

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

Solomon Islands' visit



Youth tackle big issue



Interfaith dialogue



Conference explores origins and impact of Methodism in Aotearoa

Rev Dr Terry Wall

In 1819 when the Rev Samuel Marsden encouraged the Rev Samuel Leigh to visit New Zealand for the sake of his health, it is unlikely either minister could have foreseen the impact of their decision on the future of Methodism in New Zealand.

In 2022 the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa will mark 200 years since the Rev Samuel Leigh returned to New Zealand, with his wife Catherine, to establish the Wesleyan Mission. This year on 24 and 25 May a group of more than 100 came together in Auckland to discuss the impacts and origins of that inaugural visit. The bicentenary conference, held at the Wesley Hall at St. John's College Auckland is the first event in preparation for the commemorations.

The symposium brought together different strands of the John Wesley family in New Zealand, and members of MCNZ, the Wesleyan Methodist Church and the Church of the Nazarene. Worship over the two days reflected the variety of liturgical styles represented in these denominations.

Dr Helen Laurenson, chair of the bicentenary committee welcomed participants to the symposium and emphasised the importance of the event in bringing together those of a Methodist heritage. She said that the participants looked forward to a fruitful time together exploring the theme, *Methodism in Aotearoa: Origins and Impact*. Rev Dr Richard Waugh, National Superintendent of the Wesleyan Methodist Church, brought greetings from the World Methodist Historical Society of which he is president. Their General Secretary, Dr Fred Day wrote, "I trust your meeting will be full of the empowering energy that comes whenever the past intersects with the present."

Devotions at the beginning of the conference were led by Rev Dr Arapera (Bella) Ngaha. She said that this was an opportunity to celebrate. She spoke of the challenges missionaries faced to survive, negotiate protection from local Māori and learn te reo. Drawing on Jesus' parable of the mustard seed, she reflected that the tree had grown to maturity and the gospel provided shelter for many. In coming



Māngungu Mission overlooking the Hokianga Harbour.

together, participants would "visit understandings of how history will help to develop directions for our future."

Greetings were brought by the President of the Methodist Church of New Zealand, the Rev Setaita Taumoepeau Veikune. The archbishops of the Anglican Church in their greeting referred to Samuel Leigh's first visit to New Zealand in May 1819. They wrote, "Leigh, a close friend of Samuel Marsden, came to New Zealand on the encouragement of Marsden, to recuperate after a period of ill-health. He made a valuable contribution immediately to ecumenical relations in mediating a dispute between members of the Church Missionary Society in the Bay of Islands. So truly it can be said that Leigh initiated the first ecumenical partnership between Anglicans and Methodists in Aotearoa."

The President of the Methodist Church of Great Britain, the Rev Michaela Youngson and the Vice President Bela Gnanapragasam sent a message. "As we contemplate some of the Methodist missionary endeavours we are bound to seek their meaning in our

own times, perhaps as inspiration for our mission today, perhaps as a challenge to clarify the unique and enduring gifts which 'the people called Methodist' have to offer." Dr Glen O'Brien brought greetings from the Uniting Church of Australia.

Eight specialists in their fields were invited to offer papers. From the animated encounters around the book stall and during meal times, it was apparent that they succeeded in stimulating reflection.

Two panels provoked further discussion. The first, led by Rev Dr Allan Davidson, focussed on Methodist influence in the Pacific. A second, led by Professor Peter Lineham, was themed *What Now? What Next?* After tracing the discouraging statistics of

Methodism in New Zealand, Peter commented that engaging with our history brings with it a moral responsibility to act on what we discover. Te Aroha Rountree set forth a challenge: "If you want to find out why Māori converted to Christianity, stop asking Pākehā, and begin asking Māori. There is no point in our being in the room if we are not part of the conversation."

A summary of presentations is included on page 9.

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Te Aroha Rountree

Samuel Leigh Memorial Prayer

Rev Dr Trevor Hoggard

*Almighty God,
Whose loving embrace holds all human hopes and dreams of new life and fresh beginnings, we give you thanks for the life and ministry of Samuel Leigh, whose hopes and dreams to share his joy of the Gospel with the people of Aotearoa New Zealand continue to be a source of blessing for so many still today.*

We acknowledge also the faith and courage of Catherine Leigh, who came across the world to an unknown country with her new husband, whose health was ailing, in order to proclaim in word and deed the transforming love of Christ, her Saviour.

We thank you for the support of Samuel Marsden of the Anglican Church and for the generous welcome offered by many Māori to these new neighbours from afar.

You take the offering of our hearts and minds in the service of your grace and so through Samuel Leigh and all his friends and supporters you were able to extend the compass of your saving love in Jesus Christ.

Inspire us today by their courage and dedication to offer all the love our hearts can muster in joyful obedience. Help us discern what is good in the past, and give us the vision to reach out boldly to the future. Strengthen our resolve to unite humankind in bonds of love and mutual respect across the barriers of culture and race, so that we may be worthy of those who have gone before us and we too prove like them, by your grace, to be true servants of our Lord Jesus Christ. Amen.



Life changing experience for game champion

Wes Machee, a member of the Tauwi Youth Ministry, visited Chicago to compete in a fighting game tournament. He describes the experience.

Last month I took part in one of the world's biggest fighting game tournaments, *Combo Breaker*. It was an unforgettable experience. I never once felt out of place, taking in the epic sights and sounds of the competition surrounding me.

4500 people were in attendance that weekend, and it was amazing

how people from all walks of life were able to find common ground and celebrate their love for the games. It was my first international outing, so I wasn't too disappointed with my results, narrowly missing out on a chance to compete in the open tournament finals. I learnt a lot from the world's best players, who I now call friends.

I found the massive city of Chicago welcoming. I tried deep dish pizza, visited The Bean (Cloud Gate sculpture), Soldier Field stadium, and the world's largest arcade. I'm thankful that I was able to travel to a new place

to do something I'm passionate about. It made me realise how many opportunities we throw away by focusing too much on the little things in life that get us nowhere.

Initially I was hesitant to take the risk but I am so glad I seized the opportunity to make new friends, gain a new perspective on the world and learn so much as a player and as a person. I encourage everyone to stay true to what you love and never let your passion die - it may just lead you to a new world to explore.



Wes Machee in Chicago

Conflict Resolution Workshop

If conflict becomes corrosive it damages people and robs congregations of vitality.

A one-day workshop being hosted by two international presenters offers an opportunity for presbyters and lay leaders to improve their skills in understanding and responding to conflict.

Terrence Corkin, former General Secretary of the Uniting Church of Australia, and Julia Kuhn Wallace of the United Methodist Church USA, address decision-making and conflict in their workshops. General Secretary David Bush, who has known Terrence for many years says, "I enthusiastically accepted the opportunity for a workshop to be

held in New Zealand while Julia was traveling via Auckland to Australia".

In recognition that it is easier to apply insights with support, the registration fee is structured to enable more than one person from a parish or congregation to participate. The fee for one person is \$55 and a second or third person can be added for \$5 per person.

Space is limited to 60 for the workshop, being held at the Wesley Hall, St John's College on Saturday 24 August from 10am to 4pm.

Registration is essential. Download the registration form from: http://www.methodist.org.nz/administration_division/conflict_workshop_2019

Honouring our people

"There for service not for status" is a phrase often said by the people called Methodist.

Whilst many humbly go about their business making their communities and the world a better place, it is appropriate that we recognise and applaud the achievements of our people singled out for acknowledgement.

In the recent Queen's Birthday Honours list four MCNZ members were recognised for their remarkable contributions to their communities. Levaopolo Seupule Tiava'asu'e, JP, a member of the Glen Eden Methodist Church, Ekalesia, was honoured with a Queen's Service Medal (QSM) for services to Pasifica mental health and

services to the Samoan Community.

Sydney Tamou Kershaw, from Pahea, a minita-a-iwi in Te Tāha Māori, received a QSM for services to Māori performing arts and the community. Valmai Joyce Horlor, from Union Parish Linwood Avenue, Christchurch and Neville Thomas Jack, from Hamilton also received a QSM for services to the community.

At the Auckland Town Hall in May, Auckland Central Parish Superintendent, Rev Dr Lynne Frith, was awarded a Waitemata Local Board Good Citizen Award for 2019.

We extend our warm congratulations to each of these award recipients.

Think pink

A distinctive pink blush was evident in the Connexional Office staff room in mid-May when staff and friends attended a Pink Ribbon Morning Tea to raise awareness and funds for breast cancer research and patient support.

Insurance assistant, Greer McIntosh, and receptionist, Jade Barlow, draped the table in pink and topped it with a variety of pink savouries and sweet treats. What they couldn't purchase in a blush of rose, red or shocking pink, they modified with pink food colouring. Pink lamingtons, berry cupcakes, crackers topped with pink cream cheese and smoked salmon, and assorted savouries were washed down with pink punch. Staff were invited to 'dress for the occasion'. Jane Pinney took out the best dressed award for turning up in a bridesmaid's dress found in her fancy dress box.

Cookies cast in the shape of a pink ribbon, baked by Trudy Downes and Sarah Andrews, were an edible reminder of the worthy cause. Each year



Jane Pinney in her pink party dress at the breast cancer awareness morning tea.

approximately 3,300 women and 25 men are diagnosed with breast cancer in New Zealand. Typically more than 600 die. All funds raised will fund research and patient support in NZ.

West Papua on WCC Agenda

Meeting in May, the World Council of Churches (WCC) Executive Committee passed a statement expressing considerable concern over the situation in West Papua.

The WCC was responding to the report of a 23-member Pilgrim Team in February which found evidence of persistently high levels of violence and human rights violations. The team acknowledged the 'unfettered' access allowed by the government of Indonesia.

The statement picked up the team's concerns around Indonesia's failure "to reverse the process of

marginalization and exclusion of indigenous Papuans in their own land, or to fulfil their aspirations with regard to the realisation of their human right to self-determination". The WCC supported the leaders of its four member churches who asked for a "comprehensive political dialogue between the government of Indonesia and the United Liberation Movement for West Papua". The statement concludes by inviting churches to pray and support the witness of the churches, and for justice and peace in the region.

A review of Marie Leadbeater's book, *See No Evil; New Zealand's betrayal of the people of West Papua* is on page 15.



Touching a Nerve

Long-time Touchstone cartoonist Brendan Boughen, aka Jim, is running a campaign to raise funds to produce a book of 'churchy' cartoons, many of which have featured in past editions of Touchstone.

Brendan, the son of a minister, grew up drawing cartoons, often with religious themes inspired by his upbringing in the Lutheran Church.

His first book, *Gone Astray*, a collection of (sac)religious cartoons by Jim was published

in 2006. Since then Brendan has drawn cartoons for *Touchstone* and other publications, frequently focusing on topics relevant to churchgoing people.

The 'Kickstarter' project is being launched to create a book that will include 120 of these cartoons, appropriately titled, *Touching a Nerve: a curly collection of churchy cartoons* by Jim.

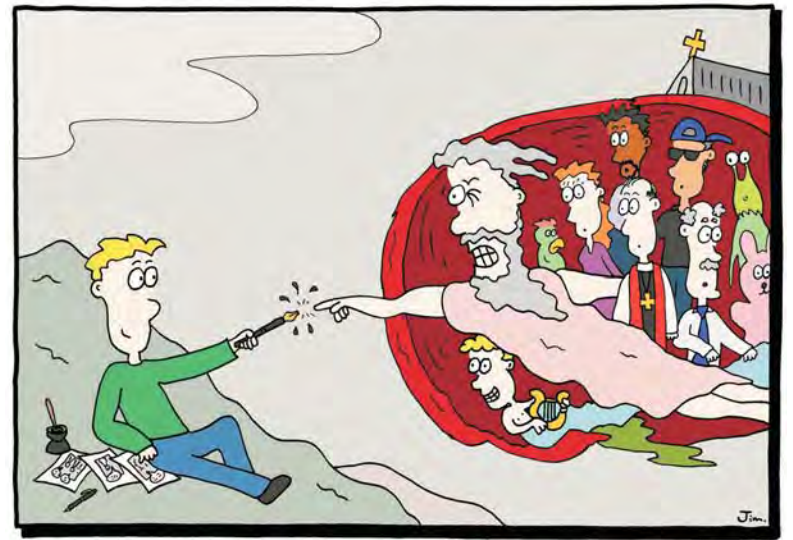
Brendan says, "It'll be an irreverent, thought-provoking, and hopefully laugh-inducing collection of cartoons that will touch readers' nerves and funny bones on some big topics - life, God, religion, politics, social

justice and spirituality in the modern world.

His aim is to raise at least \$3,500 to go towards an initial print run of the book. The novel crowd-funding approach includes offering 'reward packs' - including signed copies of the full colour 136-page book, as well as t-shirts, greetings cards, and even new cartoons - as incentives for pledges.

MCNZ will be supporting Brendan's fundraising efforts with a grant from a bequest fund set aside for publishing projects.

The campaign will conclude on



20 July. For further information, and to pledge your support by pre-ordering the book, visit:

www.kickstarter.com/projects/touchinganerve/touching-a-nerve-cartoon-book

Lay preachers gather for professional development

Linda Hall

Correspondence secretary NZLPA

In early May, Marilyn Welch invited a group of Auckland ecumenical lay preachers to explore their individual learning styles as part of a professional development workshop.

The session provided valuable insight into the diversity of individual learning styles and how that can impact on effective preaching.

The first question we were invited to answer was: What words come to mind when you hear the word 'preaching'? Our individual lists of words did not match any other attendees.

We were challenged by further questions: What were your learning experiences like at school? What frustrates you in a learning experience? Is the delivery unclear in content and volume? Is the person speaking too fast and not giving you thinking time to assimilate what is being said?

Marilyn briefly introduced us to the research findings of Richard Bandler and John Grinder from the 1970s. They identified that people tend to have a primary representational system through which they process information. We

examined visual, auditory, and kinaesthetic learning. Marilyn's major focus, however, was on the Experiential Learning Cycle - the work of Denise McCarthy and David Kolb. Using this model, we could identify our own style of learning in depth. The model focuses on four quadrants of relevance, theory, practical application and applying this to other situations.

We were reminded that congregations also have diversity in their styles of learning. Should more people be involved in worship? Could we provide a 'hands on' experience for a more kinaesthetic approach? Andrew Gammon's *Ten minutes on a Tuesday* (on the Methodist website) uses 'Stations' where people move around the church to experience tactile interactions. Congregations may question the relevance of trying new styles, but if we preach or design worship only out of our own learning style then we are not meeting the needs of others in the congregation.

Once our learning styles had been revealed, we were put into groups of four, each person representing a different learning style. We then planned a service. The ideas were diverse and included a method of learning to suit our preferred styles. We recognised the benefits of using a worship group to plan a service and, thereby, represent a variety of learning styles.

Marilyn encouraged us to use the associated question of each of the learning styles, i.e. why, what, how and what if, when we lead worship. In our

approaches to planning future services, we will be more sensitive to the learning styles of others because of what we have learnt.

Our next gathering is at St John's College on 14 September.

Rev Dr Mary Caygill will discuss 'Being a People at Prayer - the role and leadership of public prayer in worship'. Mary will focus on our understandings of prayer, the role and function of prayer in the public context of worship and how to write and lead public prayer for worship.



A group of Auckland ecumenical lay preachers attended a workshop exploring learning styles

MCNZ mourns loss of legal advisor

Staff past and present from the Connexion were sad to hear of the sudden and unexpected death of Christchurch lawyer, Hamish Grant, on 23 May. Hamish was knocked off his bike five days earlier and did not recover from his injuries.

Hamish was initially engaged by the Church to assist with the legal work relating to the Retirement Villages Act in the early 2000s. At the time, he was a consultant at Anthony Harper and was an expert in new legislation and ramifications for charitable organisations involved in the aged care sector.



Christchurch lawyer Hamish Grant, aged 50, died in a cycling accident.

Hamish subsequently established a sole practice and became the Connexional Office "go to" authority for commercial and property transactions. He also acted for the Christchurch Mission.

Hamish became a friend to many who worked with him, especially those who shared his love

of cycling.

MCNZ extends sympathy to Hamish's family and many friends who have lost a loyal and trusted husband, father, friend, family man and colleague.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

Celebrating the lives and ministry of the recently deceased

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

This month we acknowledge the contribution of two people who have made a difference to Te Hāhi Weteriana o Aotearoa. We remember the lives and ministry of Rev Asofiafa Tauamiti Samoa Saleupolu and Rev Robert Andrews.

Tribute to Rev Asofiafa (Aso) Tauamiti Samoa Saleupolu



In his opening words as President to the Methodist Conference in 2001, Aso described himself as "a simple person, with a simple message to our Church". Aso was a man of wisdom, vision, compassion, intellect and love, passionate

about justice and the importance of the individual. He believed that ministry involved informal teaching by living out God's presence in our own lives, and learning from others as they show God in their lives.

Aso was concerned that in the Church we spent too much time debating, defending and saving beliefs and traditions when what he saw as the task was saving people. Love, acceptance of and respect for one another was a pathway towards a fuller appreciation of God's presence and truth within and among us. This, Aso believed, was the understanding on which the Church must base its ministry and mission.

On arrival in New Zealand, Aso and Vaotane attended church at Papakura and it was from here Aso candidated for ministry, becoming the first Samoan to be accepted by the Methodist Church of New Zealand for ordained ministry training.

Aso's gifts and skills were quickly recognised within the Church; he had fruitful parish

ministries at Petone, Epsom, Otara, Bader Drive, Mangere and Panmure. He was passionate in seeking Conference approval to allow the Samoan Advisory Committee to become a Synod in its own right. He was delighted when this happened, believing this would enable the Samoan Churches to flourish and grow under Samoan leadership.

He was sought after as a Connexional leader and was appointed Chairperson of the Development Division Board 1988-1989, Superintendent of the Manukau Synod from 1993-1996, and Superintendent of Sinoti Samoa. He was President of Conference 2001 and the first Director of Mission Resourcing Pasifika ministries from 2006 up until his retirement. He was able to work in the varied cultural settings of the Church, valuing the relationship between Te Taha Māori and Tauivi and encouraging the Pacific peoples and other cultures to take their own place so they could take a full part in decision-making.

Through all the difficult decisions over the past 35 years, Aso encouraged his Samoan people to read the Bible, apply tradition, reason and experience, and make thinking and informed decisions.

Along with other Samoan leaders, he encouraged young people to value education and

take up leadership within the Church. Aso reminded the Church that our focus is on God and God alone. He challenged traditions that he believed weren't always best for people and, at times, those who didn't agree with Aso made life difficult for him. However, he believed strongly in challenging anything which didn't enrich the lives of people, even if it meant feeling on the outer at times.

We offer our love to Vaotane and her family as they grieve for Aso. We thank them for being willing to share Aso with us, and we thank God for the life and ministry of Aso Samoa Saleupolu.

Tribute to Rev Robert (Bob) Andrews



Bob candidated for ministry in 1952. Following three years at Trinity Theological College, he fulfilled appointments in Taihape, Lyttelton/Sumner, Milton/Lawrence, Johnsonville, Newton/Island Bay, Levin and Hamilton East parishes.

Throughout his ministry, Bob was involved in ecumenical committees. He was a competent administrator,

acting as Associate/Assistant Secretary of Conference for 17 years and exercising leadership at Synod level. His practical ministry meant involvement in building projects and as Chair of the social services committee in Hamilton East.

In the tribute to Bob's ministry at the 1992 Conference, when he concluded his formal stationed ministry, it is noted that one of the features of his ministry was his keen sense of humour, along with his faithful preaching of the gospel of God's love and care for all of creation. Dorothy, his wife, always supported Bob in his ministry; together they offered wonderful hospitality, always welcoming, encouraging and accepting of people. That warmth and hospitality showed the love of God through their practical ministry.

The Methodist Church of New Zealand offered its tribute to Bob at his funeral. We offer our love and deepest sympathy to Dorothy, and sons Graeme, Lindsay, Murray, David and their families.

We all pray that you will be conscious of God's peace at those times when you miss Bob the most, and that you will know the presence of the risen Christ in the days ahead.

We give thanks and honour for the life of Robert Andrews, a life he shared with Te Hāhi Weteriana and the many people whom he has ministered to.

Celebrations at Hope Christian Centre

Olwyn Ramsay
Hope Christian Centre Secretary

Rev Augusten Subhan of Hope Christian Centre was among those presented with his New Zealand Citizen's Award at the Te Ahu Centre in Kaitia in May.

Friends and parishioners celebrated the occasion and welcomed Augusten and his family as citizens to New Zealand.

Celebrations for Hope Christian Centre continued several days later when Rev Augusten Subhan welcomed MCNZ President Setaita Taumoepeau Veikune and Vice President Nicola Teague Grundy to participate in a Special Combined Church Service and Holy Communion. Other visitors included Hon John Carter,



At the Hope Christian Centre, Kaitia, a celebration service commemorated 200 years of Methodism in NZ. Celebrants included (left to right) Rev Kuli Fisi'iahi, Rev Augusten Subhan, Nicola Grundy, Rev Setaita Veikune and Rowan Smiley.

Far North Mayor, Rev Kuli Fisi'iahi from Dargaville, Rowan and Margaret Smiley from Wellsford and guests from Auckland, Oruru, Coopers Beach and Fairburn. It was a pleasure to have a

church full of people young and old. In her presentation, President Setaita urged us to rejoice. "Rejoice in all things. When we live so far from the main centres it is up to us to keep the fire alive."

Nicola Grundy delivered a reflection and spoke on the life and times of brothers John and Charles Wesley. They began their journey towards the formation of the Methodist Church at the time they were attending Oxford University and went on to become ordained. The congregation at Hope Church sang the rousing hymn *Rejoice the Lord is King* - one of more than 66,000 hymns written by Charles Wesley - with much gusto on Sunday morning.

Lunch in the hall concluded the convivial celebrations and service. Although the weather conditions were unfavourable at the beginning of the day, as we waved goodbye and wished our visitors a safe journey home the sun was shining and all was right with God.



Would you like a cup of tea?

To the editor,

Would you like a cup of tea?
Do you like it black or white?
Would you like a mug or cup?
We do not pour it down someone's

throat. We negotiate.

Now that you have read this you have received a simple but effective sex education.

Rev Anne Stephenson, Wellington

Celebrating difference

To the editor

No doubt the dreadful massacre in Christchurch has caused many of us to think of religions and what they mean. Years ago it was said that religions were the cause of all our problems, but human beings are actually the cause of the problems. Some humans will take the best and use it for their own advantage, power, money, revenge or to vent their spleen. We have seen this with Facebook and Twitter.

The various religions do have much in common. Consider the following quotes:

Always treat others as you would like them to treat you: that is the law and the prophets. Matthew 12.7

What is hateful to you, do not do to your fellow men. That is the entire law; all the rest is commentary. Judaic Talmud

This is the sum of duty; do naught unto others that would cause pain if done to you. Hindu Mahabharata

Hurt not others in ways that you yourself find hurtful. Buddhist Udana-Varga

Surely it is the maxim of kindness; do not do unto others that you would not have them do unto you. Confucius Analects.

Regard your neighbour's gain as your own gain and your neighbour's loss as your loss. The Tao.

Not one of you is a believer until he desires for his brother that which he desires for himself. Islam

Much of religion is about how we live together. We have even more in common. Modern research of DNA

has shown that we are all descended from a small group of people who wandered out of Africa. Nomads who moved on and on. Some would settle, forming groups which would, through inbreeding and adaptation to their surroundings, develop their own characteristics. With no way of keeping in contact, no birth and death registrations, we have only now, through DNA come to see that we are one huge family. The differences in colour, dress and beliefs are due to adaptation.

DNA has also shown that each and every one of us is unique. DNA, fingerprints, jaws and ears are individual. Our circumstances are also unique. Family personalities are part of nurturing and affect our development. Each one is special and of value.

It is human to ask questions about the world around us. Young children very soon ask "why?" In seeking answers, different circumstances have given rise to different views. There is also a spiritual side to our natures, requiring more than factual answers and so different religions grew in different places. Now the world has brought us in touch again with our long lost cousins. Let us talk together, ask questions, and find answers and understanding. Differences are interesting. We take in our cultural differences with our mothers' milk. We rarely question them. To learn of other ways will broaden our understanding of all that we have taken for granted in our own. As the French say, Vive la difference.

Hilda Bak, New Plymouth

After Pentecost

To the editor

This season of five or so months is about continuing life together in the Spirit of Christ. When the second chapter of the Acts of the Apostles was read on Pentecost Sunday I realised that I had witnessed a Pentecost.

In response to evil bringing death and travail to two faith communities, citizens of Christchurch rose up with empathy and concern for them. First came flowers showing sympathy and love. Then, as days passed, like pilgrims those citizens moved closer to the mosques identifying with those who previously had been "other" to them. Old walls about differences of places of birth and belief began to disappear in a spirit of unity.

"Where pity dwells the peace of God is there."

Faith as concern for others reached the people of that sacred place. Generous gifts of kindness arrived from our nation and from overseas. Through those who exercised their freedom in a faith that works by love, the freedom, the Spirit of Christ was revealed.

The faith, hope and love that was revealed in those autumn days ought not to become lost in a winter of a mere historical event. Continuation of life in the Spirit is our task in our Christian communities that new life may spring into the wider communities in which we are placed.

"To worship rightly is to love each other."

Laurie Michie, Auckland

HONEST TO GOD

Dying Young

We hear too often of the sudden death of young people by mishap or malevolence, or of their slow death by degeneration or disease. Everyone will know people who have lost sons or daughters before they reached their teens, or husbands or wives in early adulthood.

So when I once suggested that people might value this life more highly if they treated their time on earth as if it were all there is, with no prospect of an afterlife beyond it, some people reacted sharply. A priest commented: "That's fine, perhaps, for those who enjoy threescore years and ten or more, especially if in reasonably good health and relative affluence. But what of those cut off in their prime (or earlier) by illness or accident or others' violence?"

For those unfortunates, how could there be any sense of fulfilment? Where is the comfort that belief in an afterlife once offered to those who mourn, and for many still does? Where does God enter the equation?

There are no easy answers. But for the secular Christian - that is, one whose understanding of the way the world functions is secular, but whose outlook is also steeped in the Judaeo-Christian tradition - the starting point must be to hold steadily to both the secular and the Judaeo-Christian points of reference.

God is then not the objective, supernatural being of traditional Christianity, Judaism and Islam, but God reconceived without those ancient theistic assumptions. That removes at a stroke the unanswerable dilemma of a God who is all-powerful and all-loving, yet who is presumed to take a life early ("it's God's will"), or to choose not to avert a murder, disease, accident, natural disaster or war.

Conceiving of God beyond theism gets beyond the apparent arbitrariness of all this. Emphasising Godness in everyday life means accepting that human beings, not God, are responsible for causing injustice and perpetuating poverty - and therefore for correcting or preventing them. It also leaves space for the role of chance both in causing untimely grief and in narrowly averting it.

It is tragic when a child's life is cut short,

and only natural to want to believe he or she will continue in another dimension after death. At the very least, this would satisfy basic notions of fairness.

That, however, implies that the value of a human life is what it might have become one day. It is closer to both Christian insight and secular understanding that a child's life, at each stage of development, is of supreme value in and for itself.

The same goes for adults struck down in their prime. It does not require the assurance of an afterlife and its compensatory bliss to affirm that their lives are of infinite value simply by virtue of their humanity.

That is precisely what is asserted in the astonishing Christian myth (in the sense of a story conveying deep religious truth) of God becoming human. One way of

interpreting that is to see God, symbol of all the best that people can conceive in meaning, purpose and values, embodied in the human Jesus - and potentially, by extension, in every human life.

It follows that people can choose to live out Godness in their ordinary lives,

experiencing and expressing the timeless values of love and compassion, freedom and hope, creativity and service.

Concern for dying children and victims of violence then shows in the way people treat them while they are still alive. In doing so, they accept the responsibility that goes with being human: they don't evade it and leave it to a supernatural God in another world to pick up the pieces. Also, while belief in an afterlife may well comfort many who mourn, it is of no practical use to the dead.

The 5th century North African bishop Augustine offers an interesting slant on this theme. When a close friend died, Augustine said it seemed as if half of himself had died, too, since the friend was so much part of him in life.

But then he realised that in a sense he had not lost his friend at all, because "we can never lose those whom we have loved if we have loved them in God, since we have in fact loved them in the God we never can lose".

Augustine is pointing to a reality in the middle of the here-and-now which also transcends the here-and-now, a reality which could legitimately be described as eternal. Use the word "Godness" for God, and secular Christians should readily concur.



Ian Harris

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.





Elijah, Job and Jesus - Let's Share in the Change

Rev Dr Betsan Martin
Public Issues Coordinator

As we think about our faith and climate change and the opportunity to have our say on the bill for changes ahead for Aotearoa New Zealand, values can be included in submissions. Here are some ideas.


Reading of 1Kings 19 makes it clear that drought and famine in Samaria caused terrible conflict. It brought division between those who were faithful to the Lord and those who turned to false prophets. It's a rather complicated story of Elijah proving the presence of God which may need deeper attention to the context of Kings. It is part of a tradition that God will intervene and save us from the ravages of floods, droughts, and famine. These symptoms are intensified from pollution altering earth's climate system. Once again we face conflict and pressure from drought, famine and floods.

Job leads to more of a creation focus. When he is struggling with the extremes of his own suffering the Lord answered Job with "Where were you when I laid the foundations of the earth?" suggesting a profound intimacy between God and creation, knowledge of timing, the details of all the processes of light and day, stars and sun, birth and death - a more mystical approach.

And God became flesh. Living in the physical world was

Climate Change Zero Carbon bill

POLITICAL SUPPORT...




... so that policies to limit global warming are enduring and safeguard wellbeing for all in the future - humans and nature!

Do all the GOOD you can

PURPOSES...

Global warming limit **1.5** degrees



supporting the security of Pacific Islands

Net zero carbon emissions by 2050

reducing CO₂ and nitrous oxide which are mostly produced from road transport, waste, manufacturing, fertilizers

10% reduction in methane by 2030

produced from meat and dairy farming - includes changes for a just and inclusive society

THE BILL...


Establishes an independent **Climate Change Commission** with Treaty of Waitangi provisions to set

5 yearly limits on Green House Gases

Requires the government to make plans to achieve the limits to

Green House Gases

Requires plans to respond to storms, droughts, floods, rising sea levels



PRODUCED FOR THE ECUMENICAL CLIMATE JUSTICE NETWORK WITH METHODIST PUBLIC ISSUES

important to Jesus. He ate and lived as we do. After Jesus rose, he didn't stand and announce "I am the saviour of the world, returned". He suggested having breakfast with his friends. While faith and spirituality are about openness of heart there is a very practical dimension to living the change.

Doing what is right includes loving our neighbour, changing patterns of waste, taking care of what we eat and cutting back on chemicals. Responding to the Spirit of God is important and valuable, regardless of tangible outcomes, because it is about

love and the integrity of our relationships with creation and each other and God. We find springs of life in seeing that everything is related and interdependent.

We have the opportunity to use the gifts of research, experience and problem-solving which we humans can be very good at. If we have economic, emotional and intellectual privilege we can use this for good. It can be hard to see what good to do for the climate because it is so big and often intangible. It needs governance as well as our commitment. At this moment

the zero carbon bill in Aotearoa New Zealand is a good move.

Submissions due by 16 July.

We hear that many people in churches, businesses, schools and communities are preparing submissions. A draft submission is on the Public Questions website.

Key points are:

We support the proposal for an independent Commission and value provisions for The Treaty of Waitangi (Te Tiriti o Waitangi) in the bill. We would like Māori representation on the Commission strengthened.

We support the goal to limit warming to 1.5 degrees and the signal of

solidarity with Pacific Island Nations. However the proposed targets to reduce our emissions will not achieve net zero carbon, nor limit warming to 1.5 degrees. Because CO₂ stays in the atmosphere for thousands of years, we have to account for the long term effects of greenhouse gases in the atmosphere and oceans. Each year of delay means cumulating pollution that cannot be reversed. Methane, from cows, which is 47 percent of NZ emissions, is not such a problem for the long term but it is toxic over 20 years, so is important for immediate reductions.

The IPCC 1.5 report (Section C) states that in order to keep to 1.5 degrees, emissions of CO₂ must decline by 45 percent from 2010 levels by 2030. And methane must decline by 30 percent by 2030 and by a further 20 percent by 2060.

At the moment there is no preamble or statement of values and justice in the bill. We recommend that principles of responsibility and justice be added. These could include intergenerational equity and guardianship to ensure life supporting systems for future generations; stabilizing the climate in the interests of the integrity of planetary ecosystems.

Polluter pays; Te Tiriti o Waitangi and guarantees for shared authority between the Crown and Iwi/hapū and polices to build capacity for resilience

and support participation in society.

The earlier information on the bill included that climate policy would ensure a 'just and inclusive society'. This means that more vulnerable people, as well as wealthier people have access to the benefits of climate change policies. We include the idea of Just Transitions so that changes in work, such as people employed in oil industries, have opportunities to use their skills or retrain for different industries including renewable energy.

The bill has important sections on reporting, and emphasises risk assessments as the main way to plan for the changes in regions. This overlooks the benefits of a low carbon society, where there is more public transport, more renewable energy, better access to local food, less waste, sharing of our machinery... in other words more neighbourly and community-building activities. We propose that the Commission should also prepare assessments of the opportunities of climate change and how to ensure the benefits are shared.

Finally, citizens and students are making the biggest noise about climate change. We recommend that a Citizen Forum be established so that our plans into the future are made by experts and informed by the massive knowledge and values and commitments of people who care about the changes we will make.

School of Ecumenism 2019

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A global perspective on interfaith dialogue

John Thornley

Late in 2018, the Palmerston North Interfaith Group extended an invitation to Dr Douglas Pratt to be the keynote speaker at the group's AGM.

He willingly accepted, and so began six months planning and publicising this public talk, held in the city library in May.

The Interfaith Group formed in 2011 as a meeting place for sharing the diversity of religious faiths in the city. Events over the years have included worship services, workshops, concerts and public rallies for peace and justice issues.

The decision was made to hold the meeting in the city library, a more neutral and open space than a religious building. The library welcomed the event and staff provided technical services.

Promotion through the Lower North Island Synod newsletter *Salt*, the Synod e-network and a widely circulated poster ensured good attendance, with individuals travelling from New Plymouth,

Wellington and the Kapiti Coast. As a former Methodist minister, now serving in the Anglican Church, Dr Pratt was warmly welcomed by friends and colleagues.

The talk entitled, *Being Faith, Being Open - the Journey of Interreligious Dialogue* focused on fostering religious plurality, to maintain religious identity in differing faiths without presumption of religious superiority. One presentation slide headed *The Journey of Dialogue* said, "The journey is the goal, the dialogical/relational engagement is the purpose."

Dr Pratt highlighted that individual responses to interfaith issues can range from the everyday chat to critical analysis of biblical texts. Relational engagements can include sharing with people of other cultures their domestic lives - handcrafts, cooking, health concerns, shopping - where conversations build confidence and new friendships, to the sharing of differing theological viewpoints while finding common ground in a global humanity founded on

compassion, acceptance and affirmation of diversity.

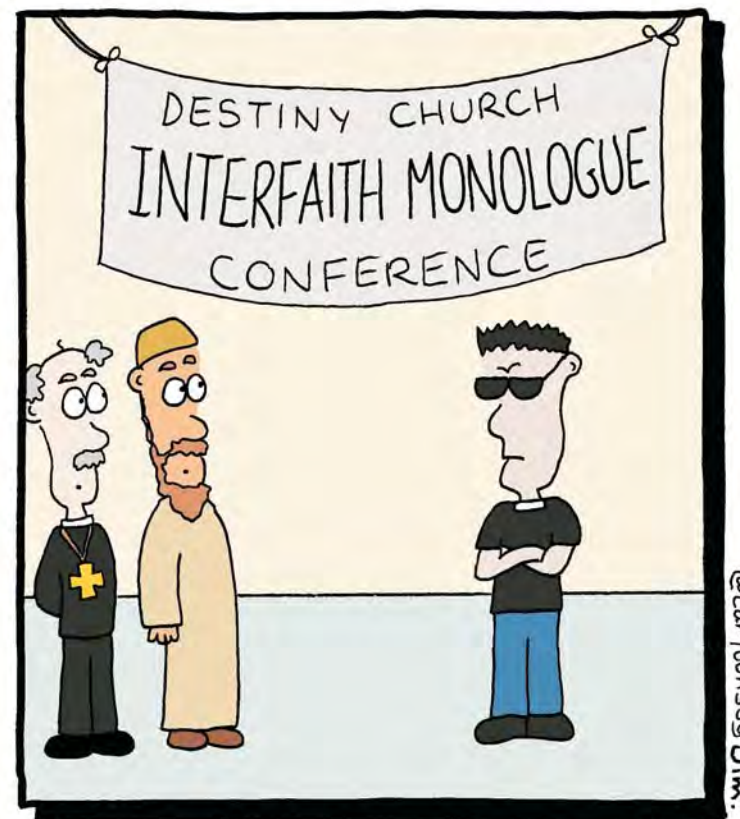
With a background of 40 years in parish and ecumenical church work, alongside academic research and teaching in universities within New Zealand and Europe, Dr Pratt was the ideal speaker to bring a global and reflective perspective following the terrorist attack in Christchurch.

Questions and comments from the audience ensured views could be shared before supper and the AGM that concluded the evening. Some newcomers stayed on to attend the AGM and expressed interest in attending future Palmerston North Interfaith Group activities.

Dr Pratt was interviewed on the weekly access radio show for Wesley Broadway. The 30 minute interview can be downloaded via the On Demand service of Manawatu People's Radio: www.mpr.nz/show/wesley. Recent shows will appear, including Dr Pratt's interview.

John Thornley has a copy of the 15 power point presentation slides. Contact: johnngill@inspire.net.nz.

Due to other commitments, Rev Jan Fogg has been unable to submit her regular contribution, *The Aging Experience*, this month. We look forward to her ongoing contribution in August.



TECHNOLOGY TIPS

Clean water and the digital divide

Peter Lane

Few would disagree that access to clean drinking water is a fundamental human necessity; indeed, a right. The UN Sustainable Development Goal 6 (SDG 6) sets us a target to "... achieve universal and equitable access to safe and affordable drinking water for all."

In the western world, we often forget that our ready access to clean water has been achieved over many years with investment in infrastructure and delivery systems. In August 2016 the residents of Havelock North discovered just how fragile that delivery system can be, as the effects of *Campylobacter* contamination swept their district.

Mark Surman, Executive Director at Mozilla says, "Clean drinking water is fundamental to our lives: We cannot survive without it. This is a simple premise, but access to clean drinking water is anything but [simple]. Access is not a binary issue - it can mean something entirely different depending on who and where you are. [W]hen access to basic resources like water is solely driven by economic and social factors, the consequences are catastrophic." "In an ever-connected world, the

internet has taken on a fundamental role. While internet access is not quite as essential as clean drinking water, it is starting to get close. Access to the internet is essential if you want to get a job, access financial and government services, do homework or simply stay in touch with your family. Increasingly good-quality, affordable access to the internet is a key dividing line between whether you are included in or excluded from our society."

"Like access to water, access to the internet isn't binary - it can be better or worse. As we look around the world, it's increasingly clear that quality of internet access often maps to factors like income, geography, gender, and education."

Unfortunately, many people face erratic, slow or no connections, problematic data costs and limited digital skills. They end up with insecure old smartphones, low data allowances, and, most importantly, only the most basic of computing and communication capabilities.

Increasingly I am being asked by churches about extending WiFi access outside of their office / administrative areas into



Peter Lane

the rest of their facilities. Often the driver is community-based tenants who need internet access to deliver the programmes they run out of the church facilities.

Sometimes, the driver is to allow the delivery of new media resources in Sunday schools and worship. The increase in usage is increasingly being supported by the adoption of unlimited data fibre optic broadband plans. On the WiFi side, solutions for secure and robust installations usually incorporate public access features that are capable of much more than the average church facility asks of the solution.

I would like to challenge churches, especially those in lower decile and/or remote communities, to intentionally plan their WiFi and Internet upgrades to support a missional aspect for the digitally disadvantaged in their community. Digital literacy education opportunities, free public access and support for community members struggling with the use of necessary technology are some possible approaches. The focus is not on things like teaching how to write computer programmes - but rather more basic support for

users at the level of how to fill in an online job application, how to send a basic email and how to use search and research tools to find authoritative information. As we know from the history of services like water and electricity, the market alone won't ensure everyone has quality access to essential services. We need a combination of big companies, small entrepreneurs, community-led solutions, philanthropy, and government involvement. Churches are ideally positioned to contribute to the community segment. The church has typically responded to the needs of the marginalised by establishing schools, hospitals, drop-in centres and even sponsored water and sanitation projects to meet the needs of their own communities and communities in need elsewhere. WiFi access is this generation's social divide which we need to address.

Ultimately, this has nothing to do with UN SDG 6; clean water and sanitation. It's about transforming our world in other ways and making big differences in achieving UN SDGs 4, 8, 9, 10 and 12. (If you don't know what they are, look them up.)

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.

References for the sources for this article and supplementary information can be found on the dct.org.nz website in the relevant blog entry.

IT'S EASIER TO GET FREE WI-FI THAN IT IS TO GET FREE WATER AND PEOPLE ACT LIKE THERE IS NOTHING WRONG IN THE WORLD.





Will they know us by our love?

For several years, I have taught Bible in Schools, in both classroom situations and large assembly style gatherings of students.

I have also worked in schools with the 24 / 7 schools-based youth work. Over many years there has been a sense of disappointment in the church from the lack of access to deliver the Bible in Schools programme. I feel no sense of loss; for a lot of the Bible in Schools programmes served the church more than they served the community. Sadly sometimes, the message that was delivered was nowhere loving in presentation.

Today I serve in a couple of schools' delivering a programme



Andrew Howley called *Seasons for Growth*, assisting young people engage with and understand the role of loss and grief in their lives. A colleague of mine is also delivering to the community a Christian-based parenting support service. All this is possible through relationship building with local community based educational support institutions, and local schools. The conversation is different, but at its heart the church is serving the community by



showing their love.

For Jesus love is at the very centre in His summation of the Old Testament law. We know well the response to the inquiry of Jesus to the question of the greatest commandment "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind". He adds, "You shall love your neighbour as yourself". Yet our willingness to put this into action seems to be stilted. On

another occasion, Jesus gives an additional command, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another". This form of love is to be the standard of discipleship - the proof by which people can know that these are His followers: "By this all men will know that you are my disciples, if you have love for one another".

When we who bear the name of Christ fail to demonstrate God's love, people are often hurt in the process and feel justified in turning to unbelief or worse an antagonism towards any sense of faith. This damage that we as church cause to others through use of fear, condemnation and exclusion turns more people against faith, and often leads to

us being excluded from areas of society into which we can and do hold the greatest story to bring positive transformation to our communities. A lot of my work involves 'undoing' the damage done by people's previous encounters with Christians.

Our service and participation in our communities must come from a place of relationship and love. Sometimes that love is from the words we use. I feel more often it needs to come from our actions of love. C S Lewis puts love this way: "Love in the Christian sense, does not mean an emotion. It is a state not of the feelings but of the will; that state of will which we have naturally about ourselves and must learn to have about other people."

Noticing God's moment

Rev Andrew Doubleday

For some years I puzzled at the words of Jesus: "I only do what I see the Father doing." Ultimately I concluded that he was referring to what was happening in his own life at that moment.

It was that immediate sense of responding to the events, challenges and opportunities of the present moment that Jesus is focussed on. When we 'see' this we notice it at every point in the narrative, from "Do you want to get well?" (Jn 5:6) to "My God, my God, why have you forsaken me?" (Mt 27:46). I've long believed that God is only present to us in the present moment. The future is unknown, the past unchangeable. The present moment is the only one in which we have agency and in which we can experience God. The invitation of the present moment is to notice and discern God's invitation.

I'm writing from a beautiful holiday location in Patons Rock, Golden Bay. A week ago, driving out of a carpark in Richmond, a car flashed by and I caught sight of the driver out of the corner of my eye. In a moment of recognition I was faced with the choice - to back up the car and greet her, or to drive on. I backed up. We set up a meeting, where she and her husband came over to the Bay a few days later, and we shared lunch and a rich time of fellowship together. What a happy 'coincidence' you may say. I no longer believe in coincidences. Neither am I fatalistic.

My awareness is that I am constantly being offered opportunities for encounter. Some will be joyous and satisfying, others could be painful, awkward or embarrassing. They are all opportunities for growth or grace. Some will be lessons that I need to learn and the invitation may be repeated until I learn them.

Immediately after the mosque shootings we organised a congregational offering for the people

of the Linwood Masjid. I had a cheque. I wrote a very nice letter, and mailed it. I justified it to myself on the basis

that these people were likely on 'hospitality overload' and needed to be given space to grieve rather than offer desperately needed personal space to yet another 'Christian do-gooder'. Two months went by and the cheque was not presented. Many years ago I came across an editorial

quotation in a local newspaper, "A person often has two reasons for doing something - a good reason and the right one." I was aware that my reasoning about the mailing of the cheque was sound at one level, yet the truth was that at another level I wished to avoid an awkward and potentially uncomfortable cross-cultural encounter. I requested the treasurer to cancel the cheque and write out a fresh one. He did that and I delivered it personally. It was okay. I became aware that I needed to be open to embracing cross-cultural encounters as I would undoubtedly be facing many of them in the years ahead. Stepping outside of my comfort zone is one of the invitations I'm being more consistently faced with.

Not only do I notice what God is doing by whom I'm being invited to respond to (surely we all have that common experience of seeing someone down the end of the supermarket aisle and choosing either to continue on to greet them, or moving to the next aisle), but by whom I'm not seeing when I would expect to. None of us get through life or a long ministry unscathed, and yet after a particularly painful episode some years ago with someone who lives quite close, I never see them even though I would expect to, regularly. This may one day change. When it does I'm faced with the question of how I respond to God's invitation in whom and how I'm going to be in that moment.

This has become a rich way of discerning what God is doing in my life. John Wesley had a name for it: Providence.



Andrew Doubleday.

NEWS

Camp seeks new caretaker

Dr Bill Peddie

One of the real strengths of the Methodist Church in New Zealand is that it does its best to encourage life-enhancing activities outside what we normally think of as Church.

Camp Morley is a well-equipped, purpose-built Methodist facility where people from churches, schools, community groups and individual families can meet to experience the recreational pleasures of the Manukau Harbour and a welcome break from city life. The fact that virtually every weekend is booked up to six months in advance shows the camp's value to the church and community.

The five-acre site, close to Clarks Beach has changed greatly since 1960, when the Rev Clarrie Luxton led a team of Methodists to accept the land as a gift from a Mr and Mrs Hewett and develop a campsite named after Dr William Morley (1842-1926), a leading Methodist minister in the South Auckland district. As the site was gradually developed and

modernised it has become a popular destination for many. A hall, a conference/retreat area, kitchen facilities, and motel-style accommodation overlook park-like grounds above a safe beach with views across the harbour.

The initial section was overgrown and swampy and most of the original buildings on the site were transferred as redundant and dilapidated buildings from Camp Bunn in Mount Wellington. The district owes a great debt to the hardworking committee and volunteers who have transformed the environment. The history of the development of the site (*Camp Morley, Celebrating 50 years 1960-2010*) makes interesting reading and includes stories and anecdotes about a number of familiar names in the South Auckland Methodist community.

After 14 years, camp caretakers Bob and Sharyn Hamerton are leaving for retirement and the committee is looking for a replacement individual or team to take on the role. Applications close on 31 July.

For information contact the secretary Robin Zeigler on 09 267 6515.

SITUATION VACANT

CARETAKER Camp Morley

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

From November 2019 a resident caretaker will be needed.

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

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

For further information, contact: Secretary, Camp Morley R Ziegler • Ph (09) 267 6515 • Email rziegler34@gmail.com

APPLICATIONS CLOSE ON 31 JULY 2019



The origins and impact of Methodism in Aotearoa

At the conference held 24 – 25 May at St John's Theological College, a variety of presenters included church representatives, historians, authors and academics. Attendees came together to discuss the origins and impact of Methodism in Aotearoa; 200 years since the Rev Samuel Leigh arrived in Aotearoa. On this page we feature a summary of the key presentations.

Words: Rev Dr Terry Wall. Images: Eric Laurenson

The British context

Dr Roshan Allpress outlined the background to the emergence of British missionary societies. Britain in the 18th century was characterised by urbanisation and globalisation. Evangelicals were prominent in developing business, banking and industrial networks and employed these mercantile, shipping and imperial networks as models for mission. Clergy co-operated with evangelical merchants whose entrepreneurial energy imagined opportunities for spreading Christian faith. An infrastructure for spreading the gospel emerged through boards and committees of highly committed people who were in touch with sympathetic philanthropists who would donate to the projects. Out of this enthusiasm came the Church Missionary Society (1799) and the Wesleyan Mission Society (1818).



Dr Roshan Allpress

The Māori context

Te Aroha Rountree accepted that there was truth in the claim by Māori scholar Dr Ranginui Walker when he wrote of the coming of the missions as cultural invasion, but that it was not the whole truth. We should not forget that Māori were not passive agents in this encounter. Initially they were the stronger party and to some extent the missionaries and their families were dependent upon indigenous welcome. As we look back in order to find our way forward we can recognise that the missionaries both transgressed and affirmed Māori culture. The presentation provided the historical background to Leigh's establishment of the Wesleyan Mission at Whangaroa in 1823. Tensions surrounding the burning of the Boyd still existed in the 1820s. The sacking of the mission was related to Pākehā misunderstandings of Māori culture and conflict within different branches of Māori iwi.



Te Aroha Rountree

Catherine and Samuel Leigh

Dr Glen O'Brien, a specialist in the history of Methodism in Australia concluded that Samuel Leigh made a small but important contribution to establishing Methodism in NZ. The one biography of Leigh by Strachan "averts the gaze from dispossession of land." Leigh had rejected Calvinist theology in favour of Wesley's Arminianism. Though his education was limited he was a strong advocate of Wesley's system. Initially NSW Governor Macquarie did not welcome Leigh but later saw him as no threat to the Church of England. In fact Leigh became isolated from his own preachers in the colony and found the Anglican chaplains more congenial. Driven by humanitarian concern Leigh nevertheless shared attitudes of European superiority. He was humourless and intense, one who threw his weight around. He can be seen as the pioneer rather than the builder of Wesleyan missions in Aotearoa New Zealand.



Dr Glen O'Brien

Indigenous evangelism

Rev Gary Clover drew on research for his recently published book *Collision, Compromise and Conversion During the Wesleyan Hokianga Mission, 1827 - 1855* to demonstrate how complex the question of conversion was. There was both Māori resistance and welcome of the gospel. In particular a new generation of younger chiefs showed interest in technology, trade and literacy that missionaries could introduce them to. The publication of the gospels and Christian liturgy in te reo by the CMS made an impact. Some Māori began to hold that printed scriptures had more authority than traditional lore. There was a contest of ideas and when some Māori were eventually converted they became effective interpreters and evangelists of the gospel. Māori were able to give lively personal testimonies to the claims of Christ and of the transformation that it



Rev Gary Clover

had brought in their lives. By 1852 there were 322 indigenous Wesleyan catechists and preachers. In many respects Māori spirituality prepared a way for the gospel.

Pākehā missionaries and their wives

Rev Dr Susan Thompson shared her quest for the wives of Wesleyan missionaries, concluding that in the literature of the missionary endeavours "women were rendered mostly invisible." Morley's *History of Methodism in New Zealand* has "only passing mention" of the women. Rita Snowden's 1956 lecture *Ladies of Wesleydale* was the first attempt to take missionary wives seriously followed by Ruth Fry in her book *Out of the Silence*. A recent article by Paul Moon contended that often missionaries and their wives worked together in teams, however little of writing by the women themselves has survived. Susan said that "the historian lives in hope of further discoveries." It is time that their service was recognised and she suggested a number of leads that could be followed. The determination and devotion of the women is evident in Catherine Leigh affirming that "nothing that she had heard had shaken her faith in God."



Rev Dr Susan Thompson

Treaty to tribulation

Dr Geoff Troughton reminded us that in the 1830s mission societies such as the CMS, LMS and WMS expressed opposition to colonisation to select committees because of the damage it would do to indigenous peoples. When annexation happened the same societies adopted a pragmatic approach. Methodist missionaries, especially Hobbs, played a significant part in winning Māori over to sign the Treaty at Mangungu. The Governor Hobson thanked Hobbs for his "active, zealous and able assistance." After the treaty signing the mission of the church looked promising. However with the land wars,



Dr Geoff Troughton

Methodism especially lost Māori members. Missionaries sought to minister to both Māori and settler, and Māori believed that Wesleyan missionaries betrayed them. Though CMS missionaries continued to oppose the land wars, Wesleyans developed a theological justification based on Romans 13. The priorities of the settlers began to dominate in mission strategies. This narrative, a sad and embarrassing part of our history, should not be forgotten.

Māori and Methodism in the 19th century

Rev Dr Arapera Ngaha suggested that it was only now that western thought might be willing to take Māori oral tradition seriously. Traditional Māori stories were imbued with a spirituality that focused on creation. They reflect a deep communitarian belonging that binds Māori to this place which is their home. Accepting Christianity was not a big step for Māori. Rua Rakena took D. T. Niles' flower pot theology and applied it to Aotearoa, the land of the long white cloud, which could just as easily mean the land of enduring light in te reo. Alien cultural baggage needed to be stripped from the plant before it could be planted deep in the soil of this land. Samuel Leigh began translating prayers into Māori soon after his arrival. His legacy today is a strong Māori community in the southern Hokianga.

Rowan Tautari spoke about the continuing impact on Māori across generations of decisions related to land in the 19th century. The clash of cultures often had its sharpest point in differing understandings of land ownership. The presentation demonstrated how complex land issues can be in relation to two case studies.



Rev Dr Arapera Ngaha



Rowan Tautari



HOUSING

Methodist parishes and missions have a long history of providing housing in Aotearoa New Zealand. Most of this housing was for older people, but in recent years with the increasing housing crisis throughout the country, this has expanded to include families and single people of all ages who are experiencing homelessness.

There are over 11,000 households on the social housing register, more than double the number on this waiting list two years ago. These households include families with children and each night they go to bed in either a house that is totally unsuitable for their needs, a car, shed, garage or on someone's floor.

Members of the Methodist Alliance provide a range of housing services including:

Housing First - providing housing for people who are long-term homeless and wrap-around support for them to sustain their tenancy. On average most have been homeless for many years and they are assisted to access support for alcohol and drug dependency, mental health issues, medical issues, employment etc. Lifewise and Christchurch Methodist Mission are leading Housing First initiatives for people who are long-term homeless in Auckland, Rotorua, Blenheim and Christchurch.

Emergency Housing - people who present at Work and

Income as homeless and emergency accommodation is arranged for them and support provided to secure permanent accommodation.

Transitional Housing - accommodation provided with wrap-around support to find suitable long term housing.

Supported Youth Housing - accommodation provided for young people with wrap-around social support services.

Social housing - people on the housing register are provided with accommodation and the Government subsidises the rental costs for the tenants. Airedale Property Trust, Wesley Community Action and the Christchurch Methodist Mission are registered as Community Housing Providers, which makes them eligible to receive the Income-Related Rent Subsidy. The Government pays the difference between the rent a person can pay, based on 25 per cent of their income, and the normal market rental rate. This makes accommodation more affordable and therefore accessible for those on low incomes.

Parishes are also responding to the housing crisis in a wide range of innovative ways. These include:

Parishes building social housing - Lotofale'ia Mangere Tongan Methodist Parish worked in partnership with Airedale Property Trust in the Matanikolo development. This was designed and built especially for Pasifika families who are currently living in crowded, unstable or unsuitable accommodation. The parish has been able to expand its social housing provision, especially for the elderly.



Tenants at CMM social housing accommodation Hornby, Christchurch.

Parishes leasing land to the mission specifically for social housing development -

Linwood Avenue Union Parish leased land to the Christchurch Methodist Mission where five relocatable homes were placed. Weteriana Courts also has space around each home and a communal area with a play area, picnic table and barbeque. The communal space helps foster healthy connections between the families and reduces social isolation. The families are provided with wrap-around social support from Christchurch Methodist Mission to help them sustain their tenancies.

Parishes leasing their parsonage for social housing -

Christchurch North Methodist Parish and St Albans Uniting Parish both lease their parsonages to the Christchurch Methodist Mission. Tenants from the social housing register pay an income-related rent and the government pays the income-related rental subsidy to the Mission. The parishes receive an agreed rental from the Mission which provides a guaranteed income for the parish. The Mission provides wrap-around support services to the tenants

to support the tenancy and also to secure long-term housing. This means the parishes have no direct responsibility for managing the tenancy and are able to utilise their resources to meet a significant need in their community.

Methodist groups providing housing for older people -

Hamilton East Methodist Parish has a number of pensioner units which are rented at affordable rates to older people. This provides an income for the parish while at the same time meeting a need in the community for safe, secure and affordable housing.

The Methodist Alliance is looking at possibilities of how we can work in a Connexional way to create more innovative solutions to the housing crisis. High level discussions are underway between representatives from the Methodist Church and the Anglican and Catholic Churches.

In response to an increasing number of parishes that have expressed an interest in how to use their resources to respond to the housing crisis, the Housing Community of Practice is considering the establishment

of a social housing fund. This would allow a Methodist organisation providing social housing to access capital to develop and build new social housing. The Methodist organisation would contract with the Government and take people off the housing register. Tenancy management and wrap-around social support services would be provided to the tenants by the Methodist social housing provider.

This would ensure that both the land and buildings stay in Methodist Church ownership and maintain a Methodist presence in local communities, which may otherwise be lost.

If your parish has land which is either surplus to your parish's needs, or currently underutilised, and/or have significant financial resources, we encourage you to discuss options with the Methodist Alliance and ask how we can best use these resources. Please feel free to contact me or another Methodist Alliance person (ask your local mission who is involved).

Carol Barron, National Coordinator

03 375 0512 | 027 561 9164 | Carol@MethodistAlliance.org.nz



If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

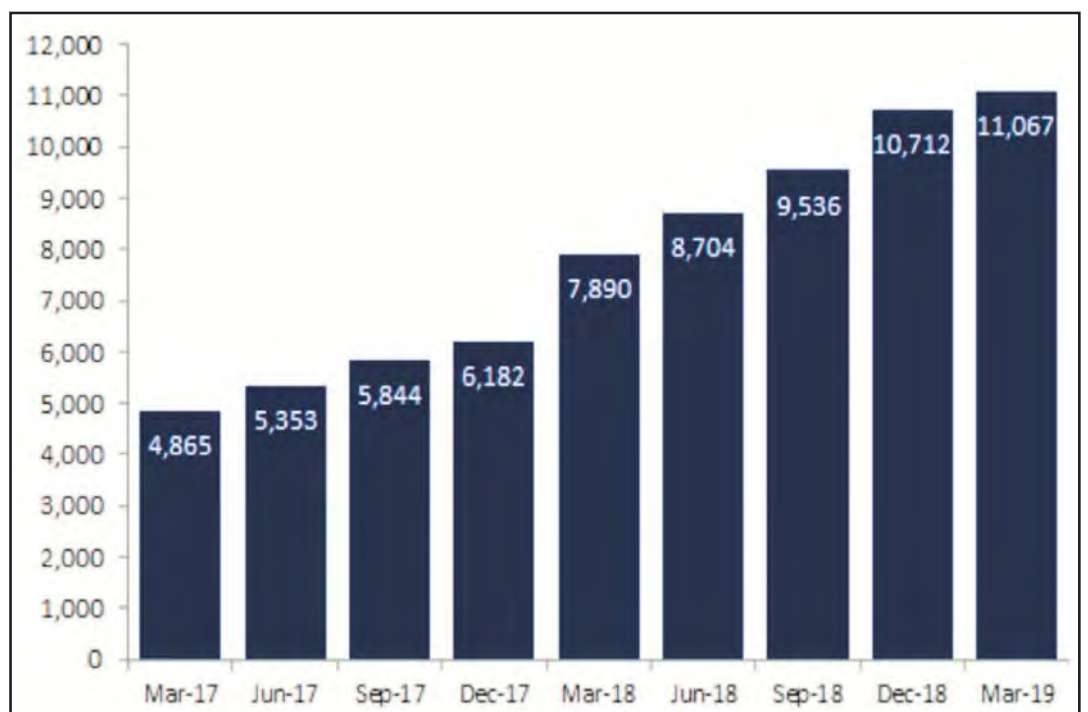
If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



The Housing Register since March 2017 - graph from the MSD website.
<https://www.msd.govt.nz/about-msd-and-our-work/publications-resources/statistics/housing/index.html>



A report from the Solomon Islands

Prince Devanandan, Director Mission and Ecumenical (M&E) joined Murray Olds (East Coast Bays Parish), Annette Sharp (Warkworth Parish), Lynne Scott (Christchurch North Parish) and Valmai Horlor (Linwood Avenue Union Church) for a recent visit to the Solomon Islands. The group left Auckland on April 29 and returned on May 7 after visiting many of the people and places that have benefitted from MCNZ contributions and support. The following extracts are from Prince's report on the 9-day tour.

Sasamuqa

Our long journey to Sasamuqa was broken by a one-night stay at Taro, a transit station on Choiseul Island where we were greeted by the former chief nurse of Sasamuqa Hospital, Katie Dicko, now working for Taro Hospital. Improvements in Taro since my last visit in 2014 include a solar power supply provided by Solomon Power, a state-owned enterprise. The earlier version of limited generator power from 6.00pm to 9.30pm has been replaced with a 24-hour solar-powered supply. The standard of internet connection is still very low.

Next day we took a canoe to Sasamuqa and met with the Hospital Board. Chair, Dani Pitakoe extended a warm welcome to our group and acknowledged the ongoing partnership in mission with the Methodist Church of New Zealand. The appointment of Lucy Jaja, a nurse trained with a scholarship provided by M&E with financial assistance from the East Coast Bays Parish, has increased the number of qualified and registered nurses at the hospital to four.

Construction is underway for a doctor's house and it is anticipated the new home will be available for a doctor appointed by the government health department by July 2019. Solomon Power will install a solar power plant in Sasamuqa in 2020 that will provide electricity to the whole village. Construction of the unit for Community-Based Rehabilitation for stroke patients is on hold as the house build has become a priority.

On a tour of the hospital we were impressed by the levels of cleanliness and state of the facilities.

Munda

At Munda we met with United Church Solomon Islands (UCSI) staff. Dr Cliff Bird, formerly of the Council for World Mission, has returned to the Solomon Islands and has been appointed as a consultant for capacity building in the UCSI. We observed a very competent and cooperative team working towards a 2019 theme of "The year of redirecting". A meeting planned for July will bring

ecumenical partners together in a week-long conference.

Education is a major concern. UCSI, the largest education authority in the country, is running 104 schools but management of the schools is not up to its level of expectation. More work needs to be done in this area for the church.

In partnership with the Uniting Church of Australia, UCSI has launched a programme to address the problem of gender-based violence. The office is also working towards reopening the 'Sodopeka' grocery shop which was closed some years ago.

That evening we joined Tim and Wendy Bridgeman from the UK for dinner and to share laughter and memories. The Bridgemans were teachers at Goldie College from 1976 to 1987 and their former students Brian Bird, Cliff Bird and Eddie Pratt now work in the church office.

Tabaka Rural Technical Institute

A group of volunteers from the MCNZ built this facility to accommodate 20 students in 1992. The institute now provides training for 284 students in agriculture, business, carpentry and building, electrical wiring, life skills, mechanical skills and tourism and hospitality.

After welcoming formalities, the principal Joash Law guided us around the well-maintained campus. A new women's dormitory under construction is already housing students on the first floor. The ground floor will accommodate final year students from July. The dormitory is crowded and there is no space for students to place their belongings.

The need for an ablution facility was raised during my visit in 2018 and we asked the principal to provide a quote for the construction of six toilets, six showers and three hand basins for fundraising consideration for the M&E Annual Appeal 2020. Two weeks after our return the principal of Tabaka Institute sent me the structural plan and the Bill of Quantity for the girls' dormitory ablution block. I consulted Ronnie Matafeo of the Auckland Central Parish who is a Quantity Surveyor to check the plans and the BoQ and he is happy with what is submitted. The cost of completing the ablution facilities is NZ \$35,000.

M&E has launched the Annual Appeal 2020 from June 2019 to raise funds to build facilities for the girls' dormitory and to build a similar one for boys in 2020. The team that visited the Solomon Islands was instrumental in raising NZ \$20,000 towards the ablution block for the girls. If we receive the balance of \$15,000 over the next month or two, the girls will have their toilet and shower facility before they go home for Christmas. With the support of our MCNZ members I look forward to making this dream come true for Tabaka girls in 2019



Students demonstrating the use of computers with the help of solar power.



Students bring the canoe off shore at Tabaka.



Sasamuqa Hospital Board and chief nurse Emy.

and for boys in 2020.

The brochure for the Annual Appeal 2020 is already in circulation with the e-messenger for June 2019.

Goldie College

Mission and Ecumenical launched the Annual Appeal 2019 at Conference 2018 in Christchurch to raise \$35,000 towards the Goldie College Computer Lab for a solar power unit. Over 90 percent of the funds were received by March and the solar power unit was installed in April.

After a warm welcome by more than 650 students and staff I was invited to address the college community and then we were led to the computer lab to ceremonially commission the solar power unit where 32 students sat at work stations to

demonstrate the use of the facility. It was a glorious scene with joyful faces doing their study and research with the help of internet in the school. It is the first college in the Solomon Islands to have a computer lab of this kind.

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

The report on his visit to Helena Goldie Hospital and School of Nursing will run in the August edition of Touchstone.



Written Employment Agreements

We are reminded that employment agreements are a requirement for all employees, although it does not apply to ordained, stationed presbyters and deacons who are not employees (as established under the Mabon case) and defined by the Employment Relations Act.

A person will need to have a written employment agreement if they are an employee for the purpose of the Employment Relations Act. An employee is a person who has agreed to be employed to work for some form of payment under a contract of service.

Employees include:

- people who have been offered and have accepted a job, but are yet to start working
- permanent employees (full-time and part-time)
- fixed-term employees (full-time and part-time)
- casual employees
- homeworkers

- seasonal employees
- employees on probationary and trial periods.

An employee does not include:

- a self-employed or independent contractor
- a volunteer who does not receive a reward for working

The list is not exhaustive, but some obvious examples include:

Permanent employees (full or part-time)

These are the most common type of employee. Permanent employees have the full set of employment rights and responsibilities.

Employees must meet certain criteria to qualify for some employment entitlements, such as parental leave, parental leave payments, annual holidays, sick leave and bereavement leave. There may be small differences between full-time or part-time employees because of their work patterns.

Fixed-term employees (full or part-time)

A fixed-term (temporary) employee's employment will end on a specified date

or when an event occurs. A fixed-term employee might be someone who is brought in to replace another employee on parental leave, to cover a seasonal peak or to complete a project.

There must be a genuine reason based on reasonable grounds for the fixed term and the employee must be told about this reason.

Fixed-term employees have the same employment rights and responsibilities as permanent employees, except that their jobs will finish at the end of the fixed term (and sometimes the way in which they receive their annual holiday entitlement may be different).

Seasonal employees

Seasonal employment is generally a type of fixed-term employment where the employment agreement states that the work will finish at the end of the season. It's commonly used in the fruit, vegetable, fishing and meat industries. In some situations, seasonal employment can become a rolling fixed-term employment in which the employee is re-hired at the start of every season.

Part-time and full-time employees

Whether a role is considered to be part-time or full-time depends on how many hours are worked. Employment legislation doesn't define what full-time or part-time work is, but full-time work is often considered to be around 35 to 40 hours a week. For statistical purposes, Statistics



Ruby Manukia-Schaumkel

Ruby Manukia-Schaumkel

New Zealand defines full-time as working 30 hours or more per week. Part-time or full-time employees have exactly the same employment rights and responsibilities.

A full-time permanent employee might be someone working 9am to 5pm, five days a week. An example of a part-

time permanent employee is someone who regularly works the same three days a week for eight hours each day, for a total of 24 hours a week.

Casual employees

'Casual employee' isn't defined in employment legislation, but the term is usually used to refer to a situation where the employee has no guaranteed hours of work, no regular pattern of work, and no ongoing expectation of employment. The employer doesn't have to offer work to the employee, and the employee doesn't have to accept work if it's offered. Employees work as and when it suits both them and the employer. This can sometimes happen because it's hard for the employer to predict when the work needs to be done, or when the work needs to be done quickly. Each time the employee accepts an offer of work it is treated as a new period of employment.

If employed to do casual work, the arrangement must be made clear in the employment agreement.

Employment rights and responsibilities also apply to casual employees, but the way in which annual holidays, sick and bereavement leave are applied can vary for these employees.

If you are unsure of your obligations under the Employment Relations Act, seek professional advice or contact the Connexional Office for an employment agreement template.

BIBLE CHALLENGE

Rosalie Sugrue

Prophets, Major and Minor

Many prophets are named in the Hebrew Scriptures. From now to the end of the liturgical year the OT readings come from the prophets section of the Bible that makes up the last half of the Hebrew Scriptures. The division, Major and Minor, relates to the size of the book. Unlike some prophets mentioned earlier in the Bible, these ones are short on story and long on proclamation. Their books are not well known but some of their words are. This Challenge asks you to complete a prophet phrase or name the prophet, whose story may be in the first half of the OT.

'The ___ shall lie down with the kid'	_____ P _____	Is Is 11:6
'... they will ___ on wings like eagles...'	_____ R _____	Is 40:31
'Woe is me! For I am ___'	___ O ___	Is 6:4
'I am setting a ___ line in the midst of my people'	_____ P _____	Am 7:8
Who healed the leper Naaman?	_____ H _____	2 Kgs 5:9-10
'O dry ___ hear the word of the Lord'	_____ E _____	Ez 37:4
Which prophet condemned King David	___ T _____	2 Sam 12:7
'Your God is with you ... will rejoice over you with ___'	_____ S _____	Zeph 3:17
'The wolf shall lie down with the ___'	___ M _____	Is 11:6
Who asked to be thrown in the sea?	_____ A _____	Jon 1:12
Who was fed by ravens?	_____ J _____	1 Kgs 17:6
Who demanded the captives be returned?	_____ O _____	2 Chr 28:9
'... a brand plucked from the ___'	___ R _____	Zech 3:2
The prophetess King Josiah consulted	_____ A _____	2 Chr 34:22
'...do justice, love ___ and walk humbly...'	_____ N _____	Mic 6:8
'..like clay in the potters ___, so are you'	_____ D _____	Jer 18:6
She led the Red Sea victory with music and dancing?	_____ M _____	Ex 15:20
'... who walked in darkness have seen a great ___'	___ I _____	Is 9:2
'... and your young men shall see ___'	_____ N _____	Joel 2:28
Who was the wife of Hosea?	___ O _____	Hos 1:3
'They will run and not grow ___'	_____ R _____	Is 40:31

WORKSHOP

Understanding and Responding to Conflict

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

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

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

Date Saturday 24 August 2019

Time 10am – 4pm

REGISTRATION IS ESSENTIAL

For more information and to register contact:

Rev Siosifa Pole 021526803 or 09 5254179. siosifa@missionresourcing.org.nz

Rev David Bush 03 366 6049 ext 824. davidb@methodist.org.nz



Leaders come together in the name of youth suicide prevention

Michael Lemanu

Tauwi Children Young People and Families Ministry National Co-ordinator.

On Queen's Birthday weekend youth leaders from five Synods gathered in Waikato for training. INFLUENCE - a TYTANZ (Tauwi Youth Together Aotearoa NZ) event - focussed on a difficult but important issue that is currently crippling our youth in Aotearoa; suicide.

As a nation we carry the unenviable statistic of having one of the highest suicide rates in the Western world. Sadly, many of us know of someone who has been affected by, or lost their life to, suicide.

Too often, young people in our churches suffer in silence. Church and cultural practices sometimes create a perception that talking about anything associated with suicide is inappropriate or discouraged. Whilst there has been some fantastic work throughout Te Hāhi in accordance with *Let the Children Live*, there remains a great deal of work still to be done.

INFLUENCE equipped, resourced and inspired the 40 youth leaders in attendance. Pasifika health experts Le Va

were invited to run their *FLO Talanoa* suicide prevention education programme – a renowned youth workshop run for social workers, health professionals and Pasifika leaders across NZ. Dwaine Faletanoai and Jimmy Clarke delivered an excellent and insightful session.

Once Le Va had laid the groundwork, a reflection Talanoa gave time and space for youth leaders to contextualise the work of Le Va into a church and spiritual context and to think critically about what can and should be done in our churches in the name of suicide prevention. Small groups were asked to respond to the following questions:

- Does our church do enough in the area of suicide prevention and education?
- How can we challenge the stigma that talking about suicide is 'taboo' – in church and cultural contexts?
- What needs to be done to allow for safe conversations around youth suicide to take place in churches?
- How can churches be proactive in providing support for young people at risk?
- What can we do to ensure that the voices of young people are heard in relation to youth suicide awareness and prevention?



Youth leaders from five Synods gathered for a workshop on youth suicide.

- What do our churches need to hear in relation to youth suicide prevention?

The responses, once collated, will be released to the wider church as a joint statement of declaration from the youth leaders of Tauwi in relation to youth suicide and our needed response. This statement will be significant in that it will be directly crafted from young people themselves.

The work undertaken for INFLUENCE has the potential to have a transformative

effect on how we address youth suicide in our church going forward. If as a result, one young person who is considering taking their life, finds a safe place to talk, feel nurtured and encouraged and is reminded of their God-given worth through the results of our weekend in Hamilton, it will all have been worth it. We must, in faith, continue to do everything we can to look at the issue of youth suicide and say that we as a church will not stand for the unnecessary loss of young lives any longer.

Kidz Korna

Welcome to July's Kidz Korna!

Welcome to the July Kidz Korna. Winter is certainly here. When I woke up this morning there was frost on the roof tops and grass. Despite this most of my daffodil bulbs are poking their first leaves through the soil. Since last month we have celebrated Wesley Day and Pentecost.

This month we hear how the children from Wesley Church in Tauranga celebrated those occasions and how the St John's children in Hamilton East welcomed people on Pentecost Sunday.

Wesley, Tauranga

Children at Wesley Church in Tauranga enacting a scene from the time John Wesley was in America. John Wesley and his friends were travelling on a boat to Georgia when a great storm blew up. John was terrified and he was reminded that he didn't trust God as much as he thought. He and his friends tried to hide from the storm while the Moravians travelling with them quietly sang psalms.

Tauranga children celebrated Pentecost, the birthday of the church with a party.



St John's, Hamilton East

Mele and Ma'ata greeted people as they arrived for the service with a Pentecost banner, reminding them of the coming of the Holy Spirit.



Winter Word Search

All the words in this puzzle are found in the Bible. Can you find them?

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

CLOUDS COLD FROST FROZEN HAIL ICE RAIN
SNOW TEMPEST WIND WINTER

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



Safe settlements for all

Life in Shatila camp on the edge of Beirut, Lebanon gets a little harder every day. Settlements like this are where the 2030 United Nations Agenda for Sustainability needs to make significant progress.

Living conditions for an estimated 25,000 inhabitants have been widely criticised but nothing has improved. Rubbish fills the alleyways that weave through the camp. Overhead, a tangle of high voltage powerlines overlaps with water pipes. Water and sanitation are poor. Unable to expand outwards, Palestinians have built upwards, constructing cramped apartments to make room for the growing population. Many are descendants of Palestinians who first arrived in 1948. Since 2011, they have been joined by

Syrians. Work opportunities are few and most families rely on assistance from the United Nations Relief and Works Agency (UNRWA). Cuts in international funding are making life more difficult.

The Sustainable Development Goal 11 (SDG 11) aims to make cities and settlements inclusive, safe, resilient and sustainable. More than half the world's population lives in cities and the numbers continue to rise. Growing numbers of people have settled in slums or informal settlements around the cities - 883 million in 2014 - although the percentage fell 5.6 percent from 2000. The rapid growth has put immense pressure on resources as housing, transport and services like sanitation are in short supply. The poorest people, who often live on the most marginal land, are especially prone to natural disaster and crowded living conditions.



Beginning with housing, SDG 11 covers transport, people's participation in local government, preserving natural and cultural heritage, disaster preparedness, sanitation, air quality, open spaces and ending physical and sexual harassment. The goal includes a commitment to support construction in the least developed countries.

Adjacent to Shatila camp, Christian World

Service partner, the Department of Service to Palestinian Refugees, offers an oasis of hope. Set up by churches in 1950 to assist the newly arrived Palestinian refugees when it became clear they would not be allowed to return soon, the Sabra Centre is one of five centres run by DSPR Lebanon. DSPR also works directly with a number of Syrian communities. The camp is run by local authorities, but DSPR Lebanon has organised refugee-led programmes providing opportunities for education, including preserving cultural heritage, for the last 71 years.

"The women and children may live in grim conditions, but when they perform traditional dances and songs, the deep longing to return home is palpable," says Trish Murray, International Programmes Coordinator.

Cyclone Gita cleanup continues

Sixteen months after Cyclone Gita hit Tongatapu and 'Eua, Christian World Service partner Tonga Community Development Trust Ama Takiloa has been hard at work.

Made up of village women's groups, they have used their skills and networks to fill some of the gaps left after the major aid effort of the first few months. Going from house to house they surveyed needs, finding some of the suburban homes were the worst off after the devastating storm.

Taking time to talk to families they were able to offer immediate comfort but much of the practical help continued into 2019. The main focus was on repairing rainwater

harvesting tanks, restoring and replacing gardens, and setting up household chicken and duck farms. Staff members met with Town Officers to allocate the resources, paying particular attention to families with members with a disability or who were ill. They have installed 19 community water tanks, nine more than planned. By April, they had installed 113 water tanks on Tongatapu and 35 on 'Eua, and provided materials and/or chickens for poultry farms as well as for gardens. The New Zealand government and our generous supporters funded this locally-led response.

Visiting Tonga in June, International Programmes Coordinator Trish Murray reported hearing some frustration with recovery efforts. The economy had started to slow

and, although the World Bank approved funding for the rebuilding or repair of 30 schools, students were working in temporary conditions, including in tents. The programme to rebuild housing has yet to begin although some families have received payments to repair their homes. Learning from earlier disasters, Trish said, the Tongan government aims to do one needs assessment after any future disasters, rather than letting every non-governmental organisation do its own.

"Ama Takiloa was able to work from its deep base in local communities to give people the boost they needed after this disaster. They have put a lot of effort into learning how best to respond to disasters and making sure the most vulnerable get help first," said Trish.



Tevita has a business plan. He is raising 30 young chickens, part of the Tonga Community Development Trust's recovery work after Cyclone Gita.



Photo: ACT Alliance/Paul Jeffrey

Walk the Talk

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



www.cws.org.nz



ON SCREEN

Life needs art. Such is the message of *Tolkien*. The film, directed by Dome Karukoski, explores the early life of English professor J R R Tolkien, maker of the imaginative worlds of Middle Earth. Orphaned as a teenager, an officer in WW1, the film suggests that life shaped Tolkien's art. Ringraiths are gas and in war the horror of dark Lord Sauron is made manifest.

Life needs art, and even more so when times are neither gentle nor kind. Hence amid the horror of trench warfare, Tolkien sets out on a singular quest, to find his friends. They are a gentle fellowship and *Tolkien* the movie portrays their developing friendship through high school, spliced with the search by Tolkien during the Battle of the Somme, for one of his friends, Geoffrey Bache Smith.



While *Tolkien* suggests that life needs art, what the film fails to adequately depict is the role of Christian faith in the life of Tolkien. There is room for Tolkien to lie drunk on one of Oxford University's hallowed lawns, but no place in the movie for his daily attendance at mass. There is room to explore the imaginative possibilities of the old English languages, yet there is no place in the movie to consider the essential role of "eucatastrophe" so central to the plots of Middle Earth. For Tolkien, the sudden turns of events are the action of God, in which grace is gentle and life is

made kind.

Missing also from the movie is the approval of the Tolkien family. *Tolkien* was filmed without their consent. It is yet another manifestation of what son, Christopher Tolkien lamented as the commercialisation that had reduced the aesthetic and philosophical impact of Tolkien's art to nothing ("My Father's 'Eviscerated' Work," www.worldcrunch.com).

In defence of missing faith, director Dome Karukoski pointed to the fleeting presence of a cross in the horror that was no-man's land. Karukoski also blamed the initial audience, for failing to engage with certain scenes, including that of Tolkien receiving communion. An artist blaming their audience for failing to engage feels a lot like a political party blaming the electorate for a lack of success.

Religion is certainly visible in the form of Catholic priest, Father Francis who appears to offer lodging and to hustle a scholarship for the orphaned Tolkien

A film review by Rev Dr Steve Taylor

boys. Later, after the war, Father Francis visits the wounded Tolkien. "What can I say to grieving mothers?" the Father confesses to Tolkien. "Modern words are useless. To bring comfort, what is needed are old words."

The contrast is striking, given the centrality of old words for Tolkien. The Elvish languages he created were strongly influenced by ancient languages like Germanic and Greek. Once Tolkien had crafted these old Elvish words, he then created imaginative worlds, like Middle Earth, filled with stories in which these words could be spoken. Old words create new worlds. In this way, art can make life anew. Such is Tolkien's deeply faith-filled quest.

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

ON PAPER

See No Evil

New Zealand's betrayal of the people of West Papua

Author: Maire Leadbeater
 Publisher: Otago University Press, 2018,
 250 pages
 Reviewer: Rev Dr Lynne Frith

I wonder how much you know about West Papua? If like me, most of your knowledge or information comes through the filter of public media and news bulletins, this book will expand your horizons, not just about West Papua, but about the politics of the region, and the several nations who have had a colonising role in West Papua.

Names like Sukano, Lee Kuan Yew and Tunku Abdul Rahman I remember from news bulletins and discussions among my parents and their friends when I was a young teenager. I had no appreciation of what lay behind either the news or the discussions, let alone of New Zealand's foreign policy.

See No Evil, researched and written by Maire Leadbeater, a well-known human rights and peace activist, fills in what lay behind those news bulletins of the 50s and 60s, and identifies the actions taken by successive New Zealand governments in relation to West Papua since the 1960s.

The opening chapter traces a 45,000-50,000 year history of human habitation, and sets the scene for all that follows. From the time that the Netherlands ceded sovereignty to the Republic of Indonesia until the present, the independence and sovereignty of West Papua has been under dispute.

Chapter by chapter, we are taken through the turbulent history of Indonesian independence and Indonesia's relationship with West Papua. The

diplomatic roles played by regional neighbours, including NZ, the UN, and other nations with an interest in the region are examined in detail.

New Zealand does not often come out well. From holding to a policy of shunning Papuan leaders in exile in the mid-1960s, to a focus on trade with Indonesia in the 1980s, successive governments have held a pro-Indonesia stance.

Since the turn of the century, the winds of change have been more evident, within Indonesia, West Papua and NZ. However,

New Zealand's stance of quiet diplomacy appears to give more weight to its relationship with Indonesia than with West Papua.

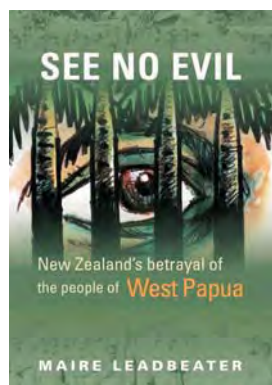
More recently, a wider community of peace and justice activists and campaigners, including the WCC and the Pacific Conference of Churches, has actively campaigned for West Papua rights. In NZ, groups have been

established to publicise and support the voices of West Papuans. The book concludes with a call to NZ "to put its efforts into helping to bring peace and justice to the people of West Papua."

This is a weighty book in both size and content. It is thoroughly researched with 40 pages of notes and an extensive bibliography following the main content pages.

It tells of colonisation and betrayal, of resistance and solidarity, of struggle for self-determination, of vested political and economic interests.

This is no easy read, but it is compelling. I recommend it to all who are interested both in West Papua and New Zealand's political engagement.



Divorce and Remarriage

The Bible's Law and Grace Approach

Author: B Ward Powers
 Publisher: Morning Star Publishing,
 2015, 144 pages
 Reviewer: Rev Peter Taylor

"Am I permitted to divorce?" could be like saying, "Am I permitted to cut off my left leg?" Always permissible, but never a good idea! The issue of when divorce can be permissible and remarriage can be blessed by the church is one that has divided Christians largely on the grounds of a few Biblical texts. In this small book Ward Powers takes a fresh look at those texts and comes away with conclusions which may equally please and disappoint both those who have a permissive stance and those who take a more rigorous one.

He begins with Matthew 19:1-12 and verse by verse carefully examines the Greek text to grasp the best meaning for the words. The argument at times seems a little strained, based on the translation of one word ($\mu\eta$ = not) but the result is clear: divorce is always wrong, and adultery is no exception, despite the so-called Matthean exception in Matthew 19:9. For Ward Powers this is a mistranslation of $\mu\eta$ and also a misinterpretation of Jesus' reply to Pharisees whose belief about divorce current in his time went far beyond Moses and Deuteronomy 24:1. Jesus was trying to say, not that adultery is a sole ground for divorce, but not even adultery is a ground for divorce. Divorce is always wrong, always a sin, never God's intention. But this is not the end of the story.

Ward Powers also takes a long look at 1 Corinthians 7 where Paul teaches about marriage, divorce and

remarriage. He questions again the translation of a key word $\alpha\gamma\alpha\mu\omicron\varsigma$ = 'not-married' which is usually taken to mean 'never-having-been-married', but could and should also include 'divorced'. Paul gives a three step procedure; firstly after a split a couple should try reconciliation. If this fails divorce is granted reluctantly. Secondly the 'not-married' divorcees along with the single and widowed should determine if they are meant to be celibate. Thirdly, if God has not granted them this gift then remarriage is permitted.

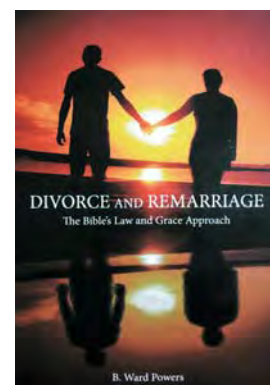
This, of course, takes time, patience and heartache, qualities not renowned in our day.

To those with a lax view of marriage, as many in society, Ward Powers says that nothing and no-one should be permitted to break a marriage - it is a clear sin, no exceptions, this is God's law. But to those with a rigorous approach, denying

remarriage services in church, the author wonders where God's forgiveness is. Surely God's forgiveness can clear the sin where there is repentance.

There is a warning. Is God's grace an invitation wide-open for abuse? Might someone indulge in sin knowing that afterwards they can rely on God's forgiveness? The author's answer is 'Yes', but there is every difference between God condoning sin and forgiving sin.

This is a book with a strong message which demands careful study. I came away more confident that not only I understood the texts, but more importantly discovered God's viewpoint on this tricky topic.





Invisible wives; women of great influence

Rev Dr Susan Thompson

Over the years the wives of Pākehā Wesleyan missionaries have been mostly rendered invisible; their stories lost to the mists of history. The recent "Methodism in Aotearoa" conference gave me the opportunity to explore local archive collections to see what traces I could find of these women and their lives.

Their own writings and reflections are few and far between and this poses a major difficulty in telling their stories.

Eliza White, wife of the missionary William White, was a key exception keeping a diary from the time she left England in 1829 to 1836 just before her husband's dismissal from mission employment. Held in the Kinder Library, White's diaries were transcribed by Frances Porter in 2004 but have not yet been published. They are a mine of information about the daily life of the early mission, Eliza's work teaching and instructing young Māori women, her



Eliza White



Sarah Ironside



Mary Anna Bumby

relationships with other wives and her grief at the death of three of her children. She chose not to mention the scandals surrounding William. Ruth Fry called White's diary the "only substantial source material giving a woman's viewpoint" on the early Methodist mission in New Zealand. Fortunately this is not completely the case.

Mary Anna Bumby, who came to New Zealand with her missionary brother John in 1840 and is known as the first person to bring honeybees to this country, also kept a journal. Held in the

Turnbull Library, it hasn't yet been transcribed. It's a shorter more introspective document than White's and its early sections are dominated by Mary Anna's grief over John's early death and her decision to marry the Wesleyan missionary Gideon Smales. Yet it offers a valuable perspective on the challenges facing young single women in the missionary period.

The only other diary that I found mention of was kept by Sarah Ironside, wife of the missionary Samuel Ironside who came to New Zealand in 1839. Unfortunately this diary has

disappeared. All that remains of it are brief extracts printed after her death in a series of articles Samuel wrote for the Methodist newspaper in 1891. Reading these left me wanting to know more about the woman who in the 1840s brightened her home by painting each wall a different colour, who along with Samuel drank a dozen bottles of "choice French wines" for the sake of her health and who sat up to all hours of the night transcribing the scriptures for Samuel's converts. It may be that there was more to the Ironsides than met the eye.

Reading these writings along with the handful of surviving letters written by Wesleyan missionary wives makes one thing clear. The role played by such women was by no means passive or perfunctory. They were women of determination and devotion, of strength and of spirit and without them the mission wouldn't have succeeded to the extent that it did. There is much work to be done to make their lives more visible but their stories deserve to be told.

Unsung Methodists

Rev Donald Phillipps

Self-exiled

At the 1919 Conference a young man was received on probation, even though he was still overseas 'engaged in military duties'. In fact, he didn't return home until September, when he was sent to Te Kuiti to fill in for a Home Missionary who had offered as a candidate in the upcoming General Election.

W T (Will) Blight returned as a Warrant Officer, but had set out for the other side of the world in 1917 as an ordinary member of the medical corps. By the end of his career in the Methodist ministry he had earned himself a place among its most eminent leaders.

Will was born in Dargaville, the son of Joseph Blight and Emma Jane Moyses. His father was a minister, as was his younger brother, J Montgomery Blight. Educated at Auckland Grammar, he started his university studies at Auckland in 1915, in which year he also was accepted for training for the ministry at Dunholme Theological College. In his final year there, 1917, he was the Senior Student. Later that year he enlisted for active service and sailed for Europe on the troopship *Tahiti* with the 27th Reinforcements. It was a long voyage in those days, particularly when the route was via the Cape of Good Hope. It must have given



William Blight

those on board all the time they needed to consider the immensity of their task and to wonder whether they would see it to the end.

Something of this is to be found in a magazine put together on the journey by a host of contributors. While at Cape Town they had it printed; *Tales of a Tub* makes fascinating reading. Will wrote something that might be typical of the thought processes of young men coming to terms with leaving the safety of home for the frightening uncertainty of the battlefield. He, and they, weren't necessarily making the voyage because they had been forced to - it was their choice. It was a sort of "self-exile". Why?

William Thomas Blight 1892 – 1983

Because it is "our endeavour to conserve those privileges and liberties which past sacrifices have won for us." He saw his share of the fighting, and the sacrifice, in northern France from July 1917 until June 1918, and was then attached to the Canterbury Regt., lecturing in economics at Sling Camp on Salisbury Plain, the NZ Army's Training Camp. He remained there until the camp was closed, helping young men, scarred by battle, prepare themselves for a place in post-war NZ society.

Will's ministry in NZ was notable, and something of its character must have been established during his two years as a soldier. After a brief stint at Te Kuiti, he moved to Auckland, spending five years at Avondale, and three at Mt Eden. In his final year there he was formally associated with the staff of the Theological College, and in that year, too, he completed his Melbourne University BD degree - to add to the BA he had already received from Auckland University College in 1920. After three years at Durham Street, he returned to Auckland in 1931 to be the Resident Tutor at Trinity College for eight years. His teaching responsibilities included Systematic Theology, NT Studies and Pastoral Theology, which suggests a well-founded reputation within the Connexion as a scholar.

Before returning to Circuit work he spent

a year away from the country as a minister in Tasmania, and then returned home. Before his retirement in 1958 he had three fairly lengthy ministries - at Feilding, Ashburton and Papanui. In all these places Will bore extra responsibilities as District Chairman, and in 1946 he served the Church as its President. More than that, he also acted as editor of the *New Zealand Methodist Times* from 1947 until 1961. Such a load of responsibility suggests a person with exceptional gifts of time and people management. He found time, as well, to write a history of the Papanui Church in 1954, and to put together *An Alphabetical Arrangement of the Methodist Ministers in New Zealand 1920-1960* in 1960.

Will married Ella Costain, sister of fellow-minister Alf Costain, in 1921. Sadly she died only two years later, and in 1927 he married Eva Stallworthy. When he superannuated in 1957 they remained in Christchurch. Will died there on 22 August 1983.

Few have matched Will Blight's all-round record as a minister - pastor, preacher, scholar, historian, administrator and leader. As his obituary stated, "He touched the life of Methodism in New Zealand at just about every point." And yet, as that same obituary reminded us, he was a "very humble and unassuming man." That phrase "self-exile" - does it connect with the call to minister?



E AU LE INAILAU A TINA

O se faalupega lea ua ave i tina ona o la latou matafaioi faatina, po o o latou faiva alofi lima foi o loo fitaituga iai i totonu o aiga ma le galuega paia a le Atua.

Ua maitauina o tausaga taitasi e faamanatuina ai lava le taua ma le faapitoa o tina e nai a latou fanau, faapea foi nai a latou matagaluega. O tina o le isi foi ona faalupega o le pae ma le auli,

aua o ia e taumafai e faamafolafolaina se mea e maanuminumi i totonu o le aiga ma le ekalesia. O ia e lafo iai faaletonu ma mea mamafa uma, aua e lava lana onosa'i, e faapalepale lona alofa, e tauaveina ai tiga ma faigata o le soifuuga i aiga ma ekalesia po o fea lava e iai se tina, o ia lava e malu ai ni faigata e o'o i nai fanau, pe o le tama foi. Leitia ona fetalai Iesu ia luta manao lasi ma le matape'apea ina ua vaai atu ua tata'e le

fagu suau'u ma sasa'a ane le u'u nato tautele e le tina ua u'uina ai aao o Iesu ae soloi i lona lauulu *"tu'u pea ia ia te ia, aua o le mea lelei ua ia faia, o fea lava e tala'i atu iai lenei Talalelei, o le a ta'ua ai lava le mea lelei ua faia e lenei tina."*

Faamanuia atu le Aso Sa o Tina o le nei tausaga i tina uma lava o le Sinoti Samoa, e ui lava ua mou atu ae e le mafai ona gata ai le Aso Sa e lua o Me lou alofa ma lou agalelei i le Alii e ala i lana Ekalesia

ma le Sinoti Samoa. Fai mai Saulo ia Tavita e te faia lava mea sili ma e manumalo iai. O le tatalo ia toaaga e fai mea sili mo le Alii e ala i outou tofi ua valaauina ai outou uma taitoatasi. Toaaga e tautua le Atua i totonu o a outou matagaluega, toaaga e faia mea lelei aua o fea lava e o'o iai le tala'iina o le Talalelei ia Keriso, e ta'u atu ai lava le mea lelei ua e faia.



Afioga i le Peresetene Leotele Aumua ma Tina o Papatoetoe. Leotele Aumua and the Papatoetoe Women's Fellowship.



Tina ma le susuga i le Faafeagaiga o Kispone. Presbyter of the Gisborne Samoan Parish and the Women's Fellowship.



Siniva Mika, Ane Atafu, Isa Vine ma Fuatino Sagote, tina o Magele Tutotonu. A group from Mangere Central Women's Fellowship.



Faletua ia Malaeniu Auva'a na saunia le lauga i Magele Tutotonu Aso Sa Tina. Malaeniu Auva'a preached the Word of God.



Tina o St Marks Uesele i Ueligitone. Women's Fellowship of St Marks Wesley.



NA YALOTABU E VAKAVUNA NA VEISAU KEI NA VEIVAKAVOUI



Winners of the competition during the Wasewase Women's Camp 2019, Auckland.

In June we experienced Pentecost Sunday (Acts 2 : 1 – 11) where God's spirits filled the surrounding air with fire and whirlwind. The room was full of apostles and believers and was filled with God's spirit. They spoke many languages and people heard them and shouted that they were drunk from wine.

Na Yalo Tabu e dau vakavuna na veisau. E cagi ni veisau sa liwavi keda tiko na gauna oqo sa kauta mai na veilecayaki ena noda bula. Oqori kina sa yaga me tudei kina na noda vakabauta. Me kakua ni vaka na ua mai wasawasa na kena ka yavavala ka sega ni dei na vanua e tu kina.

Ia sa yaga meda vakadeitaka na kaukauwa meda vakavouvi ka veisautaka na veika ca kina vinaka ena vuku ni KAUKAUWA NI YALO TABU [The Supernatural Power Of God] Oqo na ka sa yalataki tu, ena vuku ni noda cakacaka, sa rawa ni sobuti keda kina, na Yalo Tabu ka veisautaka na noda bula.

Na Yalo Tabu kei na Cagi ni Veisau. (Joni 3:1-8 3)

Na Kaukauwa ni Yalo Tabu e Veivakavouvi ka veisautaka na bula ni tamata.

Vakatara ka dolava na nomu bula me veisautaka na Kalou. Ko Nikotimo na Farisi e dua e vakadinadinataka ena noda bula ni na veisautaki koya na Kalou.

Na veisau na sucu tale. Oqo e dua na veisau dina me vakavouvi vakadua na nomu bula.

Me veisautaka na noda bula, sa cakacaka ni Yalo Tabu meda rawata ka curuma na matanitu ni Kalou. Me papitaisotaki ena wai kei na Yalo Tabu eda na qai curu rawa ena matanitu ni Kalou.

Na digidigi e nomu. E rua na ka e vakaraitaki tiko eke ena vuku ni noda digidigi. E dua na nomu digitaka na sucu vakayago ena vakayago ga na nomui valavala, kei na nomu digitaka na veika vakayalo ena vakayalo na nomu bula.

Nai vakaro; mo veisau. Kakua ni kurabui ni'u sa kaya vei iko, E dodonu mo sucu tale.

Na Yalo Tabu e vakavuna na cagi ni Veisau. Dina ni tu na bula makawa ia ni sa yaco na veisau e cakava na Yalo Tabu e sa na yaco ga. Sa na veisautaka na bula makawa kina bula vou. Oqo e dua na veisau dina kani vakavuna ga na Yalo Tabu e sa na tara na nomu bula na Nona kaukauwa.

Na Yalo Tabu na ka e yalataki ni vakavuna na veisau kei na veivakavouvi. (Joni 14:16-17)

Oqo na ka a yalataki ko Jisu vei iratou na tisapeli ni vakarau me mate.

Me soli mai e dua na dau ni veivakacegui. Na dau veivakacegui oqo sai koya na Yalo Tabu. Me vakacegui keda ena noda leqa kece ga, ni vuvale, bula veimaliwai, leqa ni vuli, leqa ni lotu, leqa ni vanua, leqa ni veivekani kei na vuqa tale. Oqori na veika me vukei keda kina ka vakacegui keda kina.

2. Na Yalo Tabu me nodai tokani voli. Na Yalo Tabu me tikovata voli kei keda ka tawa mudu. Me veitokani voli ka vakatawani keda voli ena veigauna kece ga.

3. Na Yalo Tabu me tiko voli kei keda. Me tiko voli na Yalo Tabu ena noda bula. Me liutaki keda ka maroroi keda voli. Me vakabulabulataka voli na Noda bula vakayalo ka yadravi keda voli meda caka na loma ni Kalou. Me curumi keda voli ena veigauna. Meda nuitaka na noda kaukauwa. E rawarawa veikoya na ka kecega [Everything is possible for Him].

Na Yalo Tabu na Vuni ka Dina. Ena na cakava na veika dina. Ena curumi keda voli meda kilai koya



United Church of Australia (Brisbane and Gold Coast) women at the Wasewase Women's Camp 2019, Auckland.

ka qaravi koya. Eda sega ni lako sese eda na muria voli ga na lomani Kalou. Eda na vakacacautaka na Kalou ena lotu vakayalo ka vakaidina.

Na Nona cakacaka na Kalou na Yalo Tabu.

Oqo na cakacaka ni Yalo Tabu

1. Na Yalo Tabu na dau ni veivakacegui. (Joni 14:26, 15:26-27.)

2. Na Yalo Tabu ena vakatakila vei ira na kai vuravura nai valavala ca, kei nai valavala dodonu kei na veilewai. (Joni 16:8)

3. Na Yalo Tabu na yalo ni dina ena tuberi keda ena ka kece ga sa dina. Ena sega ni vosa vakataki koya; na ka kecega ena rogoca; oqori na ka ena vosataka, ka sa vakatakila veika ena muri mai. Ena vakalagilagi Jisu, ena taura na veika e nei Jisu ka vakatakila veikeda. (Joni 16:13)

Me sobuti iko na Yalo Tabu. (Cakacaka 2:38-39; I Korinica 3:16)

Cakacaka 2:38- Me caka na cakacaka ni veivakasavasavataki
1. Veivutuni mai na nomui valavala ca. (Repent)

2. Vakatusa na nomu Ivalavala mo rawata na Yalo Tabu.

3. Papitaisotaki yadudua ena yacai Jisu Karisito.

4. Na Yalo Tabu sa yalataki veikeda ka da sa kacivi me noda Kalou Ko Jiova.

I Korinica 3:16 – Meda savasava ka kila nida sa vale ni Kalou

1. Meda kila ni da sa vale ni Kalou
2. Sa tiko ena lomada na Yalo ni Kalou

Meda dau kerea tikoga na Kalou na Yalo Tabu me vakasavasavataki keda. Ke vakayacori wasoma na veika oqo ena rawa me sobuti keda n a Yalo Tabu kada sa qai yaya bulabula ni kena cakacakataki na lotu ni sa sobuti keda na kaukauwa ni Kalou na Yalo Tabu.

Na Vua ni Yalo Tabu. Me Salusalu medau Taubena ena Veisiga. (Kalatia 5:22-23)

Oqo na Vua ni Yalo Tabu

1. Na loloma: **Love**, Na loloma sai koya na yalo vinaka, **mercy**, **pity**, yalo loloma na nomu kauwai mo veivuke, **kind hearted**, loma vinaka.

2. Na reki : **Joy**, Na reki sai koya na marau e vakayalo ka vu mai vua na Kalou.

3. Na vakacegu: **Peace**, Na yalo galala, sega ni leqataka e dua na ka, yalo vinaka e niutaka taudua ga na Kalou ni soli vua na yalo galala.

4. Na vosota vakadede: Na nomu cakacakataki vakabalavu mai e dua na ka sega ni vucesa se vosavosa, na vosota, **patience**. Sotava na dredre kei na rarawa ko cakacaka ga ena yalo galala.

5. Yalo malua: **kindness**. E dau loloma sega ni dokadoka, se kaukauti koya cake.

6. Yalo loloma. **goodness**, dau loloma ka dau caka vinaka.

7. Vakabauta. **Faithfulness**, vakadinata, vakanuinuitaka e dua na ka ni na yaco.

8. Yalo malumalumu. **Gentleness**, yalo ni Dauloloma, biuti koya tu ga era, yalo vinaka.

9. Valavala Malua. **Self Control**, valavala maqosa, valavala vinaka, valavala vakayalomatua, valavala matau ka veiganiti, rakorako, veidokai.

Oqori na veitovo ka dodonu meda vakaitovotaki keda ke sa curumi keda na Yalo Tabu. Meda dau tu vakaukauwa ka valataki tikoga na noda matanitu ka yalo dina tu vua na Kalou.



Ko e poloklama expo 'a e Siaola 2019

Na'e lava lelei e polokalama Expo 'a e Siaola 'a ia na'e fakahoko he ngaahi uike si'i kuo maliu atu 'i he 'api siasi Pulela'aa 'i New Lynn. 'I he polokalama ko 'eni na'e lava ke fakaafe mai 'a e ngaahi kulupu kehekehe 'oku nau ngaue 'i he tafa'aki kehekehe 'o e mo'ui ke tokoni ki he fanau to'utupuu 'a e Vahefonuaa.

'I he mala'e 'o e akoo na'e lava mai 'a e ngaahi ako'anga kehekehe (education provider) ke faka'ali'ali 'enau sevesii pea mo e ngaahi ako pe course 'oku nau ako'ii ke mamata ki ai 'a e fanau pea mo e matu'a 'o e Vahefonua foki.

Na'e pehe 'e Tevita Finau, ko e faifekausea 'o e Vahefonua Tongaa, kuo tokolahi 'a e fanau Tonga kuo nau ma'u faingamalie he ngaahi mala'e kehekehe 'o makatu'unga 'i he fakahoko ko eni 'o e Expo. Kuo lahi foki e ngaahi sikolasipi kuo tuku mai 'e he pule'angaa ki he fanau 'o e siasii 'o fakafou mai he ngaahi kulupu pe education providers 'o makatu'unga pe 'i he Expo, ko e fakamatala ia 'a Tevita Finau.

Ko e Expo ko e kongia ia e ngaahi ngaue polokalama ngaue 'a e Siaola pea mo e Vahefonua Tonga o Aotearoa.



Ko e kau ngaue mei MIT (Manukau Institute of Technology) lolotonga 'enau faka'ali'ali 'i he Expo Team from MIT displayed their courses at the Expo.

Kuo ola e ngaue na'e fai ki ai e visone

By Ikilifi Pope

Kuo hoko ē ngāue 'a e Siaola pea mo 'enau polokalama 'Apinofolelei' ko e 'amanaki'anga ia ki he ngaahi famili fakatau 'api fo'ou (first home buyers). Ne lava atu e faifekausea, Tevita Finau, taki 'o e polokalama, Susana Prescott-Taufa pea mo e toenga 'o e timií ke faka'ilonga'i 'a e ola lelei 'o e polokalama ni 'i he fakatau 'o e 'uluaki 'api 'o Viliika pea mo Toakase Moala.



Ko Valeti Finau konivina 'o e polokalama Laulotaha pea mo e ngaahi famili 'o Viliika pea mo Toakase Moala lolotonga 'a e tapuaki'i 'a hona 'apii. Valeti Finau, the convener of Laulotaha programme during the blessing and house warming of Viliika and Toakase's new home.

Na'e lava atu e timi Siaola ki Hamilton 'i 'Okatopa 2018 'o fakalele 'a e ako (workshop) 'i he Siaola Grei, ko e uma ngāue ia 'o e polokalama 'Apinofolelei ki he fakatau 'apii pea na'e lesisita ki ai 'a e ngaahi famili 'o kau ai 'a Viliika pea mo hono famili, koe fakamatala ia 'a e taki 'o e polokalama, Susana Prescott-Taufa.

Pea 'i Mē 2019 kuo fakakakato ai 'a e ngāue ki he fakatau 'o e 'uluaki 'api 'o Viliika pea mo Toakase. Na'e toe pehē 'e Susana, 'oku tatau pea mo e hā 'a e fiefia 'a e ki'i famili ni he kuo lava 'o fakakakato 'a e me'a na'a nau nofo 'o visone mo faka'amu ki aií .

Ko e Siaola Grei ko e fakanounou ia pē 'oku 'uhinga ia (Grei stands for): God - 10%; -Rainy Day-10%; Expenses-70%; Investment - 10%. Na'e toe pehē foki 'e Susana, ko e tokoni 'oku fai 'e he polokalama ni ki he ngaahi famili ko e fakataukei'i pe ako'i kinautolu ki he anga hono potongi (manage) pe patiseti'i 'enau pa'angaá ke lava pe 'o fua 'enau ngaahi kavenga faka'ahoó, fiema'u 'a e famili pea toe lava foki 'o pukepuke (save) ha seniti siofaki ke fakatau'aki ha 'api ma'ae famili.

Na'e poupu foki 'a e faifekauseaá, Tevita Finau ki he fakakaukau 'o e pau ke tokoni'i 'o e ngaahi famili 'o e Vahefonuaá pea mo e siasii ke nau lava 'o nofo lelei mo honau ngaahi famili. 'I he fakakaukau 'o e 'nofo lelei' 'oku 'uhinga ia ki he fakatau'atina'i kinautolu mei he ha'isia 'o e ngaahi mo'ua fakapa'anga 'oku faingata'a'ia ai 'a e ngaahi familii. Pea 'ikai ko ia pee foki kae lava 'o fakatau ha nau 'api ke malu ai 'a e famili pea mo fakalalakaka (invest) ai 'enau pa'anga.

Na'e toe pehē foki 'e Tevita, ko e malohinga 'o e polokalama ko 'eni ko e fengau'e'aki mo e pangike. Ko Susana 'oku ngāue 'i he pangike ANZ, ko e 'ofisa nōū pe ko e tokotaha fale'i ki he no fakatau 'api. Ko 'ene ngaahi taukei pea mo e a'usiaa 'oku tokoni 'aupito ia ke fakahinohino 'a e kakai 'o e siasii 'i he halafononga ke nau fou ai ke lava 'o fakatau hanau 'api.



Ko Viliika Moala, ko e taha he kau lesisita 'o e 'Familiinofolelei' 'i he tapuaki'i 'a hona 'uluaki 'api. 'Oku ha foki he 'ata ko 'eni 'a e faifekausea, Tevita Finau, taki 'o e polokalama Susana Prescott pea mo e kau poupu 'o e ngaue lelei ko 'eni. Viliika Moala, one of the members of Familiilelei Programme during the house warming of their first home. Tevita Finau (Vahefonua Superintendent), Susan Prescott-Taufa is also in the photo.



Ko Viliika pea mo Toakase Moala 'i he tapuaki'i 'a hona 'api fo'ou. Na'a na kau foki 'i he polokalama 'Apinofolelei. Viliika and Toakase Moala during the house warming of their first house. They were members of the Apinofolelei Programme. The convener of the programme Susan Prescott is also in the photo.

Ko Viliika mo Toakase Moala 'oku na siasi ki naua 'i St. John parish 'i Hamilton pea na'a na lesisita ki he polokala ni. Ko e meimei lava pe eni 'a e ta'u 'e 1 'ena kau mai ki he polokalama kuo na lava leva 'o fakatau 'a hona fuofua 'apii. 'I he mahina ko Me 'ata'ata pe ne a'u ki he famili 'e 5 kuo lava 'o fakatau hanau 'api.

Fanongonongo ki he Fakataha Vahefonua 'o Siulai Notices for July Vahefonua Synod Meeting

Kataki 'a e ngaahi siasi 'oku kau mai ki he Vahefonua, kau setuata pea pehee ki he kau memipa kotoa pe 'o e Vahefonua. Ko 'etau tu'utu'uni ki he fakataha Vahefonua 'o Siulai 'oku anga pehe ni ia:

1. 'E fakahoko ia mei he 'aho Falaite 19 ki he Sapate 21 'o Siulai;
2. 'E fakahoko ia ki he Falelotu 'o Vaione Mo'onua, 400 Richmond Rd, Ponsonby;
3. Kataki 'a e kau setuata fakamafai 'oku fiema'u 'aupito ke mou 'i ai;
4. 'Oku kole atu ki he kau fakafofonga ke mou kataki 'o vave mai mu'a ke mou ma'u mai 'a e kamata 'o 'etau fakatahaa.
5. Pea 'oku toe kole atu ai pe ke mou kataki 'o nofo ke 'osi 'etau polokalama he Sapate pea mou toki foki. 'Oku anga maheni 'aki 'e he kau fofonga 'a e alea'i/book 'enau fokii ki he pongipongi Sapate ka 'oku te'eki ke lava lelei 'a e polokalamaa. 'E tokkoni 'aupito kia kinautolu 'oku punaa ke mou toki foki ki he efiapi pe po'uli. Ko kinautolu 'oku foki me'alelee fakamolemole ka mou toki foki ki he efiapii.

Ka toki 'i ai mo ha ngaahi me'a 'e toe fiema'u ke fakahoko atu pea 'e fanongonongo tokoto atu pe. Malo 'aupito meia Tevita Finau, faifekausea.



Fakalotofale'ia – Monthly Reflection

By Rev. Nehilofi 'Aholelei

Theme: “Ko e mahu'inga 'o e Fāmilí ki he kau Tongá he māhina ko Mē 'i he Siasi Metotisi 'o Niu Silá”

“The significance of family to the Tongans in the month of May under the MCNZ”

(Teutalōnome 6:1-9, 17-19, 24-25; Sāme 127:3; Palōvepi 2:1-22; 3:1-35; 22:6; 'Efesō 6:1-4; Kolose 3:20-21; Luke 18:16)

‘Oku faka'ilonga'i mavahe 'a e mahu'inga 'o e fāmilí 'e he kau lotu Tonga 'o e Vahefonua Tonga O Aotearoa, 'a ia 'oku nofo fakamalumu he Siasi Metotisi 'o Niu Silá 'a e māhina ko Mē, ko e taimi 'o e fāmilí. 'Io, ko e taimi fakakoloa ma'ae tamaí, fa'ê, fānaú mo e makapuná, ke ohia vāofi kinautolu 'aki 'a e 'OFÁ, koe'uhí kene 'omi 'a e FE'OFO'OFANÍ 'o fakalekesi'aki 'a e fāmilí. Ko e a'usia pehe ní, 'oku ne fakatupu 'a e mo'ui FIEFIÁ mo e FEKOEKOE'Í pea 'oku ne fakalanga 'a e 'OFÁ ke fakautuutu pea ta'emamotu 'ene fetafeaki 'i he ngaahi vaha'angatae 'o e fāmilí. 'Io, tā ko e 'OFÁ ko e KELESI ke FEFOAKI'AKI he mēmipa 'o e fāmilí, koe'uhí pē ke ma'u 'a e 'FE'OFO'OFA'AKÍ”, 'a ia na'e tokanga ki ai 'a e 'Eikí: 'Io, pea ko e me'a ko e 'ilo ai 'e he kakai kotoapē ko e kauako kimoutolu 'a'akú, 'o kapau 'e ai ha'amou FE'OFA'AKI” (Sione 13:34).

Seuke, ko e ivi malohi 'eni 'oku ne pukepuke 'a e melinó ke ma'uma'uluta 'ene lotolotoi 'i he fāmilí.

'I he mahina ko Mē 'o e ta'u kotoapē, 'oku hoko ai 'a e Kātoanga Faka-Mē 'a e fānaú, ko 'enau malanga mai; ka tau fanongo kitautolu. Toe hokomai ai 'a e Sāpate Fa'ê mo e mahu'inga 'o e fa'ê 'i he ngaahi lotofalé (fāmilí), hokomai ai mo e Uike Fāmilí, pea tāpuni'aki 'a e Sāpate Tamaí foki mo honau mahu'ingá ki he fāmilí Tongá. 'Isa, 'oku lau 'eni ko e taimi lelei: “Ko e fofola 'a e falá; kae alea 'a e kāingá”. 'Io, 'oku pukea heni 'e he tamaí 'a e faingamalié ke fai talatalaifalé, pea ma'u taimi lelei 'a e fa'ê ke fai akonaki ai pē. 'Io, 'oku “taka-i-lalohakalo” monú'ia 'a e fānaú mo 'enau tufi taufa'ao koloá, tu'unga he koloa fakapoto kuo fai'aki honau ohia 'e he ongomā tu'á. 'Isa, ko e fatongia totonu pe ke fai, 'o hangē ko ia ne finangalo 'a



Ko e faifekau 'o Manurewa, Nehilofi 'Aholelei mo e kau fa'ee 'o e siasii lolotonga 'o e fakamanatu e Sapate fa'ee. Rev Nehilofi 'Aholelei and mothers of Manurewa Church during the service on Mother's Day.



Ko e ni'ihí 'o e ngaahi tamaí 'o e Potungau'e a Tangata [mens ministry] 'i he Sapate 'o e ngaahi tamaí. Men's group on Father's Day.

Sihova ke fakaongo 'aki ki 'Isileli: “Tokanga mai 'a 'Isileli (kitautolu ngaahi mātu'á), 'o tokanga ke fai ki ai (Talangofua ki he Fekau, Lao mo e Konisitutone 'a e 'Otuá); ka ke tu'umālie” (Teutalōnome 6:3). Kaikehe, ko e namoa tama 'a e ngaahi mātu'á, 'oku tu'u 'enau fakana'una'u ma'ae kaha'ú 'aki 'a e teu'i tangata kakato 'o e mo'ui lōtolú (fakasino, faka'atamai mo fakalaumālie). Mo'oni hotau akonaki mei he Folofolá: “Vakai, ko e fānaú ko e 'inasi meia Sihova, ko e totongi 'oku Ne 'omí ko e fua he manavá!” (Same 127:3). 'Io, pea ketau “Atu ako ki ha tamasi'í 'o taau mo hono 'alungá, talaatu 'o ka ne ka motu'á, 'e 'ikai tene hiki mei ai!” Fakafeta'i si'i ngaahi matu'a 'etau fakava'eva'e ke tauhi'i 'etau fānaú ke sino mo'uilelei, fakaako'i kinautolu, pea fakaloto 'enau TUI fakalotú, koe'uhi pe kenau 'apasia kia Sihova, ko honau potō'anga ia



Ko e lautohi faka-Sapate 'i he lolotonga 'a e Faka-Me. Manurewa Sunday school during their Faka-Me Sunday.

(Palovepi 3:5). Poupou atu ki hono 'ave kinautolu ki he Lautohi Faka-Sāpaté, Potungāue Talavou mo Finemuí, pea mo fakakau foki ki he ngaahi polokalama 'a e Siasí he uike kotoapē.

Pea kiate kimoutolu 'a e fānaú: “Mou talangofua ki ho'omou mātu'á 'i he me'a kotoapē, he

ko e me'a faka'ofa'ofa ia 'i he lotú” (Kolose 3:20), pea tauhima'u 'a e “faka'apa'apa ki ho'o tamaí mo ho'o fa'ê; ka ke monu'ia, pea ke nofo fuoloa 'i māmani” ('Efeso 6:2). Manatu ko e “foha potó ko e fiefia'anga 'o 'ene tamaí; ka ko e tama valé, ko e fakamamahi 'o 'ene fa'ê” (Palovepi 10:1). Ko ia,

'oku mahu'inga fānaú 'a e tokanga 'ofa ki he 'Eikí, ke Ne 'oatu 'e IA 'a e me'a 'oku tokanga ki ai ho lotó. Kaikehe, 'oku fakasino 'i he fai akonaki mo e ngāue 'a e poupou'i kakato 'o e fakakaukau ni he lotofale 'o e Tākangatapu Tuí Metotisi Tonga 'o Manurewa.