death is something I think about fairly often. I sit with dying people on a fairly regular basis - some younger than me. I'm aware of how quickly life has gone. When I came to Opawa I was a young man. And yet the years have passed in a flash. Assuming I make it, and I'm not holding my breath, if I go on for the same length of time I'll be approaching my 90th birthday. And I expect these years will likely pass ever more quickly.

Clearing out the detritus of one's life is about remembering and giving thanks for the past, as well as making room for the future. For whatever it may yet hold.



Andrew Doubleday.



Raising awareness of refugees

Doreen Lennox

Late last year St John's Methodist Church in Hamilton hosted a United Christian Refugee Awareness seminar. Yasoon Gill, a recently arrived Christian refugee from Pakistan, and a member of the congregation, introduced the first group of speakers.

In his introduction he shared statistics from a study commissioned by the British Foreign Secretary, Jeremy Hunt, that concluded that 80 percent of all persecuted religious believers in the world are Christian.

A group of refugees from Pakistan who fled to Thailand and Malaysia shared their experiences and reasons for fleeing. Reasons included difficulty in getting jobs, compulsory Islamic study, lack of

education opportunities and medical support, rigorous blasphemy laws and the burning of homes and churches.

Deeba Tahir told of how, when she and her husband overstayed in Thailand, they were jailed and their children were left to fend for themselves as illegals.

Guest speakers included Paul Shannon from the Hamilton Catholic Diocese, Bruce Benton, a friend of Yasoon Gill and his family, Sarah Fraser, Community Law Waikato, Father Michael Kelly, Chief Executive officer UCAN Services and David Bennett, MP for Hamilton East.

Listening to the speakers, it was apparent that the processing of Christian refugees is very slow. The Universal Human Rights Association (UNHRA) has 930 refugees waiting placement and an additional 800 to 900 waiting for their applications to be processed. The Red Cross are assisting and Caritas is helping children. What can we do? Ideas mentioned were to lobby



Guests and presenters at the Refugee Awareness seminar hosted by St John's, Hamilton.

for equality for all refugees; to get refugees out of Bangkok refugee centre; and to take Christian refugees as part of the quota system.

David Bennett discussed the Community Organisation Refugee Sponsorship Category, a pilot programme which allows community groups and churches

to sponsor refugees and assist in their settlement.

In closing, a quote from Pope Francis, "Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ. Our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate."

Sinoti Samoa celebrate new function centre

Joshua Robertson

A special celebration and blessing of Sinoti Samoa's new property in Drury, South Auckland took place on Saturday 16 November 2019, marking a significant milestone in the life of Sinoti Samoa.

More than 500 Sinoti Samoa members and others attended the special celebration. Methodist Church of NZ President Rev Setaita Veikune, President Elect Rev Andrew Doubleday and Director of Mission Resourcing Pasifika Ministries Rev Siosifa Pole were amongst the guests of honour invited to participate in the ceremony that was led by Sinoti Samoa Superintendent Rev Suivaia Te'o. Local government representatives were also in attendance.

Following the official ceremony, live music and a celebratory feast contributed to the jovial atmosphere of the day. Members of the Manukau and Auckland regions of Sinoti Samoa performed traditional Samoan songs and dance to commemorate the occasion and pay tribute to those who were unable to be present to witness this special occasion. One such person was the late Rev Aso

Samoa Saleupolu who had been the original Convenor of the Project Steering Committee.

The Sinoti Samoa Women's Fellowship instigated this project, when they decided many years ago that they would start fundraising towards their vision of building an appropriate facility where they could hold their annual gatherings and community events. That dream was adopted by the entire Samoan Synod (Sinoti Samoa) with all Sinoti Samoa members contributing towards fundraising efforts to make the dream a reality.

The purchase of the four-acre rural property (which has an existing restaurant building, large residential house and several sheds onsite) is the culmination of many years of fundraising and planning. The ultimate intention for the property is to build a multi-purpose facility onsite, primarily for Sinoti Samoa national gatherings, but also to be a facility that can be utilised by other groups from within Te Haahi Weteriana o Aotearoa and the wider community.

The Project Steering Committee, convened by Olive Tanielu, is currently exploring opportunities to lease the property and is also progressing the development of concept designs for the proposed new facilities.



Samoan dance performed by youth from the Manukau region of Sinoti Samoa.



**FRIENDSHIP HOUSE
FOUNDATION BOARD**

**TANGATA WHENUA
TRUSTEE ROLE**

ORGANISATION AND DETAILS

Friendship House was formed in 1976 through the partnership of six church denominations. In 2014 a Foundation was created with the express purpose of creating financial sustainability for Friendship House (www.friendshiphouse.org.nz).

SKILLS AND COMPETENCIES

We are seeking a Trustee with a legal background and/or experience in Kaupapa Maori governance roles.

COMMITMENT REQUIRED

As a guide we would expect that meetings will be held face to face one month and via Zoom Conference call each other month. This may change as meeting may be moved to being held two monthly in the future. Other trustee commitments may be an annual strategy day and some professional development days as the need arises. We anticipate the new trustee to commence early in 2020 with an initial term of 2-3 years.

GEOGRAPHIC CONSIDERATIONS

Manukau, Auckland.

REMUNERATION

Travel costs inside Auckland

FOR FURTHER DETAILS PLEASE CONTACT

Neil Denney, Chief Executive
Email: neil@friendshiphouse.org.nz
Phone: 09 262 2322

CLOSES 1 MARCH 2020

*The Heart of Change
in Our Community*



MCNZ President Rev Setaita Veikune unveils a plaque with Sinoti Samoa Superintendent Rev Suivaia Te'o and Local Govt representatives.



Changes planned for religious instruction in state schools

Ruby Manukia Schaumkel

The Education Act 1964 does not specify that religious instruction in school must be Christian, but most of it is based on Bible stories. Under a planned law change, parents will be required to give explicit permission in writing for their children to receive religious instruction at state schools.

The law change, in the Education and Training Bill, passed its first reading just before Christmas. It may be the beginning of the end of primary schools offering religious instruction.

Education Minister, Chris Hipkins, told *The Herald* he believes in secular education and does not believe schools should be offering religious instruction. Guidelines released by the Ministry of Education (MoE) in May 2019, advised schools to get the written consent of parents but the change will make it mandatory. The Education Act states that state primary schools should be secular but they are allowed to "close" for the purposes of not being secular for an hour

a week to allow volunteers to give religious instruction.

The Act does not specify which religion but almost all instruction is Christian. In background papers, the MoE said it does not collect data on how many schools have religious instruction so it will be difficult to monitor the impact of the change. The Churches' Education Commission, which has been rebranded as Launchpad, was the largest provider and in 2018 it operated in 520 schools (approximately 25 percent of all state primary schools). The MoE expects the opt-in model will have a lower uptake than the current opt-out model, meaning a lower demand for religious instruction.

The Labour Party cabinet's social wellbeing committee has also approved Minister Hipkins to direct the MoE to partner with the Religious Diversity Centre to encourage broader debate about religion in schools. The Churches' Education Commission, in its submission on the ministry's guidelines for religious instruction, said it encouraged schools to be vigilant in obtaining consent of parents, either at the time of a child's enrolment or through signed permission



Ruby Manukia-Schaumkel

slips at the start of each school year.

The Secular Education Network is taking a case to the High Court in a bid to get religious instruction in schools declared to be a breach of the Bill of Rights Act. It expects the case to be heard in October this year and has launched a Teach,

Not Preach website. Spokesman Mark Honeychurch says, "Our primary schools are not the place for religious instruction, but we've always had this loophole in the law that enables church members to come in and talk to our children about Christianity; about God, Jesus, heaven and hell."

What does this mean for the Church?

I've been fascinated with the intersection of Church and State and where the State has impinged on Christian and religious values and beliefs. We have seen how the euthanasia, abortion, drugs and marijuana arguments, and now the change in religious instruction at state schools, impact the wider Church.

We are reminded that although we are to comply with state regulation, we do not need to lose our values and beliefs for the sake of secularism or idealism. We have the right to freedom of thought, conscience and religion under the

Universal Declaration of Human Rights.

The protection of religion and belief extends to communities of interest as well as individuals. It does not preclude criticism of beliefs but requires respect for the right of others to hold a different belief.

The New Zealand Human Rights Commission and Victoria University of Wellington in 2009 have expanded on this, saying that "Schools are free to teach about different religions and the role that religion has played in politics, culture, art, history and literature ... Schools are ... free to teach about religions so long as they teach students about beliefs rather than instruct them on what to believe."

The freedom to act in accordance with one's religious or ethical belief is not as wide as the freedom to hold those beliefs. There are limitations that can be imposed on how religion and belief is expressed, particularly where matters of public safety or the fundamental rights and freedoms of others are affected.

Thus, it's important to monitor the proposed change on the impingement of fundamental rights and freedoms to get us thinking.

As Hipkins stated, "I personally hope that as the debate around these things matures, we will reach a point where that provision that allows schools to close for religious instruction is no longer required. That would be a big leap, at the moment."

T R I N I T Y C O L L E G E

Not Just Sunday

In December, Trinity College celebrated 175 years of Methodist involvement in education in New Zealand. Rev Donald Phillipps addressed the audience at a celebration dinner. This is a reduced version of his address.

A school for 'native students', some of whom became 'native teachers', was opened in Auckland in 1844, followed five years later by a school for the missionaries' and some local settlers' children. Theological education for ministerial candidates gradually evolved, and in 1929 the purpose-built Trinity College opened in Grafton, Auckland.

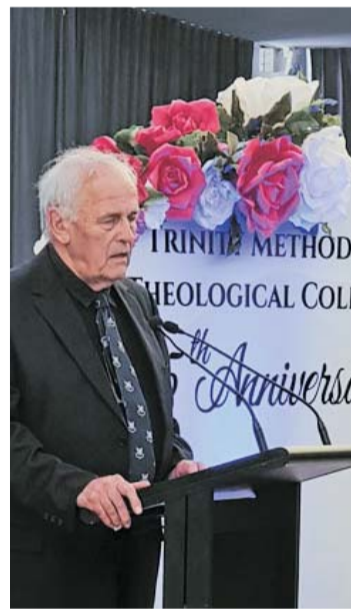
One of the highlights of the recent celebration was the announcement made by the Principal, Rev Dr Nasili Vaka'uta, that the College is now responsible for the administration of an undergraduate degree programme (Bachelor of Theology). The main objective of the programme is to lift ministry training to another level, and to better equip both lay and ordained leaders. The challenges facing ministry in the 21st century are considerable. The days are long gone when it

was felt sufficient for a preacher just to have a good knowledge of John Wesley's Sermons. It's impossible not to look back over the history of Methodism everywhere and not see that for all that time worship has been dominated by the Sunday sermon. We shouldn't reject the past as irrelevant but the future challenges us and there are seven days in the week.

In the foyer of the old Trinity College there was a brass plaque dedicated to the memory of Aldwyn Remington Gordon, a young minister who died of his wounds on the battlefield of the Somme in 1917. The plaque, had a line from Milton: "Triumphing over death and chance and thee, O time." Time is now at the very heart of our thinking - for the first time in human history there is evidence that we might be running out of time. Yet we repeat something like Milton's words Sunday by Sunday in our preaching and particularly in our singing. We constantly emphasise human mortality, the shortness of our lives and the certainty of death - and affirm our trust in a God who will be there for us in the end. But the 'end' now means something quite different. God's creation is threatened and the planet's life is under threat. We who are people of the South Pacific experience climate change as

acutely as any, every day of the week. We should not use our time of worship simply to plead with the creator God for more time, or even for divine intervention - Sunday, like every day of the week is our opportunity to plan and put into effect changes that will save our planet. The phrase "To Pray is to Work" challenges us to do the will of a loving God. Our praying to God must become a commitment to work for God. Every day has that sense of urgency, and Sunday becomes the time when, as we worship, we prepare for a week of worshipful action, of prayerful work. How then do we prepare for such a ministry which should enable us to be prayerful and knowledgeable about the world we want to both save and serve?

For the missionary who regarded indigenous religion as superstition, such practices had to be eradicated. Such unthinking cultural arrogance still exists. The present-day relevance of such spirituality is to be seen in the way tangihanga has creatively influenced how we now honour and care for the dead. Another influence is the spirituality of the wharenui, the big house. It is beginning, I believe, to inform the nature of religious observance. What is 'sacred' cannot be narrowly defined. Anywhere we meet can



Rev Donald Phillipps addresses guests at the Trinity College celebrations.

be a place where the presence of the Spirit is honoured. While what is sacred may well also be beautiful and precious and need careful minding, it is not there just to be admired and talked about. Rather it can become our inspiration towards compassion and justice.

The Christian missionary sought to confront those he came to convert and confrontation too easily leads to violence which, tragically is common to most forms of belief. So how do we prepare for this as we train for ministry? We can no longer think of enforced uniformity but rather of diversity within a larger unity. That's how the Christian Church itself emerged, and we must allow for the same

freedom today. The digital world is altering the way we think and it gives us the means to build community, world-wide, without boundaries. It speaks directly to the new generation in their language.

We all have to find ways to be loyal to our own beliefs and practices while accepting that others are different. As Christians we cannot take an exclusive stance to other people and their religions. The world is moving on and Christianity is not disappearing. What we can do is ensure that we know what is happening, what is changing. Such knowledge is our key to the future and we want our ministers to be in the vanguard. I dare to suggest that the way to start is to listen. We do have a Gospel to proclaim but while we do this we have to learn to hear other people who think in other languages and in different ways. Only when we hear their stories will we make sense of our world. Let's make the first move and it doesn't have to be on a Sunday. Our task is not done - it goes on to the end of time.

This is the sort of challenge that our theological college has faced before. The Church as a whole supports the College, but the task is a shared one - and it's urgent.



Measles Outbreak Samoa

Paulo Ieli

On 29 September 2009, my beloved home was hit by a tsunami which took almost 200 lives and left hundreds injured. There was substantial damage and loss of life. Hundreds of people lost their homes due to the devastating damage caused by nature.

Exactly ten years later, a different kind of tsunami would rock our tiny nation again, once more taking with it loved ones and leaving behind in its wake, broken hearts and a people desperate for answers.

The measles outbreak began in September 2019 and as of 6 January 2020, there were more than 5,697 confirmed cases, which included 83 fatalities. It was reported that an infected traveller on a flight from Auckland to Apia between late August and September carried the disease to the Islands of Samoa. By October, the measles disease had spread quickly around the country, causing a 'national shut down' to be issued by the government in November.

History has repeated itself. In 1918 a New Zealand ship carrying sick passengers (suffering from pneumonic influenza) killed 22 percent of the island nation's population. The ship was given the all-clear to dock, by the New Zealand Administrator, Lieutenant-Colonel Robert Logan, without quarantine, despite Logan's knowledge of diseased passengers on board. History tells us that this decision would prove deadly for the people of Samoa - not one

foreigner died. The recent outbreak of measles has placed Samoa's health system under the microscope. An independent report stated that the outbreak was due to a decrease in the measles vaccinations from previous years. The report stated, "Ten percent of the nation's under four-year-olds had not received the important vaccination in 2013." It was unclear as to what vaccination initiatives had been made available to the nation since then. This is both alarming and disappointing.

Growing up in Samoa between the late sixties and the early eighties, each village had a Fale Komiti (Women's Committee House). The village ladies' committee advocated between people of the village and the Government Health System. Doctors and nurses made regular visits to the village to provide services such as midwife training, circumcision clinics and more importantly ensuring that vaccinations were up to date. The village ladies' committee also ran a KEEP CLEAN initiative. This involved regular visits to all village households to ensure cleanliness and hygiene was maintained in everyday living. Failing to uphold these health standards resulted in a fine.

These services were also available to all children attending primary schools throughout the nation. Many, including myself, still have vaccination scars on our upper arms, a clear reminder of the critical role the village ladies played. The village women were building a working relationship with the schools and the health system, in order to prevent disease outbreak. It is sad to learn that these services are no longer available, and the children suffer the consequences because health is no

longer a priority.

I believe that Samoa's vulnerability to this outbreak is partly due to the disappearance of the successful working relationship that previously existed between the health system and villages. The emergence of private health care around the island has put an end to a free service that was available to all. Unfortunately, not all Samoan families can afford the cost of these services resulting in not receiving the basic health care.

Thank you to Prime Minister, Jacinda Ardern, for sending relief to Samoa. New Zealand's support to date has included:

- 44 New Zealand nurse vaccinators working on one-week rotations. The nurses joined Samoa's mass vaccination campaign, which has vaccinated 132,935 people since 20 November.
- 35 doctors, nurses and support staff who have been deployed as part of the New Zealand Medical Assistance Team (NZMAT). The three NZMAT rotations have been working alongside Samoan health personnel, providing support and treatment in a district hospital on Upolu and the main hospital in Apia.
- Two deployments of Samoan-speaking medical professionals to provide support for the measles response and across the health sector, including psychological support for Samoan health staff and affected communities.
- Seven New Zealand Red Cross nurses, who are working with the Samoan Red Cross on the vaccination programme and measles response.

- Intensive care unit (ICU) specialists
- A Biomedical Engineer to support the laboratory at Samoa's main hospital, Tupua Tamasese Meaole.
- An engineer to support Samoa's generation facilities under pressure at the height of the outbreak.
- Funding for 100,000 vaccines provided by UNICEF, and the supply of 15,000 vaccines from New Zealand.
- Medical supplies and equipment, including items to support oxygen production for Samoan hospitals, laboratory equipment to ensure effective medical testing of measles patients, vaccination fridges which are essential for storing vaccines, as well as face masks, gowns, hand sanitiser, and stretcher beds.

New Zealand also donated \$1 million to assist prevention programmes in the Pacific.

Unless free basic health care is made available to the nation, history will continue to repeat itself because (a) the current system cannot detect and prevent unwell travellers from stepping onto its shores and (b) not all Samoans can afford the cost associated with health care.

New Zealand and all relief providers to Samoa, need to apply pressure on the current government insisting that, unless these basic medical needs are provided at no cost, future financial support will cease.

Let us continue to pray for the people of Samoa and all other nations of the Pacific.

The work of the chaplains in the Australian bushfire crisis

Rev Dr Stephen Robinson
Coordinator: NSW Disaster
Recovery Chaplaincy
Network



Stephen Robinson

The current bushfire crisis in Australia tried and tested all response agencies like never before. At the time of writing over 2000 houses have been destroyed, lives have been lost, and it is estimated a billion animals have been killed. Some communities are only now being assessed and their recovery will take years.

In Australia, emergency and disaster response plans and actions work under the state and territory governments with assistance from the Federal Government. The bushfire crisis has affected people in South Australia, Tasmania, Queensland, Victoria and New South Wales (NSW). Each state has disaster welfare arrangements to ensure a holistic response which cares for people physically (providing shelter/accommodation, clothing, food and water), emotionally (with personal support and psychosocial care), and spiritually.

Australia has developed an extraordinary means of addressing the latter through the development of volunteer disaster recovery chaplaincy networks. In NSW

the Disaster Recovery Chaplaincy Network (DRCN) is a ministry of the Uniting Church's Synod which has been operating since 2009. It is ecumenical and multi-faith and gathers faith community leaders, as well as chaplains who work in institutions such as schools, prisons, hospitals and aged-care facilities.

These people apply for the training and require nomination from a faith-community overseer such as their bishop or presbytery officer. After successfully completing the training and other checks, they join the network and are added to the database and mapping for the state and made available to respond to evacuation or recovery centres during a time of crisis. This is a volunteer network which is largely managed by volunteer duty and logistics officers. Good tools have been developed to quickly gather availability through internet-based group texting and to deploy teams to where NSW Disaster Welfare Services require them.

One of the great blessings of such networks is that there is no denominational rivalry. There is a sense of absolute unity of purpose. On any team the DRCN might have a Catholic Sister, a Pentecostal pastor, and a Uniting Church minister or Buddhist chaplain - all working as one and enjoying the comradery.

Ten years ago, when the chaplains were first introduced into the mix, many disaster welfare personnel were

wondering how chaplains could be useful. Now chaplains are greatly in demand and there is an expectation that chaplains will be present at every evacuation and recovery centre and activity undertaken.

These experienced ministry agents bring a great many skills with them. They are good at listening, mediating and calming. They can work independently but understand the need for discipline, accountability and good communication. Chaplains are experienced in being beside people who are encountering grief and loss and they bring a sense of peace and stability to people (including staff of centres and other emergency welfare volunteers) at times of crisis.

Although each state and territory has different networks, they have all grown in concert with each other, and most share the same training and operate under the same code of ethics. In 2018 a national body named the Australian Volunteer Emergency Chaplaincy Alliance (AVECA) was formed as a Network of the National Council of Churches in Australia (NCCA). Part of this body's function is to facilitate use of chaplains across state boundaries in times of major national emergency.

The current NSW bushfire emergency started in September 2019, then ramped up in scale from November. By December fires were along the South Coast and highlands of the state and scores of communities were affected. The DRCN (and its sister organisation VCC-EM in Victoria) provided thousands of hours of care. In the first two weeks of 2020 the DRCN had deployed 67 chaplains (many

for five-day shifts away) engaged in 37 centres and given over 2000 hours on shift beside disaster-affected people.

The fire season is far from over, however moderate weather in the past week has downgraded the fire threat and thousands of people are now moving into the 'recovery' phase. People are coming to terms with the grief of losing their homes, possessions, livestock and businesses. Chaplains are now giving time in recovery centres run by local government. They are working with groups like Red Cross, doing community outreach and attending community meetings to support all involved.

In the days ahead, part of the role of the DRCN will be to support faith community leaders in affected areas to understand what they will face, and to work with denominations to establish longer-term recovery chaplains who will work with local churches for up to a year as the community seeks to rebuild.

Ultimately disaster recovery will be locally led. In recognising this, many ministers and faith leaders in the most heavily hit areas will be undertaking the disaster recovery chaplaincy training to assist them in their understanding and ongoing ministry. In future seasons these ministers will stand ready to be deployed to support others, and other communities in times of emergency and stress.

Discussions are being held to examine the feasibility of establishing a similar DRCN network in NZ. For expressions of interest please email lorelle.chapman@yahoo.com



BIBLE CHALLENGE

Rosalie Sugrue

Encounters and Adventures

Our holiday season gives us opportunity to travel, meet new people and have adventures. Holidays as we know them were unknown to those who lived in ancient times but biblical people certainly had adventures and often as the result of a journey and an unexpected encounter.

As it's the beginning of the year this challenge gives a quick revision of well known OT stories, in their biblical order, and concludes with the beginning of Matthew's Gospel because this is Year A in the lectionary cycle that highlights the first gospel in the NT.

Who had a life changing encounter with a snake	E ___	Gen 3:1-20
Which son of Adam's travelled to the land of Nod?	___ N	Gen 4:6
Only Noah's family ___ the waters of the flood	___ C ___	Gen 7:7
Abraham pitched his tent by the ___ of Mamre	O ___	Gen 13:18
Isaac and Rebekah had twins, ___ and Jacob	___ U	Gen 25:24-26
Jacob and Rachel's last child was named	___ N ___	Gen 35:18
In the desert Moses met ___ the priest of Midian	___ T ___	Ex 18:1
Joshua caused the walls of ___ to fall	___ E ___	Josh 6:1-5
This female Judge led an army into battle	___ R ___	Judg 4:9
In Bethlehem Ruth was called the	___ S	Ruth 1:22
Samson's lover who betrayed him	___ A	Judg 16:12
She went to the temple and prayed for a son	___ N	1 Sam 1:11
A shepherd boy who became King of Israel	___ D	1 Sam 16:11-12
A prophet who travelled in a big fish	___ A	Jon 1:17
First listed of 3 men thrown into a fiery furnace	___ D	Dan 3:20
After a great storm this prophet heard a still small	___ V	1 Kgs 19:11-12
He made a valley of dry bones live again	___ E	Ez 37:1-10
___ a leper, journeyed from Syria to Samaria to be cured	___ N	2 Kgs 5:1-3
The mighty King Ahasuerus married an orphan named	___ T	Esth 2:16-17
Job was a wealthy man who lived in the land of	___ U	Job 1:1
Some wise men travelled west following a	___ R	Mt 2:2
The Holy Family left by night and departed for	___ E	Mt 2:14
Peter and Andrew left their ___ and followed Jesus	___ S	Mt 4:18-20

ANSWERS: Eve, Cain, escaped, oaks, Esau, Benjamin, Jethro, Jericho, Deborah, Maabites; Deliah, Hannah, David; Jonah; Shadrach; voice, Ezekiel, Naaman, Esther, Uz, star, Egypt, nets

Innovation is part of the Methodist tradition

David Hanna, Director Wesley Community Action

Wesley Community Action's increasing focus on finding innovative ways of helping vulnerable people is part of a long Methodist tradition of disruption.

Christian churches are often seen as conservative and out of touch, but as anyone with a knowledge of church history knows, churches have always been at the cutting edge of innovation.

Many significant social movements for change had their roots in churches. The Methodist Church began as an innovative movement within the establishment and it has been involved in social justice issues since the 18th century. At Wesley Community Action we are continuing this tradition, looking for innovative ways to help bring about just and caring communities.

The need for innovation is clear and acute. People with high levels of personal wealth are becoming wealthier, while people without capital and born into inter-generational hardship are being left further behind. This fuels complex responses reflected in rising levels of methamphetamine addiction, poor physical and mental health, and educational failure.

The existing ways of helping vulnerable people aren't working. Simple charity may make the giver feel worthy - but too often it reinforces a sense of helplessness in the receiver. The Good News is not about providing token help to people; it's about the transformation of individuals and society.

Bringing about this transformation requires new ways of thinking and new approaches. As we have found at Wesley Community Action, this work is frequently messy and challenging - but it is also very rewarding.

At the heart of our innovation work is the belief that the people experiencing hardship are the experts in their own lives. Their knowledge, insights and hard work have already resulted in a range of new community-led initiatives in the greater Wellington region. They include the Wellington Region Fruit and Vegetable Co-op which provides well-priced, good-quality fresh produce to people in 12 communities, the Good Cents financial wellbeing course, community cooking classes and more recently, the Porirua Wealth Pool, a savings pool that helps people to save money rather than spend it.

To better support this new approach we are now setting up a Community Innovation Hub in Porirua. We hope the hub will allow us to strengthen our existing community-led initiatives and grow new ones in a more intentional way. It will also provide a base from which we can evaluate, measure and share knowledge with other organisations so that we have a clearer idea about what works - and what doesn't.

Innovation isn't just limited to our community-led initiatives. Wesley Community Action works hard to bring new approaches and ideas into our government contracts. Our Elder Care Team, for example, is contracted by MSD to



Porirua Fruit and Vegetable Co-op coordinator Gene McCarten helps pack vegetables at Cannons Creek.



Wesley Community Action's Real Good Kai cooking classes teach participants how to cook cheap, healthy meals.

run the Elder Abuse Response Service in the greater Wellington region, and it is contracted by two DHBs to support vulnerable, isolated older people living at home. The team is acutely aware of the significant challenge of an ageing population, and the inability of our current services to cope. They work with other organisations and groups in the sector, sharing ideas and exploring new ways to better meet the growing need. This includes a new ageing well network that aims to harness resources within communities to support older citizens.

Our Te Kānano team is contracted by Oranga Tamariki to run the Family Start programme in the Wellington region. In the last financial year they supported 275 whānau to give their tamariki the best possible start in life. They are constantly trying out new ways to help this group flourish, such as organising a group outing to Te Papa - something many of them had never done before. This work is beyond what the government contract requires, but we believe it is essential to help trigger that transformation for a good life.

Drawing on the pioneering work of our sister organisation Lifewise in Auckland, we are now running the Mana Whānau initiative in Porirua. This collaborative approach is demonstrating that there are effective options to the State removing babies and children from whānau. A joint evaluation is helping deepen the understanding of the changes taking place.

The Methodist Alliance provides a place for organisations to share and grow their innovative approaches - and to develop this innovative and disruptive strand of Methodism.



Help families live better lives

Every child has a right to a good start in life.

Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



METHODIST ALLIANCE
NGA PURAPURA WETERIANA



New Hope for a New Decade

Michael Lemanu
Children's Ministries National Coordinator

Warm new year greetings! With another year ahead and the start of another decade, it's a good time to reflect on what has been and what is to come. For the first *Touchstone* of the new decade, I'd like to touch on some of the things I hope for for the young people of Te Haahi Weteriana this year and into the 2020s.

Hopefully at the end of the decade we can dig into the archives, find this article and tick off some of these hopes as having become realities.

Connexion re-emerges

Let's make this the decade where being a Connexional church again becomes both the standard and the norm. By this, I mean that every cultural and geographical room in our Methodist house would again learn what it means to truly exist deeply connected to one another. Our young people can only benefit from a church that is embracing and inclusive of all people, their culture and their uniqueness.

Youth Mental Health continues to be taken seriously

As youth suicide rates continue to alarm and mental health problems continue to grip young lives, my hope is that we would continue to do whatever needs to be done to support, love and care for victims of mental illness. In 2019, more than 50 youth leaders were trained in basic youth suicide preventative techniques. The road ahead is long and we must continue to journey together.

Young and old join the fight for climate justice

Of course, the pressing issue of the 2020s for young people will be climate change. The undeniable reality is that our current disregard for the earth and its resources mean that future generations will be forever affected IF we do not act and act now. My hope is that our church would continue to fight for climate justice in

every opportunity, in a movement that is led from everyday young people all around the world.

The Methodist identity is reclaimed

Let's make Methodism something interesting, authentic and attractive to our young people in the coming decade. To do that, we need to start with asking some basic, yet deep questions: What does it mean to be Methodist? What makes us unique? Why does this matter? If we can grapple with these questions all for the sake of creating a strong Methodist identity for young people in our churches, we might just see the sometimes grimly painted future of our church take a turn in another direction. Who knows?

Young leaders are given the opportunity to lead

I have far reaching hopes for this. Hopes that we would see: the youngest President or Vice President in church history, more youth representation on boards and committees than at any other time, a decline in the age average of Methodist Conference delegates as youth representation increases, and even the ordination of Youth Ministers somewhere down the line. The combined passion and wealth of talent and skills that our young people possess needs to be utilized. Let the 2020s herald in a new era of leaders who forever impact the life of the church.

'Let the Children Live' lives on

The Connexional vision of *Let the Children Live* is set to finish in 2022. So what happens after that? Do we stop letting

the children live? Do we let the children live, but not acknowledge it? My hope is that *Let the Children Live* will extend well into the 2020s and beyond. In fact, my ultimate hope would be that one day *Let the Children Live* becomes, in one way or another, one of the guiding principles that make up the very Mission and Vision Statement of our church.

We put our money where our mouth is

The biggest barrier we often face in our ministry to young people is a financial one. It's not necessarily that we don't have the money - it's that we haven't chosen to intentionally invest in our young people with the money we do have. I hope that the new decade sees that change, with youth workers and initiatives funded and serious financial investment made into the ministry for children, youth and young adults.

Disciples are created

Most importantly, my hope for this decade is that everything we do would ultimately set our young people off on an everlasting life long journey of faith. One where they are enriched and inspired as they come to know Christ and make Him known. My hope is that our church would be a church that strives to see this happen. That the 2020s would see something of the Revival of Holiness John Wesley himself once spoke of.

These are my hopes for our church and our young people over the next year and beyond. What are yours?

Kidz Korna

Welcome to February Kidz Korna!

I hope everyone had an enjoyable Christmas and that you are looking forward to an exciting new year. I have just been watching an update on the disastrous fires in Australia and prayed for rain to help put out the flames.

Here in New Zealand we need to take care and obey fire restrictions because we too have large areas of forest that could burn.

Many of our children's ministries did exciting things in the lead-up to Christmas...



Ngaio Union Church celebrated outdoors with an event called Christmas Live. Around 80 adults and children took part in a nativity play that included a live baby Jesus, animals and a walk around the suburb of Ngaio. The event finished in the church car park. Images courtesy Colin McDiarmid



At Wesley Tauranga, the children asked questions for Christmas. When did the Christmas tree become part of the celebrations? Why do we put up baubles, bells, tinsel and a star? Why give gifts?



Lindisfarne kids had a 'No Fuss' Christmas pageant with no lines to learn. Nicola Macfarlane narrated the Christmas story as the children built up a tableau.

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



Communities are the Foundations for Peace

16 PEACE, JUSTICE AND STRONG INSTITUTIONS



Ending violence of every kind is central to the 2030 Agenda for Sustainable Development. Agreed by member nations of the United Nations in 2015, this Agenda composed of 17 Sustainable Development Goals offers a better way forward.

SDG16 focuses on the need to promote peaceful and inclusive societies for sustainable development, access to justice, and build effective and accountable institutions. With its 12 targets and 23 indicators, SDG16 addresses wide reaching issues like abuse and human trafficking, the killing of human rights defenders and journalists, corruption, and the rule of law and access to justice.

Christian World Service partners work in areas that address some of these targets. Many know from experience how decades of development can unravel in conflict.

"Our partners work tirelessly to develop strong and informed communities because they know from experience that community is the foundation for peace. Most

are part of national and international networks that are working effectively for justice. Through their work, donors are supporting SDG16 on the frontlines of change," says Trish Murray, International Programmes Coordinator.

In South Sudan, the churches and CWS partner the Maridi Service Agency have tirelessly worked for peace. MSA has resettled waves of newcomers to their city. Started by students 20 years ago, it has supported child soldiers and women harmed in the conflict to access medical and psychological care, and create a livelihood. Through its educational programme, radio station and sports events, MSA has encouraged local peace efforts. Representatives also attend national gatherings to discuss the way forward.

A power-sharing deal signed in September 2018 is holding although it remains fragile and continuing outbreaks of violence add to the death toll of the six year civil war.

From 2016 to 2017 globally, homicides rose from 6.0 to 6.1 per 100,000. There has been some improvement in the detection of victims of human trafficking - 70 percent were women and girls.

Progress to implement the Paris Principles, international human rights benchmarks, has been slow. By 2018, only 39 percent of countries had human rights institutions that were compliant.

World Day of Prayer

Local women's groups will host World Day of Prayer services on Friday 6 March using material written by women from Zimbabwe.

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.

Begun in the US and Canada in the 19th century, it became a global movement in 1927. This year participants should expect to hear the warm sounds of music from Zimbabwe.

"The many people from Zimbabwe and southern Africa living here will add colour and knowledge to our services. I encourage you to join in this movement of prayer for our world," says Pauline McKay, National President.

The service and Bible study, "Rise! Take your Mat and Walk", focus on the meeting between Jesus and a man in need of healing. In this story the women of Zimbabwe find hope for their nation. The service makes use of local symbols and words. It includes an opportunity for participants to commit themselves to love, peace and reconciliation. Remembering their past struggle for independence and the strength of family and community, they invite New Zealanders



Nonny Mathe an artist from Bulawayo painted this year's image to show the transition from the country's difficult past to a more prosperous and promising future. The image shows the need for love, healing and reconciliation inspired by John 5: 2-9a.

to join them in prayer and solidarity for the future.

The women point to the immense suffering caused by poverty and political violence. The breakdown in the economy and in social assistance puts pressure on families. In December the United Nations warned that 7.7 million people - half the population - did not have enough to eat.

Offerings from the services will go to Christian World Service partner the Dabane Trust providing water around Bulawayo, the Bible Society of Zimbabwe and the Interchurch Council for Hospital Chaplaincy.

The World Day of Prayer Committee encourages people to use the resources in other services.

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

CWS moves office

On 17 January Christian World Service moved its main office to the Aldersgate Centre, Durham Street Methodist, Durham Street, Christchurch.

CWS will share some facilities with the Christchurch Methodist Mission and have the advantages of a more accessible building. "We welcome the opportunity to be a foundation tenant of the new building and work with other organisations," says Pauline McKay, National Director.

CWS is proud of its history, bringing churches and people of goodwill together to tackle poverty and injustice in many parts of the world. This year will mark the 75th anniversary of the launch of the first Christmas Appeal during Advent. Durham Street Methodist will officially open the new building on 29 February.



CWS staff member Jordyn Kotara unpacks resources in the new office at the recently completed Aldersgate Centre in central Christchurch.



Thank you for supporting the Christmas Appeal so women like Farazia can have water, the essence of survival

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REVIEWS

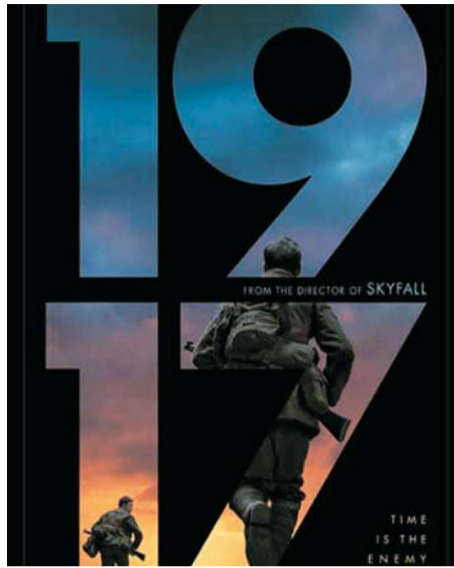
ON SCREEN

"I'm just a poor wayfaring stranger travelling through this world below."

(Lyrics from *Wayfaring Stranger*, Gospel song performed on 1917)

War movies need a hero. In 1917, there are two. Lance Corporal Blake (Dean-Charles Chapman) and Lance Corporal Schofield (George MacKay) are chosen for a special mission. Communication cables are down and small bands travel fast. Together Blake and Schofield are commissioned to "wayfare" their way behind enemy lines to warn the Second Devons that their planned dawn attack will see them enter a German trap.

The emotional temperature is sparked by the news that Blake's brother is an officer in the threatened Second Devons, then ignited by the sheer horror that is no man's land, with flies buzzing over dead horses and rats large enough to set off booby traps.



The result is a perfect capturing of the futility of war. The message of the trap arrives after dawn has broken; the consequences dramatically portrayed in final scenes as Lance Corporal Schofield walks among the wounded in a hastily erected field hospital.

The cast is star-studded, with Colin Firth and Benedict Cumberbatch making cameo appearances as General Erinmore and Colonel MacKenzie. *1917* is a male

world. The only female actor is Lauri (Claire Duburcq), who makes a brief appearance tending an abandoned baby in a French village bombed to rubble.

An unlikely star is the French landscape, with a performance that superbly portrays the impact of war. This occurs through scene changes: beginning amid green meadows flowering in spring, the blackened desolation of no man's land, the delicate and drifting petals of the flowering cherry. Like costume changes, they capture the impact of war.

This use of landscape in *1917* has a theological echo with the book of Lamentations in the Old Testament, in which Jerusalem has a starring role. The city shouts to the Lord in 1:11, "Please look and see how miserable I am!" The purpose of Lamentations is to mirror the suffering of war, so that future generations might evaluate their behaviour. The landscape of France performs a similar role. In *1917* it is shouting: in the hope that seeing flies and rats feasting on flesh will result in contrition and penance; that the madness of cows being machine-gunned by

A film review by Rev Dr Steve Taylor

defeated armies will usher in peace.

WW 1 is a well-worn movie genre. What sets this movie apart from the crowd is the camera work. First, there are extraordinarily long, seemingly unbroken sequence scenes - the longest is nine minutes - as the camera follows the two wayfarers on their journey. Second, the camera is at eye level. Instead of bird's eye view or panoramic sweeps, we "wayfare" at eye level with Lance Corporals Blake and Schofield. We see the world from their perspective, become strangers with them in the desolation of this French landscape. It is foreign, first in cultural origin, then later through the savagery that is war. It makes *Wayfaring Stranger* a fitting finale, a lament for a world made desolate by war.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of First Expressions (SCM: 2019), Built for Change (Mediacom: 2016) and The Out of Bounds Church? (Zondervan: 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Touching a Nerve

A curly collection of churchy cartoons by Jim

Author: Brendan Boughen
Publisher: Philip Garside Publishing Ltd, 2019, 134 pages
(www.pgpl.co.nz)
Reviewer: John Meredith

Unlike written content, cartoons invite an immediate response from viewers. While a cartoon may simply be amusing, by highlighting an issue it may also provoke assent, disagreement, discomfort, sadness, anger or any range of emotion. This is recognised by the title of this collection, *Touching a Nerve*.

Religion may be taken so seriously by its adherents that the possibility of a wry smile at one's attitude or behaviour or at the position explicitly or implicitly espoused by the church may be considered off limits. The cartoon on the cover suggests that even the God on the ceiling of the Sistine Chapel might be shocked by a cartoonist like Jim.

Over the past 12 years the cartoons by Jim published monthly in *Touchstone* have invited viewers to think about the implications of issues arising in the life of church and society. The cartoonist has not avoided controversial issues and has sometimes pushed the boundaries of traditional ideas. As he states in an introduction to this collection, his intention has been to provoke those inside churches to think about what it means to be church in the modern world.

Cartoons are essentially visual presentations intended to have immediate impact. The best cartoons require no explanation. A written review may therefore seem an anomaly. It can do little more than call attention to a few themes in the hope that this may encourage readers to explore the cartoons for themselves.

The cartoons in this collection could possibly be grouped according to a few recurring themes.

First, religious rules and rituals. There is little doubt that clergy dress, religious language and liturgical seasons may seem strange to those who have no understanding of churches and what goes on there. Bishops' mitres, crucifixes, celebration of the Eucharist, reference to the assumption of Mary and even the claim to be 'Christian' may seem puzzling or irrelevant. Jim addresses this in a number of cartoons.



Second, social and ethical values. Jim has sketched cartoons that show how asylum seekers, parties to same sex marriage, parents who are gay, and homeless people have been

rejected by those who claim to embrace the gospel of acceptance or who believe they are politically humane. One cartoon shows Mary and Joseph arriving as boat people on a barbed-wire ringed shore to be told by an armed soldier, 'Sorry, there's no room.'

Third, faith and theological issues. Questions relating to the physicality of the virgin birth and resurrection are raised. There are cartoons dealing with the discomfort some within the churches feel about feminism and the work of scholars who challenge orthodox beliefs.

In his introduction Jim indicates that the cartoons are organised in rough calendar order of publication so that they both chronicle events from the last decade and provide a record of his own spiritual journey as he has reflected on these events. For those who would like a quick reminder of context, a web link to the original news story that inspired the cartoons is included.

All Things New

God's plan to renew our world

Author: Mick Pope
Publisher: Victoria: Morning Star, 2018, 210 pages
Reviewer: John Meredith

Climate change is becoming of ever greater scientific and political concern. Pope makes no attempt to downplay predictions of devastating ecological impact and identifies how human choices have damaged what he calls the Earth System.

Atmospheric concentrations of carbon dioxide pumped out by the consumption of fossil fuels act like a blanket. This traps heat and so contributes to surface warming. It also traps water vapour that feeds storms. These conditions affect the natural environment of humans and many unique creatures. Absorbed into the oceans, carbon dioxide forms an acid that is detrimental to marine life. Rising temperatures are also believed to allow deadly epidemic-producing pathogens to flourish.

Decisions made by human beings have introduced chemicals harmful to life into soil and water. Decisions made to clear natural ground cover to make way for mining, farming or housing have given little thought to how this affects water filtration, fertility or species loss. Air has been polluted with smoke and poisonous fumes. This all interacts with factors such as access to water, trade routes and shifting political alliances and this drives conflict between people and communities of different interests. If nothing is done it is predicted the future for the world will be catastrophic.

In theological terms (ecothology), Pope sees climate change and other damage to the environment as evidence of human sinfulness and failure to bear the divine

image as God intends (Genesis 1:27).

Pope also argues that climate change is not simply the result of sinful action by individuals but may be traced to the institutions and structures woven into the fabric of powers and relationships in human society. The Bible refers to powers aligned against God with a capital P. As applied to climate change Pope sees these Powers as commercial interests driven by a desire to maximise profits. As long as individuals support consumerism and the pursuit of endless economic growth, individuals are cogs in the machine that is destroying the planet.

Just as human choices have damaged the earth system, Pope sees human choices as offering hope for the future. He focuses



on the vision of the city of God in the book of Revelation. Commitment to this vision involves reducing the use of fossil fuels and fertilisers and using land to grow edible plants rather than for livestock farming. This could produce more food for the world. A plant-rich diet has potential to reduce water and air pollution caused by animal farming

and the destruction of wildlife habitat.

By joining in collective responsibility to live within environmental limits and care for the world, Pope believes we will be actively co-operating with God's plan to renew the world. Faith based in ecotheology rather than technology can change the way we live.

The book explains a lot of scientific information clearly and includes a study guide for each of its 11 chapters. Pope challenges each of us to do what we can to care for the world and for our fellow citizens who suffer because of our lifestyle.



Ladies, a plate please!

Dr Helen Laurenson, Wesley Historical Society

“The Home and Church must ever remain linked ... as two integral parts of any community,” wrote the Rev Andrew Johnson in his 1948 foreword to a Cookery Book produced by the Young Women's Circle of Sydenham Methodist Church. One of those links is the provision of food, and 'Ladies, a plate please...' has continued as a familiar phrase in the planning of many church activities.

The knowledge and skills that provided home-baking for such events was often passed from mother to daughter in a shared heritage of trusted recipes. Those years of experience in perfecting culinary treats provided a vital ingredient when bringing together a cookery book as a means of church fundraising, maintaining a focus on cakes, biscuits and puddings.

According to Helen Leach, the editor of *From Kai to Kiwi Kitchen: New Zealand Culinary Traditions and Cookbooks*, published in 2010, the idea of compiling cookbooks to raise funds for charitable purposes originated in America in the 1860s. In the following decades, this

notion spread to other countries including New Zealand and during the 20th century became a popular way for community groups to organise fundraising. It was particularly helpful for women's groups, for many members were full-time mothers and housewives who otherwise had few ways of raising money. Their recipes and hints were practical and served their families and communities well. In *Touchstone* November 2012, Yvonne Wilkie's research at Presbyterian Archives resulted in the story of *St Andrew's Cookery Book*. She noted that in 1904 it was the first community fundraising recipe book published in New Zealand and further editions continued to be printed with the DIC as a sponsor. The last edition of the cookbook appeared in 1932, with the 1905 edition republished in 2003.

Many and varied were the reasons for the publication of church cookbooks that circulated in the following decades, often well supported by local advertising. *The Sydenham Cookery Book* was compiled in 1948 to help rebuild the Sydenham Methodist Youth Centre which had been devastated by fire. *The Souvenir Cookery Book* (costing one shilling) was compiled by the 'Young People of the Hastings Methodist Church' as a fundraising effort after the

1931 earthquake had destroyed the existing brick church. The fourth edition of *Tastefully Yours* was brought out in the 1960s “to raise further money for the building of our Church centre at Waverley Invercargill.” It offered bulk catering ideas and menus for a church dinner, and for men's and women's one-day retreats.

Some books were published to raise funds for the work of the women's groups within local churches. The *Mt Albert Proved Recipes and Useful Hints* (one shilling and sixpence), was compiled by the 1929 Mt Albert Methodist Church Ladies' Guild, whilst the same church's 'Fireside Club' issued its *Fireside Cookery Book* in the 1960s. *The Hataitai Methodist Church's Recipe Book* was published in 1964 with a foreword by the Rev Lawrence Greenslade and extended the usual coverage by including many savoury dishes.

Snells Beach Community Church's 2004 *A Taste of the Mahurangi* had a 'gluten-free' section reflecting modern health issues. It was a far cry from a '... Useful

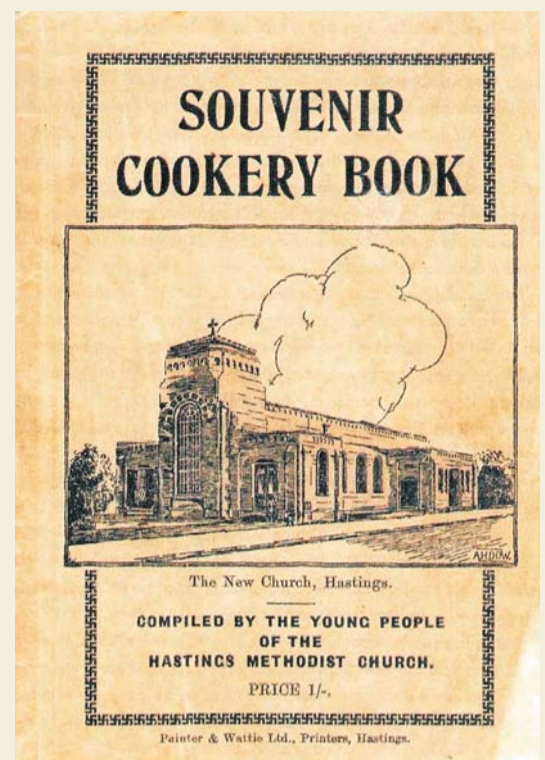


Photo courtesy Methodist Church of New Zealand Archives

Hint' of 1929: 'To prevent the spread of infection few people know that an onion cut into 4 parts and put in a sickroom, where there is any infectious disease, takes in all the infection.'

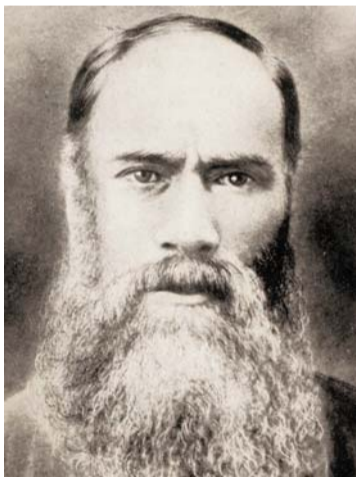
Further research into church cookery books remains a task of interest for social and cultural historians; but meanwhile, there's a 'plate' to prepare for next weekend. What shall I make?

Unsung Methodists

Rev Donald Phillipps

A Life Full of Incident

Wiremu Te Koti Te Rato 1820 - 1895



Wiremu Te Koti Te Rato

work had begun at the behest of Te Rauparaha himself. A young Ngāti Toa teacher named Paul was active there, and around this time there came an ending to the long period of inter-tribal hostility. Paul himself may have been the key figure in Te Rato's conversion, and this was sealed when he became a Wesleyan and was baptised by Samuel Ironside - the missionary on the other side of Cook Strait - at Tory Channel in December 1841. He was given the name Wiremu, but was generally known as Te Koti (Scott).

There is no further record of Wiremu until 1854 when he entered the Native Institution at Three Kings. He spent at least four years there, and was then sent to the Chatham Islands as a 'native missionary'. For three years he travelled around the island, preaching and conducting schools. During his time there the number of Wesleyan chapels increased from one to four, and he established a day school for Māori children. By the end of 1863 he had a following of 30 members and 300 adherents.

When he returned to the

mainland he spent time visiting Māori congregations in Marlborough. They were widespread and necessitated a great deal of walking and travelling by boat to reach those living in the farthest reaches of the Sounds. At the end of 1863 he was in Christchurch, and was ordained at the Southern District Meeting. His statement to that meeting referred to the positive reception he had received from his own people. 'Civilisation has come with the Gospel,' and he had exhorted them to 'continue firm in the faith of Jesus.' If they did so they 'would soon acquire as many blessings as the Pākehā.' His services were so much appreciated by the Canterbury Māori that they guaranteed support, and from 1864 provided an income for him of £100 a year.

In that year he married Irihapeti Mokiho, of Ngāti Tuahuriri and Ngāti Puneke, hapu of Ngāi Tahu. The people of Rapaki gifted a reserve of 20 acres for the use of their minister and on this land Te Koti grew crops and grazed cows to help support himself. A year later it was decided that the

centre for the mission to South Island Māori should be moved from Otākou, on the Otago Peninsula, to Rapaki. Not long afterwards the people there decided to build a church, and this was eventually opened in May 1869.

Te Koti's work, as might be imagined, was principally in and around Rapaki. But at least once a year he would venture further afield and visit his wider charge in Canterbury and Otago. This entailed a great deal of hard travel on horseback. Between Rapaki and Riverton, in Western Southland, there were many Māori Wesleyan communities. His visit would be the occasion for baptisms and marriages, setting up Sunday Schools, and generally participating in the lives of his people. And, of course, there would be meetings for worship and other purposes every day.

For the best part of ten years Te Koti met with a positive response. This was the time, however, when the land question began to dominate, and the emergence in various parts of the country of authentic Māori

religious movements was a response. The rise of the Arowhenua prophet Hipa Te Maiharoa meant that hundreds of Ngāi Tahu, particularly in the South Canterbury region, left the Wesleyan fold, including many leaders and lay preachers. Te Koti remained in Rapaki, prominent in its affairs and a speaker at public occasions. He carried out formal functions when dignitaries came to Christchurch, and was, in fact an essential participant in events that involved Māori interests.

In 1886 Irihapeti died. There were no children of the marriage, and after 30 years of active ministry Te Koti decided to return to his roots in the Wairarapa, in about 1892. He died there three years later. His faith was expressed in these words: "What a tree is to the leaf, the Great Father is to me; I have everything in my Father."

The writer acknowledges with gratitude the approval given by the Rev John Roberts for the use of the entry on Te Koti that he compiled for the Dictionary of New Zealand Biography, Vol. II, pp. 523f, in 1993.

The occasion for this article is that it celebrates a bicentenary. The title is taken from a tribute to this long-lived missionary printed in *The New Zealand Herald*, shortly after his death at Greytown.

The 'incidents' began when he was still a Ngāti Kahungunu boy, living in the Wairarapa, and became one of a group of about 100 who were taken into captivity, perhaps, by Ngāti Toa. Very likely he moved to Porirua, where, by 1840, missionary



PANMURE SAMOAN PARISH PROUDLY REPRESENTED SINOTI SAMOA IN THE 13 DAYS OF CHRISTMAS SINGING AT THE CONGREGATIONAL CHRISTIAN CHURCH OF SAMOA, MANGERE EAST ON SATURDAY 14 DECEMBER 2019.

O se mitamitaga ona o le faamoemoe ua taunuu na alo atu iai le susuga I le Faafeagaiga ia Fatuatia ma le faletua ia Suresa Tufuga, faapea le mamalu o le Afaipese ma le Matagaluga I Panmure I le aso 14 Tesema I le tausaga ua tuana'i atu.

Na fai ai I latou ma sui o le Sinoti e lagiina viiga o le Kirisimasi I le 13 Aso o Pesepesega o le Kirisimasi I le Ekalesia Faapotopotoga Kerisiano Samoa I le Puaseisei I Mangere.

O se faamoemoe na lomaloma, o se faamoemoe foi na tuu atu I luma o le Atua ina ia taunuu ma le manuia. O nisi o le aufaigaluga ma faletua faapea foi le Sinoti na iai e tapuaia o latou faiva alofilima I lea afiafi.

Talitonu na matua faamalieina le faafofoga ao le maimoa a tagata uma na auai I lea afiafi aemaise foi o le lalolagi atoa I luga o le televise, I le matagofie o le tapenaga, ao viiviiga I le soifua mai o le



Atua lo tatou Emanuelu. E toe momoli ai le faafetai tele ma le faamalo I lau susuga I le Tausi Matagaluga ma le faletua, le fofoga o le Matagaluga, faapea

foi le Matagaluga atoa. Ua outou faia le galuga o le taulogologo atu e ala I viiga ma faevagelia I lena afiafi, le soifua mai o Iesu I le Pepe o le Kirisimasi i tulimanu

uma o le lalolagi I lau tou feau momoli atu, ma ia foi ai le viiga I le Atua.

MANGERE CENTRAL SUNDAY SCHOOL AND YOUTH BRINGING CHRIST THROUGH CAROL SINGING TO DAVID LANGE/CHRISTINA & PARK HAVEN REST HOMES IN MANGERE ON 14 DECEMBER 2019.

(Thanks to the *Let the Children Live* grant that enabled them to do mission in the community).



MANUKAU DISTRICT YOUTH SPORTS DAY, 26 & 27 DECEMBER 2019 AT AORERE PARK IN MANGERE. O SE VAAIGA LEA I TAALOGA NA FEAGAI AI MA LE ITUMALO MANUKAU INA UA MAEA LE KIRISIMASI I LE TAUSAGA UA TUANA'I ATU.

Na sola ai le au malosia a tamaitai o Mangere East ma le talita o kirikiti a Tamaitai, ae sola le au malosia a alii o Papatoetoe ma le talita o kirikiti a alii. Faamalo lava le taaalo faatausala I au uma o le nei taamilosaga, ae tainane foi o le aufaigaluga ma faletua, faapea le itumalo atoa na tauaofia I lenei aso taalo.

O le aso foi lea na aloaia ai le faamavae atu o le susuga ia Faiva Alaelua o le na avea ma Konevina o Aulavou a le Itumalo ina ua maea taaloga o lea aso. Na faia foi faiga siva sei sausaunoa le susuga I le Konevina ma le faletua, ae tainane foi o le mamalu o le aufaigaluga I lea aso ma faauma ai faamoemoega o aulavou a le Itumalo. Ua tulai mai nei le susuga ia Richard Manu'a e avea ma Konevina fou o Aulavou a le Itumalo mole tausaga fou lenei ua amataina.

Manuteleina le folauga I le tausaga fou lenei Sinoti Samoa. O outou mama na, ia

sagai ane 'ai o le tai faamanuia I galuga ma faiva o lo o lumanai ai. Agalelei foi le Atua ma faaauppegaina I tatou uma taitoatasi I lona Mana aua le atinaeina o

lana galuga paia. Ia tatou o ma le Alii e manuia ai feau ma tiute o le tausaga ua amata. Ia faamamao ni mala ma ni puapuaga e lamatia ai la tatou folauga, a

ia faaofuina a tatou lavasiga uma I lona mamalu ma lona matagofie.

Suiva'aia Te'o





Vakabula ni yabaki vou mai Lagilagi ki na i Wasewase ko Viti kei Rotuma NI SA BULA VINAKA KO SEGA NI TIKO DUADUA

Rev Peni Tikoinaka,
Superintendent Wasewase ko Viti
kei Rotuma.

Lesoni: Vakarua 31:1 - 6

“Mo ni kaukauwa ka qaqa, kaku ni rere se sautanini ena vukudra; ni sa lako vata kei kemuni ko Jiova na nomuni Kalou, ena sega ni weletaki kemuni se biuti kemuni” [v.6].

Curuma na gauna dredre ka vakila ni sega ni tiko na Kalou? Masuta na caka mana ni Kalou ena dredre ko sotava, qai sega ni vakatakilai koya vei iko?

Mosi / rarawa ni yaloda [emotions] e vagolea noda vakasama ki na leqa [focus on the problem]. Vakacalai kina na vakasama ni da tiko duadua, ka

yali na Kalou.

Vakavuna na vakararavi ki na veika tani tale e so ka sega ni Kalou. Sega ni walia rawa na leqa. Vakalevutaka ga:

Vakasama ni tamata, Gunu vakasivia, wainimate gaga ni veivakamatenitaki, vola mata [social media]. Veitokani cala me vakavinakataka na bula [make us feel better].

Wali ni leqa vinaka duadua sa tiko vata ga kei iko ena vei gauna kece. Vakadeitaka ni ko sega ni tiko taudua. Sega ni weletaki iko se biuti iko vakadua na Kalou.

Kila vakacava? Levu na vanua e vakaramataki keda kina na Vosa ni Kalou ena i Vola Tabu.

“Kevaka ka'u cabe ki lomalagi,

ko ni sa tiko mai kina. Kevaka ka'u vakarautaka na noqui mocemoce mai bulu, raica ko ni sa tiko mai kina ...” [Same 139:8 - 10].

“kaku ni ko rere, ni'u sa tiko vata kei iko. Kaku ni ko taqaya, ni'u sa nomu Kalou ... Mo kaku ni rere, ka'u na vukei iko” [Aisea 41:10, 13].

“ ... ka mo dou kila, au sa tiko vata kei kemudou ena vei siga kecega, ka yacova nai vakataotioti kei vuravura” [Maciu 28:20].

Levu ni nomu vakananuma na dina ni nona tiko vata kei iko na Kalou, na titobu ni nomu vakabauta ka vakadinata.

Vakila ni cilava na butobuto ko

tu kina e dua na rarama levu. Vakila na veisereki ena I vesu bibi ko vesuki tu kina.

Vakasucuma na vakacegu ki na nomu bula. Yali na taqaya, rere kei na nuiqawaqawa, vosavosa, veidusi, soli ulubale.

Doudou mo butuka / lakova e dua na I kalawa dredre. Kila ka vakadeitaka ni butuka vata tiko kei iko na Kalou.

Yavalata [motivation] nomu bula mo lako ki na vanua cava ga e vinakata na Kalou mo lako kina. Cakava na ka cava ga e vinakata na Kalou mo cakava.

Kua ni rere se lomatarotaro. Doudou mo toso tikoga ki liu, veitalia na dredre e sotavi kina. Tiko vata kei iko na Kalou

Vakamatautaka mo dau wiligusutaka e dua na tiki ni Vola Tabu sa cavuti mai cake. Vukea nomu toso ki liu. Ko sega ni tiko duadua. Sega ni weletaki iko se biuti iko na Kalou.

“Sa ka talei duadua ga me da vakila na tamata ni sa tiko vata kei keda na Kalou” {Jone Wesele}.

Masu kei na vakanuinui vinaka ni na kalougata ka vuavuai vinaka na veiqaravi / sasaga ena vuvale, lotu, veiwekani kei na vanua ni nomuni cakacaka.

“Me vakalougatataki keda ko Jiova ka maroroi keda. Me serauni keda na mata i Jiova ka yalololoma vei keda. Me vakanamata vei keda ko Jiova ka solia vei keda na nona vakacegu. EMENI



Meadowlands ladies after the midnight New Year Service, 2020.



Pitt St Parish members after New Year Service 2020.



Meadowlands Parish members after the Covenant Sunday Worship.



Ko e Sapate Ako 'o e 2020/Education Sunday 2020

'Oku hoko 'a e Sapate Ako ko ha faingamalie ia ke faka'ilonga'i ai 'a e ako 'o 'etau fanau. 'Oku ha mai mei he ngaahi ma'alali pe katoanga 'o e Sapate ako 'oku kaka pe ki 'olunga 'a e ngaahi a'usia pea mo e lava me'a 'o 'etau fanau.

'I he Sapate ako 'o e ta'u ni 'oku faka'amu 'a e kolomu ni ke faka'ilonga'i 'a e ngaahi ongoongo mo e ngaahi

Sapate Ako mei he ngaahi potu siasii.

Ka 'i he taimi tatau pe 'oku 'i ai foki 'a e ngaahi Sapate Ako ia 'oku toki fakahoko ia 'amui ange 'a ia 'oku kau ai 'a Saione pea mo e peulisi Pukekohe.

Ka ko e konga eni 'o e ngaahi Sapate Ako kuo na'e hoko he mahina ko Sanuali. 'Oku 'e he ngaahi 'ata ko 'eni 'oku haa atu 'o fakamatala'i 'a e ngaahi lava me'a 'etau fanau.

Mei Wellington, ko e Sapate Ako eni 'a e siasi 'o Taranaki, 'a ia ko Simote Taunga 'a e faifekau pule.

Ko e ngaahi ongoongo ia kuo lava 'o taataanaki mai mei he ngaahi Sapate Ako 'o e ta'u ni. 'Oku 'atu foki 'a e talamonuu ki he fanau akoo 'i he 'amanaki ke fokotu'u 'a e ngaahi akoo. Fakatauange ke mou ma'u ha fa'ahi ta'u fakaako fonu tapuekina 'i he ta'u ni. 'Oku 'oatu ai pe foki mo e pou pou kakato ki he ngaahi matu'a tauhi fanau 'i he ngaue lahi 'oku 'amanaki ke mou fuesia 'i he ta'u ni,



L to R Vaatau Taunga, Bachelor of Commerce, Victoria University; 'Amanaki 'Oliveti, Bachelor of Divinity, Siaatoutai Theological College; Tonga Paongo, Bachelor of Design and Innovation, Victoria University.



Mei Epsom: Ko Ikuvalu mo Taisia Havea pea mo ho na famili 'i he faka'ilonga'i 'o e Sapate Ako. Ikuvalu and Taisia Havea with their family at the Epsom Education Sunday.



L to R back row Muli Mo'ui, Tu'ikupulau Mone, Matiu Mone, Delilah Pouvalu, 'Eita Mone, 'Alifaleti Mone. Front row: 'Ana Tupou Kamoto, Mele Latai Havea, Sinaitakala Havea.



Ko e ni'hi eni mei he fanau ako 'a e siasi 'o Taranaki. Students from the Taranaki parish in Wellington.



Ko Honga Fangupo, ko e toe tamai mamahi'i ako pea mo hono 'ofefine mei he Sapate Ako 'a Otahuhu. Honga Fangupo and his daughter at the Education Sunday for the Otahuhu congregation.



Ko Dr. 'Ana Taufe'ulungaki (ua mei to'ohema), minisita ako malooloo 'a Tonga na'a ne fakakoloo e Sapate Ako 'a Mo'unga Heamoni mei North Cote. Dr. 'Ana Taufe'ulungaki, former Education Minister of Tonga was one of guest speakers invited to Northcote Education Sunday.



Ko Siosia Havea, ko e taha 'o e kau ako iiki taha 'a Taranaki na'e kau he katoanga Sapate Ako 'o e 2020. Siosia Havea, one of the youngest students celebrated Education Sunday at Taranaki parish, Wellington.



Ko e taha 'o e ngaahi tamai mateaki'i e ako, ko Talia'uli Tapa pea mo hono 'ofefine mei he Sapate Ako 'a Taka-he-monu mei Glen Innes. Talia'uli Tapa and his daughter at the Education Sunday for the Glen Innes congregation.



FAKALOTOFALÉ'IA – MONTHLY REFLECTION

Fakalotofale'ia - Monthly Devotion

“Kaveinga/Theme: Tau hoko ko e maama 'o mamani. Matiu 5: 14”.

“Let us be the light of the world. Matthew 5: 14”

'Ikilfi Pope

'I he kāveinga pe 'ulu 'o e mahina ni, “Tau hoko ko e maama 'o mamani”, pea 'oku huluhulu ia mei he lau 'a Matiu 5: 14, 'Ko kimoutolu ko e maama 'o mamani: ko e kolo 'oku tu'u 'i ha funga mo'unga 'oku 'ikai te ne lava ke puli'.

Fakatatau ki he puipuitu'a 'o Matiu pea mo e falukunga kakai pē feohi'anga 'o e kau tui (community of faith) na'e fakataumu'a ki ai 'ene tohi' pea mo 'ene lau ko 'enií , 'oku hangē ha afo kei fāloó he 'oku a'u mai pē 'a e fa'ahinga māhino 'o e maamaá ki hotau 'atakaí (context) 'i he 'aho ni. 'I he fakakaukau ko iaá 'oku ou faka'amu ke taki 'etau tokangaá ki he Sapate Ako 'o e ta'u

ni. Ko e taha 'o e ongoongo fakalolomaá ko e too tau 'a hotau tokotaha ko e kaukau he maama 'i he mala'e fakaako' a ia ko Rev. Dr. Fisi'ihoi Mone.

'I hono fakafekau'aki 'o e fakakaukau 'o e maamaá pea mo e ngāue na'e feia 'e he faifekau ni, ko u loto ke faka'ilonga 'i 'a e ngaahi me'a ko 'enií: 'i he mālōlō ko 'enií na'a ne lolotonga hoko foki ko e faiako 'i he Auckland Seventh - Day Adventist High School 'i Mangere; na'a ne hoko ko e puleako 'o e kolisi ko Tupou 'i he ngaahi ta'u lahi ki mu'a pea ne hiki mai pea mo hono famili ki Nu'u Sila ni. Ko e taha hono ngaahi fatongia heni 'e manatu fuoloa ki ha 'a e ngaahi siasii ko 'ene hoko ko e tokotaha malanga 'i he ngaahi Sapate Akoá

Na'a ne toe fakalele foki mo e pō

ako ke tokoni ki he fanauako 'a e siasi 'o Ellerslie. Ko e taha hono ngaahi fatongia ki he Vahefonua ko e kau atu ki he ngaahi fakataha'angaa pea ne tokoni foki ki he komiti fa'ungaa 'i he ngāue'aki 'ene ngaahi taukeii ke tokoni ki he ngaahi fokotu'utu'u ngaue 'a e Vahefonuaá.

'Oku ou tui 'oku taau mo ha kaukau pehe ni ke ne hoko ko e fakatā 'o e māama 'i he mala'e 'o e akoó, ngāue 'a e Siasii pea mo e Vahefonuaá foki. 'I he 'uhinga ko iaá 'oku kau mo e Pukoleaá 'i he salute mo e faka'apa'apa ki he faifekau ni koe'uhii ko e ngaue lahi kuo ne lava'ii. Pea 'oku ne tuku mai 'a e ngaahi makamaile ko ia ko e fakaloto lahi. Tauange ke tau kei manatua ai pe 'a e uitou, Nunia Mone pea mo hona famili 'i he 'etau ngaahi lotuu.



Ko Rev. Dr. Fisi'ihoi Mone, kuó ne hoko ko e 'polopolo' 'o e Sāpate Ako 2020. The late Rev. Dr. Fisi'ihoi Mone, teacher at Auckland Seventh Day Adventist High School [Mangere], former principal of Tupou College [Tonga], member of Vahefonua Tonga, Auckland/Manukau parish and Ellerslie congregation.

'I he Fakamanatu Lava Me'a e Fanau he Sapate Ako Kotoa 'Oku tau manatua 'a e ngāue lahi 'a e matu'a.

Ko e Sapate Ako 'o e ta'u kotoa pē 'oku tau ma'alali 'a e ngaahi lava me'a 'etau fanauúka 'oku 'ikai ke tamatemate ai 'a e ngāue lahi 'oku fai 'e he matu'aá. Ko e ngaahi matu'a lahi ko e folau mai mei Tonga ke kumi ha faingamalie heni ma'a honau ngaahi famili pea mo e ako 'enau fanauu.

'I he fakakaukau ko iaá 'oku ou faka'amu ke tau fakalangilangi 'i he Sapate Ako 'o e ta'u ni 'a Tevita Vakē Taufa pea mo hono hoaa, 'Ilaise Maama Taufā mei he siasi 'o Onehunga.

Na'e pehee 'e he taha 'o e fanau, Dr. Seini Taufā, 'oku nau polepole he ngaue lahi 'a 'enau ongo matu'aa pea nau lava 'i ai 'a e ako na'a nau fiema'uu. Pea 'oku kei polepole foki 'i honau Tongaa pea mo honau Ueisiliana pe Metotisi 'a ia na'e 'o hake ai kinautolu.

'Oku tau tui ko e sipinga eni 'o e ngaue lahi 'oku fakahoko 'e he ngaahi matu'aa pea 'oku totonu ke tau

polepole 'i he lava me'a 'a e ngaahi matu'a 'o e siasii pea mo 'enau fanauu foki.

'Oku fakafofonga atu foki 'e he fakamatala ni 'a e talamonuu kia Tevita pea mo 'Ilaise 'i he ngaue lahi kuo na lava'ii pea hoko ai hona famili ko e fa'ifa'itaki'anga 'i he mala'e 'o e ako.

'Oku 'i ai foki mo e foha ko Sione Taufā, [detective police], 'a ia 'oku fakapipiki atu hono taa 'i laloo.

'Out mu'a: Tevita Vakē Taufā [tamai] pea mo 'Ilaise Maama-Taufā [fa'ee]. Ko e kotoa 'o e fanauu ni na'a nau ako he 'Univesiti 'o 'Okalanii.



Ko Sione Taufā [Police Detective] pea mo 'Ilaise mo Tevita Taufā/Ilaise [mother] and Tevita [father].



'Otu mui mei to'ohema/Back row L to R: Maloti Maama Taufā [Bachelor of Science majoring in Psychology]; Luisa Taufā [Bachelor of Theology]; Dr Seini Taufā [PhD in paediatrics]; Mamainalei [BHSc, Postgraduate Diploma in Public Health, Masters of Public Health (Hons), Masters of Science, and post grad Diploma in Applied Theology]