

Touchstone

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

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

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Rāpaki celebrates 150th



CSW63



Easter celebrations



Crossway showing the way



An artist's impression of the new Crossway facilities.

Rev JooHong Kim, presbyter of Crossway Community Church in Christchurch, likes to host meetings at his local McDonald's McCafe. The busy suburban café provides an ideal location to meet friends and whanau and to study since he lost his office, along with other church facilities, in the 2011 earthquakes.

Colleague and community chaplain Rev Alan Webster says, "JooHong completed seven eighths of his doctorate at McDonald's with his laptop and research papers spread out on the table. He has extraordinary focus." JooHong and Alan are part of a cooperative lay and ordained leadership team of the community church.

Over recent years the Crossway congregation has exhibited amazing patience, tolerance, fortitude and perseverance as they have navigated a series of hurdles since earthquakes

damaged their facilities and community. Their lateral approach to problem-solving combines a deep connection to the people within their parish and the wider community. They have facilitated an ambitious community collaboration and building project that has brought together a range of church and community groups. The partnership has evolved and changed with time and unexpected circumstances, including seismic activity, numerous relocations and a prolonged four-year public/private partnership project with Christchurch City Council that eventually fell through.

A novel approach

JooHong's first stationing at the Shirley Methodist parish in 2009 followed on from Ministry Formation training in Auckland. Prior to his arrival, Shirley Methodist and St Columba Presbyterian had been exploring solutions to issues that included old and decrepit church buildings and diminishing congregations. By the time

JooHong arrived, Rev David Bush was sharing the role of hosting combined services each Sunday with the Presbyterian minister in the renamed Crossway Community Church.

The co-op differed from a union church model; each parish retained its own treasurer under one parish council, and communion was delivered in the pews or at the front alternatively each month. Finances for each congregation were, and still are, separate. JooHong says, "It was a very important consensus decision to respect both traditions."

The two parishes were structurally connected but not pastorally. Ten years on, JooHong says, "Time has brought us to be one in Christ." Every two years the parish council Chair changes and the role alternates between a Methodist and a Presbyterian representative - with the exception of one three-year term during the partnership rebuild project period. Financial affairs remain separate and when new people join Crossway they are

offered a gifting envelope for each denomination. Their contribution is given to the treasurer of the church they choose.

The first Crossway Community Church service post-quake was held in the parsonage. Later, services were held in parishioners' homes, a school library, rest home lounges and neighbouring church halls. Various local congregations shared premises and services although this was not always successful. "We joined services with the North Avon Baptist congregation but after three months a bubbling dissatisfaction was evident and the decision was made to discontinue that arrangement," JooHong says. Six years on, the Churches have joined in a partnership project that is working well for all parties.

A year after the earthquakes, JooHong met with Christchurch City Council representatives and there began a four-year public/private partnership project to rebuild on the former Shirley Community Centre site. In 2013, the nearby Richmond Methodist Church joined Crossway and the former Richmond church was sold, relocated to a new site and reinvented as a wedding venue.

A new direction

In 2016, the public/private partnership project fell through. Undaunted, the Crossway community sought other opportunities to rebuild their facilities. The turning point came when North Avon Baptist and Delta Community House approached Crossway with an alternative option. After an extensive community-wide consultation process, Crossway, North Avon Baptist and Delta embarked on a partnership programme to build a multi-purpose venue on a site that will be owned by MCNZ and North

Avon Baptist.

The ambitious project, budgeted to cost \$6.5 million, will represent a four-way split and four separate titles representing Delta, North Avon Baptist and the Richmond Shirley Methodist and Presbyterian entities. JooHong says, "It has been difficult satisfying the needs of the diverse congregations but in respecting each other's traditions and working collaboratively, we have all been able to keep growing."

Stage one nearly complete

In August this year, the disruption, frustration and disappointment will conclude when the first of the planned two-phase development will be finished. Rev Alan Webster has been on the Crossway journey since he was appointed by the Central South Island Synod to work with the churches to provide leadership and resources post-quake. When that role concluded, Crossway used legacy funding to create a role for Alan as a community chaplain.

"Following the quakes, all our attention and resources were inward focussing. We decided to use resources for the community. This focus has given Crossway a distinct identity," JooHong says. "We have evolved to be cross cultural. Every service starts with a welcome in 12 languages in response to the newly emerging characteristic of the congregation. Alan has enabled us to engage with the geographical community and to build relationships with many organisations. Our parish council has given him an extraordinary amount of autonomy and we have been rewarded with Alan's crazy ideas, and his enormous contribution to community events."

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Crossway showing the way (cont'd from page 1)

Joohong says the Crossway congregation can be divided in to two distinct groups; the long term local members of the congregation and the new, younger people looking for a welcoming place to worship and to educate their children with Christian values. "The east of Christchurch was hard hit and disadvantaged by the

earthquakes. Our new and younger members represent many cultures and backgrounds.

Some of them are interracial marriage couples such as Kiwi-Dutch, Lebanese-Kiwi, Korean-Kiwi, Taiwanese-Kiwi, Korean-Chinese, Filipino-Kiwi and Japanese-Kiwi. We have 38 children in Sunday School and many are bi-lingual. Their

families are drawn by the warmth and connectedness of Crossway."

Come August, this congregation, their partners and the wider community will be rewarded for their tenaciousness, connectivity and community inclusiveness with a new place of worship.



Members of the Crossway congregation at Christmas service 2018.

AEDs Save Lives

Trudy Downes and St John

Sudden Cardiac Arrest (SCA) is one of the leading causes of death in New Zealand. It can happen to anyone, anywhere and at any time. Every year in New Zealand nearly 2,000 people will be treated for cardiac arrest outside of a hospital, but less than 15 percent will survive.

Having an Automated External Defibrillator (AED) close by can make all the difference for surviving a cardiac arrest by giving early access to defibrillation and, therefore, the best chance of survival. An AED can increase someone's survival chances by up to 44 percent. Without an AED, the chance of survival decreases by 10 percent for each minute that passes.

St John are offering a 25 percent discount on defibrillators to all churches and places of worship. If there is enough interest in purchasing defibrillators, the discount may be increased.

Christchurch North Methodist Parish have already taken advantage of the offer. Richard Chalklen, Chairman of the Parish Council, says the expenditure is an investment in the safety and wellbeing of the congregation. "We are all getting older. There is a defibrillator at the Mitre 10 store next door, but it would take longer than 10 minutes to get there and back with it. It makes sense to us to have one in our church."

Cardiac arrest or heart attack?

Both a heart attack and a cardiac arrest are medical emergencies that require immediate treatment, but they are not the

same thing. A heart attack is a "circulation" problem, and sudden cardiac arrest is an "electrical" problem.

A heart attack occurs when there is a blockage in an artery leading to the heart. A cardiac arrest occurs when the heart's rhythm is disrupted and stops pumping blood around the body.

How to tell the difference?

- If a person suddenly collapses, loses consciousness and has no pulse, you should think in terms of cardiac arrest.
- People experiencing heart attacks are likely to remain conscious and able to communicate. They may complain of various symptoms such as chest discomfort, discomfort in one or both arms, back, neck, or jaw.

A defibrillator (AED) should only be used for a cardiac arrest. This is because a cardiac arrest causes the heart to stop working and the only way to get it working is through CPR and an electrical shock using a defibrillator. In the event of a cardiac arrest, it is important to call an ambulance, start CPR and ensure someone goes immediately to retrieve the AED.

How does an AED work?

An AED delivers a brief electric shock to the heart after analysing an abnormal heart rhythm. The AED will determine whether a shock is needed via the adhesive electrode pads on the patient's chest. The shock interrupts the chaotic, irregular rhythm of the heart, giving the heart a chance to return to its normal rhythm and start pumping blood around the body again.

CPR in conjunction with the use

of an AED gives a better chance of survival than CPR alone, as it helps to keep the heart in 'fibrillation' or a 'shockable rhythm'.

AEDs are easy to use as voice prompts given by the machine explain what to do. St John encourage First Aid and AED training to increase confidence in using an AED and performing CPR.

The St John offer

St John is committed to developing strong, resilient communities where there is equity of access to life-saving treatment for all New Zealanders. Easy access to AEDs in the community goes a long way to achieving that goal.

It is ideal to have an AED available in places where people congregate, such as a church or place of worship.

Things to consider when installing an AED in a church include:

- The number of AEDs needed, based on the size of the congregation and church.
- Training for staff and others in CPR and AED use.
- Routine checks for the AED devices.

St John AEDs are designed to be easy to use with minimal training. Two options are available depending on where the unit is most likely to be used.

Parishes are invited to register their interest in the offer by 30 June 2019 by emailing:

Laura.risbrook@stjohn.org.nz
or scott.lewis@stjohn.org.nz

Further information is available on the MCNZ website:

www.methodist.org.nz/caring_for_our_people/aed-defibrillator_offer



Richard Chalklen, Christchurch North Methodist Church, and Charlotte Broms, St John.

A recent real-life intervention

Rev Andrew Doubleday, Minister, Opawa Community Church

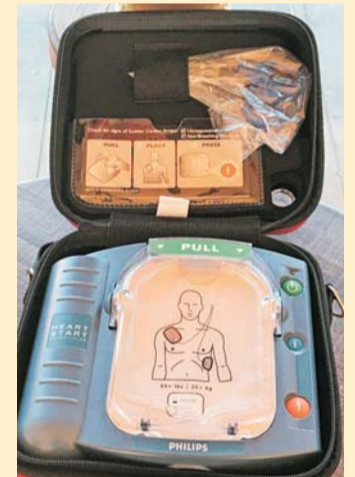
We've had a defibrillator for about a year. On Sunday, one of our parishioners arrested and 'died' in the middle of our morning worship service. It was his 85th birthday.

He was taken into the foyer where he was 'worked on' until the AED could be applied and he was 're-started'.

When the paramedics arrived, he was unconscious. One of his pupils had 'blown' and we assumed he'd had a serious stroke.

I contacted Christchurch Hospital in the afternoon and was a little surprised to find that he was in the Acute Medical Assessment Unit. I went in to see him, expecting him to be unconscious and drooling from the side of his mouth.

He was lying in bed. When he saw me, he said, "Good to see



you, Andrew" and he put his hand out to shake mine. Everything was still working fine - he'd had a 'dicky' heart for years. He was under observation and expected to be sent home the following morning. I was gobsmacked.

Leading our resuscitation team in the morning was a GP with six nurses, including my wife, Lynne. They were all stunned to hear the news. One of the nurses who worked on him popped in to visit on Monday morning to find him walking around. Like me, she was gobsmacked.

Our first experience of the AED was successful.



150th Anniversary of Rāpaki Methodist Church

Rev Brian Turner in association with Dr Terry Ryan and Roz Wilkie

Methodists from throughout Aotearoa and other denominational representatives gathered at Rāpaki Marae, near Lyttelton, on Saturday May 4 and Sunday May 5 to celebrate the 150th Anniversary of the marae's Methodist Church which was also re-opened after extensive post-earthquake repairs.

At the welcoming pōwhiri, families associated with the marae brought photos of their deceased loved ones to be received and blessed. These included photos of Hiwi Tauroa, past Race Relations Conciliator and Principal of Wesley College, and Rev Ruawai Rakena, Tumuaki of Te Taha Māori Methodists for 23 years. The close linkage of the Tauroa and Rakena families with Rāpaki is due to the mothers of both Hiwi and Ruawai being sisters from the Couch family of Rāpaki. Ruawai's sister Elaine Dell is also a leader at Rāpaki.

Methodist Church President Rev Setaita Taumoepeau K Veikune, Vice President Nicola Grundy and General Secretary Rev David Bush attended the celebrations, and President Setaita preached at the marae church services on Saturday and Sunday.

At the services, kaumātua and Methodist Kaikarākia Dr Terry Ryan paid tribute to Rev Te Koti Te Rato who led the South Island Māori Methodist Mission from Rāpaki.

Of Ngāti Kahungunu ki Wairarapa descent, Te Koti was captured as a child by Te Rauparaha and held captive for a time by Ngāti Toa. He became a devout Wesleyan and was baptised in 1841 by Rev Samuel Ironside at the Cloudy Bay Mission, Port Underwood (near Blenheim).

After training at Three Kings in Auckland (the forerunner to Wesley College), Te Koti was sent to the Chatham Islands as a probationer before being ordained and stationed at Rāpaki in 1863. Rāpaki remained his base for approximately 30 years.

The full name for Rāpaki is Te Rāpaki o Te Rangiwahakaputa, after the rangatira Te Rangiwahakaputa who took off his rāpaki (kilt) and laid it down on the beach as a mark of taking



Families associated with Rāpaki Marae brought photos of their deceased loved ones to be received and blessed.

possession of the locality.

The Rāpaki Native Reserve, covering 850 acres, was surveyed in July 1849. Only 70 acres (eight percent) was suitable for cultivation, but Rāpaki Māori were not deterred. As 1857 Provincial Government returns showed, they had 87 acres in cultivation, growing wheat, oats and potatoes. They also had 147 animals, mostly pigs, on the reserve.

The Land Wars in the North Island did affect Māori-European relationships in Canterbury but the leadership at Rāpaki went out of their way to ensure local conflict was minimal. Some relocation of Rāpaki residents to Port Levy and other places occurred during these difficult



The Rāpaki Marae Methodist Church was officially reopened on the weekend 4 - 5 May.

years. In December 1901, the meeting house at Rāpaki, Te Wheke, was opened. It was named Te Wheke after the son of Te Rangiwahakaputa from whom the people of Rāpaki claim descent.

In recent years, substantial rebuilding and refurbishment of the meeting house and ancillary facilities has occurred.

The land upon which the Rāpaki Church was built was gifted by rangatira Iharaia Tukaha on behalf of the people of Rāpaki and in honour of Rev Te Rato being stationed there.

An earlier chapel (c 1865) burnt down. Rāpaki kaumātua Donald

Couch (whose history of the Rāpaki Church 1869 - 2019 was launched during the weekend) quotes from the minutes of a New Zealand Parliament Commission of Inquiry in 1870, that £100 towards the building of the new church was raised by "... 2,000 backloads of firewood humped about the streets of Lyttelton ...".

The new church was officially opened on 4 May 1869.

It is hoped that Methodists and others will gather each May 4 at Rāpaki Marae to honour the Christian witness and service that commenced at Rāpaki so long ago.

Royal Commission ready to receive stories

Rev Anne Stephenson

The aim of the Royal Commission of Inquiry into Historical Abuse in State Care and in the care of Faith-based Institutions is to transform how we, as a nation, care for children, young people and vulnerable adults. Representatives are now ready to meet with victims of past abuse.

Commissioners have been chosen for their ability to listen and for their compassion. Those with information to share can be assured of discretion, a lack of judgement, and absolute care and respect. There is an awareness of the strong emotion being stirred up in the telling of each story, and free counselling is offered to every person that approaches the commission. Travel costs will be covered as negotiated. Stories are recorded so that those sharing do not have to relive the past again as the commissioners prepare their reports. Absolute respect for privacy is assured.

The report will be out in three years or so. It

really is a task of looking from the bottom up and producing a report that will introduce change and create a healthier environment. You may say it is a gospel imperative to have a creative outcome. The blocks to those sharing their stories are huge for many people. Some have taken 30 years to tell their families. Others are ashamed; many are still 'in love' with the person who abused them and there is bewilderment that this person has moved on to the next person and the next. Some have felt complicit in what happened, although they recognise they were vulnerable and that they were exploited.

It is so confusing, yet when a counsellor says, "It wasn't your fault", that can be an amazing and positive affirmation. When the truth is shared, patterns emerge. The issue is often that those with power, use that power to groom, control and manipulate their victims. To put it another way, it is like going hunting, the thrill of the chase. I have come to the conclusion that it is quite easily done. A predator often feels bigger and better than they really are, and consequently, more powerful. It is often narcissistic and the pattern can be addictive. There is treatment and a cure but it is very hard to achieve. If people do not tell their stories, the abusive patterns will continue.

I urge anyone who has information to share to contact the Commission:
 abuseinstatecare@royalcommission.govt.nz
 PO Box 10071
 The Terrace, Wellington. 6143
 Phone 0800 222 727. 10am - 4pm Mon - Thurs
 "By looking back they can get the future right."



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FROM THE PRESIDENT AND THE VICE PRESIDENT

What it means to be Methodist today



President
Setaita Taumoepeau K Veikune

Vice President
Nicola Teague Grundy

1 John 4: 8 "Whoever does not love does not know God, because God is love."

One book that we read during May, in preparation for Wesley Day, was *A Heart Strangely Warmed; John and Charles Wesley and Their Writings - Canterbury Studies in Spiritual Theology* by Jonathan Dean. The book starts with a quote from John Wesley's journal of 1744.

"We are grieved at the sight: and there is better religion to be attained - a religion worthy of God that gave it. And this we conceive to be none other than love; the love of God and all mankind; the loving God with all our heart, and soul, and

strength, as having first loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul."

Methodism is a practical theology; it also means being in relationship with God and others. Without such relationships, the gospel would not make sense. We have tried to relate the Wesley brothers' legacy to our theme of 'weaving us together to proclaim life'. We see from the Wesley brothers - their insistence on unity despite theological difference, their consistent critique of the systems of economic injustice that keep the poor in poverty - the primacy of mission over

Church discipline, and their analysis of Christian theology in their day. The Wesley brothers affirmed that God, whose very nature and name is Love, is already at work in every human life. But perhaps their greatest gift is that they were real.

So, over the last month, in our blogs and from our visits, we have heard and shared stories of how real people called Methodists are today. One recent example has been the Pitt Street congregation in Auckland who are supporting Orange Sky, a free mobile laundry service for people experiencing homelessness.

In the Motueka parish, people are heavily involved in the life of their community - through groups like Rotary, Probus and social service initiatives. There is a life and witness to their faith through being involved as members of their community, and in simple things like creating a community garden space beside the church in Richmond so that local workers have somewhere pleasant to eat their lunch.

It is in examples like these that we see what it means to be

Methodist in this world today. Where in living and conversing with other people, these others include not only other Christians and people like us, but people we would rather avoid, like people who, according to Wesley, "do not obey, perhaps do not believe, the gospel of our Lord Jesus Christ, and others who are hungry and naked".

Another common factor in these examples of what it means to be Methodist today is that they are stories of God who empowers all members of the Church community. Each person has a gift and these gifts need to be shared for the common good. But we need to step outside of our comfort zone, to be prepared to really engage and live in true community.

We think the Wesley brothers would want us to be willing to engage with 'others', to be prepared to give a critique of the system of injustice, to focus on mission rather than Church buildings and to give a good analysis of Christian theology for today, here in Aotearoa.

Unity in diversity does not mean that we have to think the

same. Rather, it is about acknowledging one's gift, sharing that gift with each other, bringing together what we have to strengthen our relationship as a Church community, fostering our shared interests and goals, and walking together until we are able to establish a community of free people transformed by their love and care for one another.

We are a Church who for some time has been noting that we need to change. We need to remind ourselves that the Wesley brothers learned their lessons through failure; they grew by loss and they achieved through their own mistakes. They discovered that weaknesses and setbacks were transformed by the power of divine love. Their path ahead was rarely very clear, and many of Methodism's most characteristic practices came through chance and 'inspired improvisations'.

In order to weave ourselves together to proclaim life, we need to start with Wesley's own words: "If we cannot as yet think alike in all things, at least we may love alike."

'Utu-Longoa'a: Voice from the edge

Rev Siosifa Pole

The Tongan word 'utu' refers to the rocks on the beach or shore and 'longoa'a' translates to 'noisy or interrupting'. Combined, utu-longoa'a means 'rocks that are noisy or interrupting'. In the years we have lived at St Clair, Dunedin, close to the beach, the noise of the wind and waves hitting the rocks sometimes interrupts our sleep.

Sometimes the 'voice from the edge' comes unnoticed, because it is an unfamiliar voice. It can be confusing when it comes together with other voices.

The voice is a channel or an instrument that demonstrates someone's need. Babies raise their voices when they are hungry, sick, unhappy or tired. If someone dies, the living demonstrate their sorrow by weeping. When a controversial issue occurs, people use their voices to prove a point or to humiliate someone. When watching a competition, the audience will express their joy and disappointment by their voices. Those who watched the

Rugby League World Cup in 2018 may remember the 'sea of red' colour all over stadiums and rugby fields wherever the Tongan team *Mate Ma'a Tonga* played. Tongan fans annoyed many people through their support of their team with their loud voices. Their voices were heard because they were determined and persistent in support of their team.

Utu-longoa'a denotes the notion of voice from the edge or the margin. It is a persistent voice determined to be heard and recognised. It strives to interrupt the silence and to overcome all obstacles in order to be acknowledged. The edge is where the weak, the powerless, and the poor are settled and find their home, either by their own choice or by force. Although they are at the edge, they choose never to remain silent and they refuse to surrender to the dominant voices.

Walter Bruggeman, an Old Testament scholar, in his book entitled *Interrupting Silence* writes: "We now live in a barbaric world where the stones cry out against the violence that spirals from the top down. Our work is to join their refusal of silence and their brave insistence on voice." Bruggeman's statement continues to be right if those

who have voices remain silent. We have many examples in the world where those who are on the edge of the society speak out for justice for all.

When the government presented its Budget to our nation, I asked some critical questions. Does this budget address the needs of the powerless voices in our nation? Does it consider the welfare of those on the edge of our society? When leaders of the powerful nations in the world had their trade and business meetings, I asked, are they aware of the pollution caused by their industries? Do they understand global warming and its impact on the rising of the sea level in the Pacific? Do they listen to the voices of smaller nations in the Pacific who are already submerged under the sea?

I doubt whether these voices will be heard from the centre or from the top - to use Bruggeman's concept of power - but these voices won't surrender or retreat until justice is served. That is what 'utu-longoa'a' is all about.

In May, the Tongan churches in Tonga and abroad celebrated Faka-Me to commemorate the uniqueness and significance of young people and children in the life of the church. They are the



most vulnerable members of our society. According to the Child Poverty Monitor research done in 2017, there are still 290,000 young New Zealanders - around 27 percent of children - living in income poverty. Faka-Me is an opportunity to make their voices heard and to interrupt the silence among the decision and policy makers of our nation.

The story of the Canaanite woman and her meeting with Jesus is a classic example of a voice which resists being silenced until her hopes and aspirations are acknowledged (Matthew 15:21-28). The woman was a foreigner (a Canaanite), a widow, a mother of a sick girl, and she met Jesus at the border. She had heard about Jesus and his power to heal. She pleaded with Jesus to heal her daughter, but the text tells us that Jesus was silent. His

disciples urged Jesus to chase her away. When Jesus spoke, he said to the woman: "I was sent only to the lost sheep of the house of Israel." When he spoke for the second time, Jesus said to the woman: "It is not fair to take the children's food and throw it to the dogs." Although the woman was offended, she was not silenced. Neither did she retreat. She persisted until her voice was heard. At the end, Jesus heard the voice of a woman on the edge and said to her: "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

I want to share a voice from the edge, a voice that will never be silent until it is heard - for that is the nature of 'utu-longoa'a'.



Clarity please

To the editor

Regarding the Bicultural Commitment letter in Touchstone (April 2019) from Rev Jones and Rev Turner, a number of people have carefully read the letter and all are at a loss as to what is meant. We are all familiar with the old terms: bicultural journey, cultural sensitivity, Treaty partnership and so on.

Writers respond

To the editor

We welcome Ron Panckhurst's request to provide more information to underscore our concern about the slippage in the Church's active commitment to the bicultural journey. We made four suggestions in our original correspondence and we want to tease out "examples of what the problems are and how they can be dealt with".

1. Replace the term 'bicultural' with 'Treaty-based partnership'.

Biculturalism can be problematic for a number of reasons. The term does not embody the diversity within Māori and Pākehā cultures and can exclude those who are not Māori or Pākehā. Further, the term often creates tension with the idea of multiculturalism, rather than recognising that the Treaty relationship provides a place for all ethnic groups within Aotearoa. Another concern is that the word itself suggests a focus on cultural rather than political engagement. The Treaty is a political relationship; it's about power. It is important to note that the catalyst for the Church's bicultural journey was the Power Sharing Workshop held at Whakatāora Methodist Māori Centre in Māngere, June 1983. The Methodist bicultural journey is based on the concept of power-sharing between the two Treaty Partners, Tangata Whenua and Tauwiwi.

2. Encourage the Council of Conference to be more proactive in monitoring and promoting the Treaty commitment of the Church at all levels.

One of the first steps taken after the 1983 Conference was the formation of the Bicultural Joint Working Committee. This committee was a partnership between the then Māori and Development Divisions to promote the bicultural journey. The committee established and supported bicultural workgroups in several centres around New Zealand. It produced resources for parishes which included two videos (*On the move towards a Bicultural Church* and *What's happening here?*) and three issues of a newspaper (*Passport*) which were circulated to parishes informing them of the steps being taken to implement the 1983 Conference resolution. It also organised regional power-sharing seminars around the country.

A few years later, the bicultural working group was disbanded. The rationale was

Would the writers please give some solid, meaningful examples of what the problems are and how they can be dealt with?

Nowadays we seem to tie ourselves up with words and phrases which are not clearly understood by the lay person.

Ron Panckhurst, Christchurch

that with the establishment of the Council of Conference, a joint Te Taha Māori and Tauwiwi group, this was the appropriate body to oversee and promote the bicultural journey. However, the Council of Conference has not been consistently intentional about furthering the journey. It needs to formulate goals and objectives to guide its leadership role in this vital area.

3. Institute five-yearly audits of the Church's Treaty partnership.

The only review of the Treaty partnership was done in 1994. The review's findings gathered from 23 review workshops concluded:

i) Many of the boards and committees of the Church do not consciously operate within the perspective of a bicultural Church.

ii) District Synods have yet to reform and shape their life in response to the bicultural Church. Are they regional courts of the Tauwiwi Treaty partner, who operate as regional expressions of the bicultural Church, as opposed to being regional expressions of a monocultural Church?

iii) Parishes have put little energy into addressing the issue of what it means to be part of the bicultural Church at the grassroots level of Church life.

Our belief is that this analysis remains true of the Church today. We need regular audits of what progress the Church is making towards a Treaty-based partnership.

4. Allow each Treaty partner to establish clearer lines of authority.

The late Rev Ruawai Rakena delivered an address to the Wesley Historical Society in 1971 entitled *The Māori response to the Gospel*. He said, "We must implement without delay the policy of promoting a 'self-governing, self-supporting and self-propagating' Church among the Māori people."

It is our opinion that currently within the Methodist Church there is not a widespread understanding that, in terms of a Treaty partnership, Te Taha Māori is self-governing self-supporting and self-propagating. Unless this is rectified the Tauwiwi church will continue to act as the dominant partner in what should be a partnership where power is shared for the good of both partners.

**Rev Brian Turner,
Waikuku & Rev Barry Jones, Auckland**

HONEST TO GOD

Ian Harris

Altruistic Evil

To most people, the most baffling thing about the Christchurch mosque massacres and the Sri Lankan church bombings is how anyone could do such evil at all. How could innocent people at worship in their holy places ever be a focus of hatred and violence for a white racist extremist in one instance, and Muslim extremists in the other?

The prime targets were obviously religious, though in Sri Lanka they also included tourist hotels. Some would say that goes to show how dangerous religion can be, and the world would be better without it.

I would argue the opposite: it shows how destructive of human dignity, peace and concord bad religion and racial supremacy assumptions are, and how necessary it is to assert all the more strongly the essential values of good religion, namely humanity, compassion and togetherness.

In other words, it would help to have more religion, not less - as long as it's religion that builds respect across the givens of ethnicity, sex and era we're born into, and the social divides that develop around them. Religion that doesn't do that is self-obsessed, and can generate evil.

From England, Jonathan Sacks, who was for 22 years the Commonwealth's chief rabbi, makes that point strongly in a timely study of the part religion plays in contemporary waves of terrorist violence, *Not in God's Name*. What is there in the human psyche, he asks, that leads people of faith to murder randomly in the name of their God? His analysis also throws light on white racists who act in the same way to defend their twisted view of "civilisation".

Sacks begins with group identity, something basic to human society. That does not lead inevitably to violence - we all live in groups of one kind or another, and find our identity within them. From time to time groups compete for advantage, resources, power, control. Protecting one's own group brings out the best in people, as we have just recalled on Anzac Day.

Group identity becomes noxious, however, when it morphs into a pathological dualism of an Us and a Them. Members of a dominant group become suspicious of some Other, blames that Other for any woes that

afflict them, and disparages Them as less worthy beings. The Them come to be seen as affronts to one's faith or cause, enemies of the righteous, and threats to one's way of life. Religion is a powerful source of identity and, as with Isis, may be enlisted to reinforce such attitudes. The Us believe they must strike in defence of all they hold dear. Unspeakable violence can then be seen as not only justified but obligatory, and, for some, a sacred duty.

Sacks calls this "altruistic evil", evil committed in the name of God or of a higher good. In an age of democratised violence, where weapons are readily available and social media provide a global platform to fan hatred of all hues, there follows 9/11, a recurrent conspiracy of violence in Europe and Arab states, and now in Christchurch, Colombo and San Diego.

In recent years we have seen Them fingered variously as the immigrants, the Americans, the communists, western secular culture, the capitalists, the Jews and, latterly, the Christians in Muslim countries and Muslims in the West.

Of course, religion is not the only motivation for all this, nor the most lethal. Over the past century, the potent substitutes of nationalism, political ideology and race have boiled over in two world wars, brutal political purges in Russia, China and Cambodia, and ethnic "cleansing" in the Holocaust, Rwanda and Bosnia. They left more than 100 million dead.

At the root of all these is the pathological dualism of Us and Them, "a virus that attacks the moral sense," says Sacks. "Dehumanisation destroys empathy and sympathy. It shuts down the emotions that prevent people from doing harm. Victimhood deflects responsibility: 'It wasn't our fault, it was theirs.' Altruistic evil recruits good people to a bad cause. It turns ordinary people into murderers in the name of high ideals."

This pathology must be called out at every turn - in politics, religious faiths, the worldwide web, international councils, wherever.

And if religion has been part of the problem, rightly recalibrated it can be part of the cure.

At their heart, all faiths agree on the centrality of compassion in human affairs. Hence they must proclaim, loudly and insistently, that anyone who acts out of hate and violence is not only trashing the teaching of their founders, but blaspheming against their God.





Having Our Say on Climate Justice

Rev Dr Betsan Martin
Public Issues Coordinator

The long anticipated climate change bill is now before us. Greenpeace has been scathing of the bill because there is no legal recourse nor liability of government for failure to achieve the emission targets. This is a fair and important point and one we can make in submissions.

Another point is that the bill does not map out pathways for a just transition. Given that the Church is looking at our own contributions to climate justice, we can join others with ethical commitments to the planet to speak up on the 'Climate Change Response (Zero Carbon) Amendment' bill.

What does the bill propose?

Its greatest strengths include a 1.5 degree target to limit global warming, in line with the call of Pacific Island nations to stop sea levels rising and destroying Pacific Island homelands.

In addition, the long-term goal of net zero carbon by 2050 is a bold and welcome aspiration. Recognition of the Treaty/Te Tiriti o Waitangi responsibilities includes seeking a Māori or iwi representative on the Commission.

In a nutshell, the bill provides a framework for climate change policy. A seven-member independent Commission will be responsible for setting five-yearly budgets. The Commission

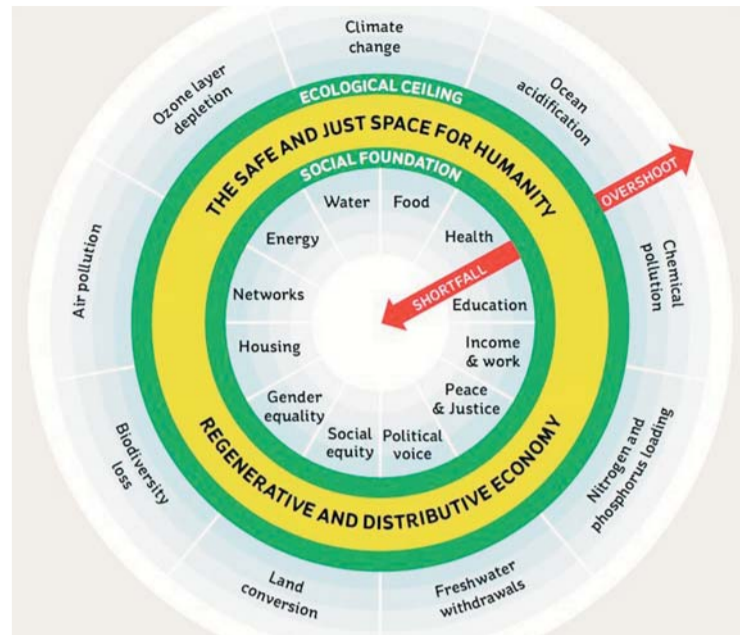
is to provide independent expert advice and accountabilities for achieving targets and reporting by public sector agencies, local government and essential utilities (such as energy companies) to report on their emissions reductions and adaptation plans.

To support adaptation planning, the bill requires climate change risk assessments to provide information on sea level rise, changing effects on agriculture, forestry, roads etc. Planning includes consulting with iwi and Māori and recognizing unfair effects and disadvantages.

Emissions Budgets

Emission reduction plans are the centrepiece of the bill. Budgets are to be set for reducing and limiting emissions between 2022 - 2050. Budgets provide stepping stones to achieving emissions reductions in five-yearly periods. The bill distinguishes between long-lived cumulative CO2 and Nitrogen and short-lived but toxic methane. It sets specific targets to reduce long-lived gases to net zero by 2050, and reducing methane to 24 - 47 percent below the 2017 level by 2050. It is the methane reductions that dairy farmers are most resistant to.

The plans for setting emissions budgets are where the social aspects will need policy development. The bill identifies the need to take account of effects on workers, regions, iwi, Māori, and wider communities through changes in employment away from fossil fuel industries into renewables and other areas of employment.



Circular regenerative economy by British economist Kate Raworth.

Notes on a Just and Inclusive Society while Living Well with the Earth

Reducing emissions with a just and inclusive society means making links with other sectors: health, education, welfare, agricultural policy, forestry and technology. This is what British economist Kate Raworth calls a circular regenerative economy, where wealth is fairly distributed and social values and cooperation are more exciting than competition.

The recommendations of the Welfare Expert Advisory Group considering the orientation of restoring dignity to social security correspond with provisions for a just and inclusive society in the Climate Change bill. The challenge is how to join everything up. Minister

Carmel Sepuloni said the government will be reviewing the recommendations for welfare reform in the coming months, and looking at housing, justice, employment and education policies because they all affect welfare.

Then we can think of taxing for Climate Justice - and how to provide sufficient income for beneficiaries and low waged people, while adjusting to phasing out fossil fuels.

The environment chapter of the Tax Working Group Report has received much less attention than Capital Gains Tax but there is potential here for tax that would improve environmental outcomes. Tax is not only a source of revenue, it can influence and incentivize beneficial behaviour, including curbing waste, pollution and environmental destruction.

Taxes could be applied to both

urban and rural sources of pollution from nitrogen, phosphorus, sediment and pathogens (e-coli). A parallel measure could be to tax 'inputs' such as fertilizers which are produced from fossil fuels and which negatively impact land and waterways. A water abstraction tax could be used to ration the amount of water taken from springs and aquifers. A tax on the use of water would improve efficiency of use as well as provide a fund for the restoration of degraded water.

Tax considerations

Taxation on non-renewable resource use and pollution (for example, through chemical fertilizers). This will build intergenerational fairness for people and protect biodiversity.

Environmental footprint tax. The Tax Working Group suggests further work on a Natural Capital enhancement tax and introducing biodiversity tax credits.

Tax levied for the ecological impact of activities on privately owned land or coastal land areas. For example, a high tax on land use which causes degradation such as paving over soil. Correspondingly, there would be lower taxes or tax breaks on land uses which are of high ecological value - such as native forests.

All this may see a long way from the zero carbon bill, however, I am highlighting the system-wide changes we need to consider in anticipating a just transition to a net zero carbon economy. We are preparing resources for submissions, inviting parishes and the Connexion to have a say.

Covenant Relationship - Ngāti Uru and Weteriana

Rev Dr Robyn McPhail
Kaeo-Kerikeri Union Parish

On Sunday January 27, Hope Centre Kerikeri and the Union Church shared worship together. Allen Heta, from Te Patunga Marae in Pupuke, Kaeo was asked to open proceedings, given the special relationship between our parish and Te Patunga and his regular presence with Hope Church.

Allen began with Psalm 133. A key part of the Psalm is the first verse: Nā, anō te pai, anō te ahuareka o te nohoanga o ngā teina, o ngā tuākana i runga i te whakaaro kotahi! How very good and pleasant it is when kindred live together in unity!

The following excerpts are from Allen's address:

On Tuesday 10 June 1823, on the shores of the Kaeo river, heaven and earth were called to bear witness to a covenant between the hapū of Ngāti Uru and the hapū of the Wesleyan Methodist

movement. The cairn built of stone in Kaeo marked the day on which this was sealed. Inscribed on the cairn are these words from Numbers 23:23: "anō te mahi a te Atua/what God has wrought". What God has wrought, worked, brought together, then sealed, no man can tear asunder, pull apart, change or destroy. God is the protector of covenants. And God will always seek his people who have been joined together in covenant, to keep his covenant.

The Old Testament gives examples of covenant keeping/breaking, including consequences. There is always a price to pay for watering down the word of God, or altering his covenants. Ngāti Uru has kept the faith and the covenant. The Wesleyan Methodist Church has kept the faith and the covenant, although there have been abrasions along the way.

Every minister that comes to Kaeo, comes through the door of Ngāti Uru. Ngāti Uru welcomes them as a covenant partner.

The difference between us is that they get to change the guard every 10-20 years. Ngāti Uru can never change the



Allen Heta

guard until that guard dies. My father and those of the Methodist faith before me, and his before him, for eight generations, have kept the covenant. Saturday June 10, 2023 will mark 200 years of this covenant, and these two peoples who have kept covenant with God will celebrate. The fact that there are three houses

under the covenant gathered today, combined, is not a new thing, we know.

This is the first combined service where the three houses have come together since the opening of this house (Cornerstone - Whare Karakia o Manako). It will not be the last. Hope Church shares this house and it is because of God that Hope is here today.

Pentecostal churches in Aotearora came out of Smith Wigglesworth, England's great evangelist, who came here in 1922. He was born into the Methodist Church

and grew in the teachings of John and Charles Wesley till God called him. It is written in Malachi 4, the last verse: "I will turn the hearts of the fathers to their children, and the hearts of the children to the fathers." The father being the Methodist movement and Pentecostal Hope being the offspring born from the Methodist movement, here together today. This is not something new that God is doing.

The last words Jesus spoke on the cross, as he looked toward heaven were: "It is finished" (John 19:30). He came and accomplished everything God had commanded Him to do. God left nothing out; God has always wanted His church, His people, to live in unity. Psalm 133 confirms it and today here it is in practice.

May the God of grace who gave us His only son Jesus Christ, that we may have life and life eternal, cause His countenance to shine upon us, His love to flow through us, and His grace to guide us.



The Ageing Experience

Forgiveness and Reconciliation

It seems to me that forgiving and being forgiven becomes a bigger experience as we become older.

I mean that in two ways. Firstly, it's more important as we age and reflect on the meaning of our life that we can do the forgiving we need to, to begin the process of reconciliation of relationships.

Secondly, the understanding of the faith love needed for forgiveness becomes a wider, deeper thing. This might be simply because I'm a slow learner about the wideness of Christ's love - but, if so, I know there will be other 'slow learners' who share my experience.

I listened to a radio interview recently with animal

behaviourist Professor van de Waal. He was discussing the question: Do animals have feelings such as guilt or forgiveness? He concludes that they do forgive, using the example of chimpanzees with which he has done a lot of work. Chimpanzees get into conflict and fight, but later they will embrace and be friends again. He believes that to again become friends they must have an emotional turnaround, like forgiveness within, to enable them to show actions of friendship (i.e. to reconcile).

I'm not quite sure that means they forgive - is reconciliation the same thing as forgiveness? It may simply be that they recognize the benefit of living together in their society and so do the things that make that necessary to happen. Of course, that is still a big step up; it's not

unusual for humans, including those in Church settings, to speak of ongoing conflict within their family, such as a brother never being seen, for example.

Our faith tells us we need to do better than that. In the Lord's Prayer, we say "forgive us as we forgive others". Does this mean, though, that a victim of domestic violence is supposed to forgive and reconcile? That used to be the teaching of the Church, which meant the victim was setting themselves up for a life of victimhood. Forgiveness is complex, but part of it, if not about freeing the other person, is about freeing the self - not to be burdened all one's life with a bitterness within.

If there is a requirement for repentance prior to forgiveness (as scripture sometimes suggests), how do we deal with those who seem unrepentant, or who have died?

In this case, I think the Christ-love within needs to be expansive to enable forgiveness, and perhaps this is where ageing comes to the

fore. The experience of deep human love sets us up to 'know', perhaps recognize, Christ's love; as human loves die, we can reach inwardly in prayer, in relationship, to Christ's love waiting for us. As we come to know that love, we find

forgiveness is more possible, and the ongoing relationship with a human one who has died changes in its nature also. True forgiveness is less about will-power and more about allowing the experience of deep loving, a wonderful reward of ageing.

Rev Jan Fogg



CARING FOR OUR PEOPLE

How are you doing?

Trudy Downes, Health and Safety Coordinator

As part of our emergency drills, the building wardens went around to check on people. I was asked, "How are you?". This struck a chord with me that hasn't stopped vibrating. A simple three word question: "How are you?"

With everything that is happening to us, all the local, national and global tribulations, our daily work, our striving for balance and sunshine in our lives, that little moment of someone asking me "How are you?" became a self reflective pause. Hmmm, how am I actually doing?

At that time I was quite happy and feeling fine: "Thank you for asking!"

However, that was last year. Time moves on and things change. There have been terrible events with reverberations that will never stop as long as there are still lessons to learn.

For example, an acquaintance of



mine was noticeably absent from various events so I checked in on her. It turns out that there were a lot of family, health and work issues on her plate. She was embarrassed by the situation she was in. She didn't cause the circumstances - indeed, her job is to fix things. However, her immersion in it all was threatening to overwhelm her.

What do we do for her and other people that look after people? How do we recognise that inserting ourselves into their busy day is a good thing? Is our friend connecting like normal? When did you last check on their wellbeing?

I don't know the answers. I am

not a professional health provider but I suggest reminding our friends that sunshine still exists. No extra pressure, no further demands on them. Give our carers time to take a breath before they tread their path again.

Simply ask, "How are you?"

It is a simple question that you could ask the Queen, your spouse or your presbyter. Give them time to recognise their own need when they are otherwise so wrapped up in surviving the grind that they aren't taking the time to ask themselves, "Actually, how am I doing?"

I think I helped my friend just a

little. Her problems are not mine to take on board; I couldn't fix them if I tried. But I can offer a moment's respite, a friendly ear, and well-meaning but possibly pointless advice. It starts with the simple question: "How are you doing?"

Hurihia tō aroaro ki te rā tukuna tō ātārangi kia taka ki muri i a koe.

Turn your face toward the sun and let the shadows be cast behind you.

Nāku noa nei.

Trudy can be reached on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.

Not everything can be fixed with a cup of tea and a biscuit. If you, or someone you know, needs to talk further, then please seek help. You are not alone.

LIFELINE - counselling and support 0800 543 354 (0800 LIFELINE) or text 4357 (HELP)

SAMARITANS - confidential support for anyone who is lonely or in emotional distress 0800 726 666

HEALTHLINE - for advice from trained registered nurses, including information about local health services throughout New Zealand. 0800 611 116

FAMILY AND COMMUNITY SERVICES NATIONAL DIRECTORY - for information about community services that can help with issues relating to parenting, special needs, family support, family violence, custody and access, child behaviour, life skills, counselling, addiction, sexual abuse, grief and loss. www.familyservices.govt.nz/directory

MAORI HEALTH PROVIDER DIRECTORY - several Māori health providers are contracted to District Health Boards, or iwi and kaupapa Māori organisations that work independently throughout Aotearoa - contact a provider in your area to find out more about what is available.

www.health.govt.nz/your-health/servicesand-support/health-careservices/Māori-healthprovider-directory



What are you worth?

There may have been a teachers' strike last Wednesday because - aside from concerns about workloads - many teachers feel they are worth more than they are paid.

There is a good argument for paying teachers well, thus attracting the best graduates to the profession, and so giving school students the very best start in life and lifting the educational level of the nation.

But we know that if teachers are paid more, there are others in the public sector (for example, nurses and firefighters) who will also make a good case. And the public purse is not bottomless.

Then there is controversy in the private sphere where salary ratios way in excess of 10:1 between CEOs and shop-floor



workers can be criticised. Are we not all human with the same basic needs?

If you prick us, do we not bleed? If you tickle us, do we not laugh?

If you poison us, do we not die? And if you wrong us, shall we not revenge?

The Merchant of Venice, William Shakespeare

Perhaps the Church can set a good example. The United Reformed Church in the UK pays the same stipend to newly ordained as to seasoned campaigners;

apart from inflation-related increases, your starting salary will be your final salary.

In New Zealand, UCANZ churches sometimes struggle with the apparent inequity of a Methodist minister being paid less than a Presbyterian one for fulfilling the same role. For Presbyterian ministers there is also a seniority allowance. The Church is not immune from disputes about differentials.

What is a fair rate for any job? Should there be a premium for responsibility? (But then, what about a penalty for poor business performance?) Should brain-work warrant a higher return than manual work - or should monotonous jobs be recompensed more?

If you think the market should decide, then what about Jesus' parable of the workers in the vineyard? Jesus shocked

Rev Adrian Skelton, UCANZ Executive Officer

some and amused many more by suggesting a standard day's pay for those on zero-hour contracts (Matthew 20.1-16). "The last will be first, and the first will be last."

Colin Gibson's song *How Much am I Worth?* sums up this truth:

How much am I worth? What value's in me? Do I count if I stand or I fall?

If I'm weak or I'm strong, If I win or I lose, am I someone or no one at all?

I am worth ev'ry-thing, ev'ry-thing, ev'ry-thing. You are worth ev'ry thing, ev'ry-thing, ev'ry-thing.

We are worth ev'ry-thing in the eyes of God.

Financial reward is not the only way of showing respect for and valuing employees - but it is the pay claims that make easy headlines.

What is God saying to us now?

Rev Andrew Doubleday

Israel Folau claims God told him that his career-ending tweet was appropriate. To most of us, Folau's claim appears exceedingly unlikely - not that he thought he heard a voice, but that it was God's.

Part of the problem is that when someone says, 'God spoke to me', it's very difficult to argue with. I too could make similar claims, and while I would also claim to experience the affirmation and, at times, gentle re-alignment of God's whisper, I'm reluctant to claim divine authority for my knowing. After all, I could be wrong.

The question that heads this post is central to our Methodist life - at least, we claim it is. It is the question that is asked at the end of every Conference, and is scattered throughout the agenda of every Council of Conference meeting.

It stares us in the face like a snarling dog, daring us to take it seriously, challenging us to respond, and yet how often we turn away, a little embarrassed, satisfying ourselves with platitudes and implicitly refusing to really grapple with the question that is being demanded of us.

We have two choices if we possibly expect an answer - take the question seriously and risk an Israel Folau crisis, or reject the premise of the question altogether.

It would simply be easier to reject the validity of the question out of hand. The risk is that our highest courts are then reduced to nothing more than business sessions where we decide the

future of the Church on the basis of what seems expedient, who has the loudest and most strident voice, our fear of offending those who act as gate keepers, or our digestion. This would be tragic - a denial of the God we claim to worship and the call to live and act responsibly before that God. It denies the possibility that God may, in fact, have something to say.

So how are we to proceed? I don't know. I do think the question needs serious consideration. We need to rediscover its significance - presumably it was believed to be important at one time. And we need to open ourselves to the possibility that God might have something to say now that is more than simply a re-affirmation of our own prejudices and biases.

It's our task to orient ourselves to listening, to open ourselves to what is happening around us, to respond with grace and courage to the invitations and challenges we feel laying in our hearts.

Yet, given the breadth of our diversity, I'm not clear how we hear God corporately. How do we get 350 people on the same page, together coming to a position where we're able to say as did the early apostles, "It seemed good to the Holy Spirit and to us" (Acts 15:28)? When we look at the context of that statement, we see one of the most remarkable, culture crashing, 'world turning on its head' re-alignments reported in Scripture. All because the Church leaders were willing to consider the possibility that God had something new to say, and were willing to walk together where it led them.

I have a quiet underpinning conviction that God always has something to say and that it's our task to discern what that is.

Introducing the NZLPA committee

Joshua Robertson - President NZLPA

NZLPA executive members are based throughout the country from Auckland to Riverton, so regular executive meetings have been held using Skype. In late 2018, the executive decided it was important to have at least one meeting 'in-person' per year.

This first 'face to face' executive committee meeting since members took office in 2017 was held at the Wellington Wesley Methodist Church on Taranaki Street in May. Following the Saturday meeting, committee members attended the Sunday morning service and enjoyed hospitality and a shared lunch provided by the congregation.

NZLPA Executive Members are:

Joshua Robertson - President NZLPA

I have served as a lay preacher since 2006 and was formally accredited by the Methodist Church of New Zealand in 2012. I attend the New Plymouth Samoan Methodist Parish.

Most enjoys? The opportunity to encourage others through sharing about God is very rewarding. Being able to contribute to the spiritual growth of others in their relationship with God is a real privilege.

Advice for others? Never give up! And remember that the hard work you put in is providing someone else with spiritual nourishment. You are helping to bring people closer to the Lord. If you feel the calling to serve in this way, don't be afraid to allow God to use you as his instrument.

Valerie Marshall - Treasurer

I have been a lay preacher since 2004 when the church I was attending lost its pastor and two of us took on the task of lay leadership. When I moved to Durham Street Methodist Parish (Christchurch), I was encouraged to seek accreditation on the basis of previous experience plus completion of three theology papers at Otago University. I was accredited in August 2015.

Most enjoys? The first church in which I was a lay leader was a small parish of no more than 10. I was able to experiment with different ways of "doing worship", such as sitting in a circle instead of rows, and making communion more like a meal. At Durham Street Methodist I have enjoyed using *Lectio Divina* during the time for reflection, and I have been encouraged to learn from others

to make my preaching more effective.

Advice for others? Keep practising and try new things; introduce a different practice into the service (e.g. a children's song or a children's story in an older congregation). Read Rosalie Sugrue's book, *Lay Preaching Basics: A Practical Guide to Leading Worship* (Wellington: Philip Garside Publishers, 2018).

Linda Hall - Correspondence Secretary

I became a local preacher in the UK in 2003 and preached in the Macclesfield Circuit in Cheshire (nine churches). I currently attend and preach at St Paul's Methodist Church in Remuera, Auckland.

Most enjoys? The challenge of making the Christian life relevant and enjoyable to others in this day and age.

Advice for others? Never stop learning. Find relevance in the Bible for our daily living. Look to others for support and mentoring. Becoming a lay preacher is life changing and challenging.

Hugh Williams - Registrar

I have been an accredited lay preacher since 1961. I currently attend Johnsonville Uniting Church in Wellington.

Most enjoys? I really enjoy singing hymns, especially those with choruses.

Advice for others? God has worked miracles in my life. I know He lives. He can do the same with others.

Nola Stuart (Minute Secretary). Nola is unwell so is unable to fulfil her role at present.

Garth Cant from Christchurch has volunteered to act as interim Minute Secretary, commencing July 2019.

The NZLPA is made up of over 200 lay preachers, from mainline churches around New Zealand, who have undertaken the training and assessment which has allowed them to be recognised by their respective churches as competent to fill the role of a lay preacher. The NZLPA, as an ecumenical body, issues certificates to accredited lay preachers which recognises their calling and ability to lead worship. NZLPA represents the interests of lay preachers, and endeavours to provide a forum for and a source of support for them. To learn more, visit:

<https://nzlpa.wordpress.com/>



The interior of the Te Puke Methodist Church following a major renovation that included earthquake strengthening.

Fit for service

Parishioners and community groups in the Bay of Plenty are pleased with their revamped church and hall premises following on from two major renovation undertakings.

Projects completed in the last year include earthquake strengthening and upgrades to the Te Puke Methodist Church, and refurbishment and earthquake strengthening to the Wesley Centre Main Hall in Tauranga.

At Te Puke significant earthquake strengthening was required to fortify and repair the structure of the existing building. That project initiated additional renovation and refurbishments, including new fire alarm, security and heating systems, audio visual upgrades, replacement of floor coverings, and chairs in lieu of the original church pews. The overhaul includes upgrading toilets to comply with current regulations and a new dishwasher in the kitchen. A lack of consensus between the Council and the Fire Design experts resulted in several months of delays to the consents process, but after negotiations the decision was reached that the F2 upgrade was sufficient in preference to the more rigorous and expensive F4 standard suggested by the Council.

For Terry Kehely, Synod property representative and project manager for the Te Puke Methodist Church upgrades, a celebration service on Sunday 7 April concluded three years of planning and project oversight. A comprehensive review of properties initiated in 2016 resulted in the sale of some sites and buildings so that long overdue upgrades could be made on existing buildings. The sale of an Opportunity Shop at Te Puke funded the renovation of the parsonage. The subsequent sale of the Mt Maunganui Church provided funding to undertake

renovation work on the Te Puke Methodist Church.

The revamped church is now suited for gatherings beyond church services, with carpeted floors, comfortable chairs that can readily be rearranged, and a raised platform at the front of the interior in lieu of the former lectern. Terry says, "The church upgrade was quite a difficult undertaking. We struck all sorts of problems but we have ended up with a much better multi-use building. It's great."

Jeremy Whimster oversaw renovations on the Wesley Hall in conjunction with a contracted project manager. Extensive engineering work was required to bring the double brick structure to a compliance level acceptable to MCNZ. The installation of a suspended ceiling created an opportunity to install new lighting, a commercial grade heat and air ducting system, and insulation. Double glazed windows enhance the effectiveness of heating and provide an effective buffer against outside noise.

The \$300,000 plus cost of the hall upgrade was offset by a \$62,000 grant from the Tauranga Energy Consumer Trust (TECT). The grant was used for new air-conditioning, LED lighting and switchboard equipment.

The enhanced church and hall facilities are proving popular with users. "It has been challenging but we can now enjoy the results," Terry says.

Jeremy advises any congregations embarking on similar works to do thorough research in advance, and to engage a professional project manager. "It is very important to do your homework, and hiring a project manager is money well spent. That took a lot of stress off us as he (the project manager) managed the contractors, the scheduling and the Council liaison. Success is all down to good planning."

Warm hearts, warm refugees

Nelson, with just one percent of our population, receives 13 percent of our national allocation of refugees, all of whom come with little more than the clothes they stand up in.

The government provides homes and basic furniture, but the local community must provide sufficient household effects to enable these families to begin the process of settling in. They have much to learn and to experience in coming to grips with what many would accept as normal life in New Zealand. It has become a Methodist tradition in Nelson to provide for needs identified by the Red Cross Refugee Settlement Programme.



Megan McLeod at the Red Cross Service Centre receives hot water bottles for recent refugee arrivals.

Over this last summer, the predominant arrivals into Nelson have been from Colombia, a tropical country which experiences virtually no winter. In anticipation of what they will experience during winter, the congregation of Richmond Methodist Church has chosen to use their gold coin collection to provide 20 hot water bottles and covers.



NZDF Chaplains Di Woods (Air Force), Pete Olds (Navy) and Ants Hawes (Army) each with a copy of their new Bible.

Bespoke Bibles for New Zealand Army, Airforce and Navy

Bible Society New Zealand has a long history of supplying New Zealand Defence Force (NZDF) chaplains with Bibles. Recently, they presented 5,000 specially designed Bibles to the chaplaincy service of the NZDF.

For the first time, the Bibles were individually tailored to members of New Zealand's Airforce, Navy and Army.

Each of the three different editions of the NZDF Bible includes messages from the Governor General and the Principal Defence Force Chaplain Ants Hawes, along with NZDF photographs, the National Anthem and the relevant prayer for each of the Forces.

The majority of the Bibles will be given to new NZDF recruits who can choose to attest on the Bible at their

swearing in ceremony. They are then asked if they would like to keep the Bible.

Chaplain Hawes says, "I am constantly using the Bible to minister to and support people. People come into my office and many aren't religious, but they are all going through things. I say, 'Look I know you are going through a hard time, things are absolutely bleak but I need to tell you - I have a verse from a favourite Psalm which says, 'tears come at night but laughter comes in the morning'. I want to assure you, as dark as it is now, better days will come.' It's amazing how often the word of God will bring comfort, even to those who may not believe."

Chaplain Hawes acknowledged Bible Society's generous partners for their support.

"We don't take for granted the people who gave donations to make these Bibles a reality. We will treasure these Bibles and use them."



Lifewise becomes a lifeline

Being a mum is a big responsibility. And this responsibility becomes particularly challenging when your child has Down syndrome. For 16 years, Makasini Tulimaiau looked after her child Rose the best way she knew how, relying on carer support to help her and her daughter.

Although this can be a good option for some families, it really didn't work for them. Makasini didn't feel she was getting enough of a break and found herself constantly worrying. Rose was unhappy and withdrawn.

"Rose would go out for the day with people from different companies," recalls Makasini. "She would only agree to go once, and it was obvious that she wasn't happy. After that first outing, she would shut herself in her bedroom if she knew they were coming."

This started to take its toll on Makasini. Coping with recent family bereavements and struggling to keep up with the level of care needed by Rose, she experienced a period of depression. "When that door closes, we all suffer as parents. We love our children, but we have so much to do, it can feel like a job. There aren't any sick days though; it's a 24/7 job."

All that changed when Makasini accessed Lifewise's Individualised Funding (IF) support and met Michelle Smith, Lifewise Disability Support Manager.

"Lifewise became a lifeline. It was so easy. Having a host that understood what I was going through and was there to guide me through everything; it made such a difference. That's what Lifewise does. I



The Lifewise Disability Team at the inaugural Disability Awareness Day on 13 April 2019. From left: Makasini Tulimaiau, Hon Carmel Sepuloni, Mary Lal, Michelle Smith, Natalie Claxton.

wish more people knew they could access this type of support," says Makasini.

Accessing IF can be quite simple. [see box]. Lifewise provides guidance so that people feel confident to use the support they've been given. Prior to finding Lifewise, Makasini's only down time was through carer support offering a half to a full day of 'time out' for Makasini, with limited time choices and flexibility. This also meant that Rose would spend that time with someone she didn't know.

"Now, having the freedom to choose who cares for Rose has really transformed our quality of life," says Makasini. "Rose's aunties divide that carer time and every day I can see Rose is happier. She knows that she can go out on the weekends, comfortable with people she knows. She is relaxed and so am I."

"Sometimes, when you have a special needs child, they become their disability and so do you. I didn't want that for Rose. I wanted her - and me - to feel normal," she says.

For 16 years, Makasini couldn't do the normal things like other young mothers. "I couldn't feel myself, and that played a

big role in me being depressed. That's changed now."

Lifewise has now appointed Makasini as their first Pasifika Liaison, working with their Individualised Funding clients.

Michelle Smith says, "The reality is that I can do my best to try and understand how Pasifika peoples see the world, but it will never be the same as talking with someone who already thinks similarly. Makasini lives with her daughter Rose so she understands the very real struggles that families experience trying to access support."

For Pasifika families, having support and advice from someone like Makasini can make what is often a difficult decision much easier. "When I speak to people, the barrier comes down," says Makasini. "I can see their relief that here is someone who has faced the same challenges and understands."

Makasini says that having that option to give back has given her purpose in her life and restored her confidence in herself. "Lifewise is helping me to help my people. I enjoy sharing the knowledge Lifewise has given me."

*Aditya Kundalkar
Communications Lifewise Trust*



Makasini with her daughter Rose.

What is Individualised Funding?

Individualised Funding (IF) enables people living with a disability to directly manage their disability supports. Lifewise works alongside people to establish individually tailored support, including a choice of caregivers as well as days and times suitable to their lifestyle. We work with families to make sure they have choice and assist them throughout.

*To know more, call 09 623 6569
to speak with Michelle or email
MichelleS@lifewise.org.nz*

LEGAL MATTERS

The Importance of Health and Safety

Health and safety has become more relevant after the attacks in Christchurch and Sri Lanka that have heightened our awareness of random acts of violence.



Police are visiting all churches throughout New Zealand to check on our faith communities, to hear any concerns and to prompt us to have conversations about safety. It is a timely reminder for us to work together and take care of one another.

The Methodist Church of New Zealand website provides information about Caring for Our People Manaakitia ā Tātou Tāngata: The people called Methodist accept the challenge to do our utmost to Care for Our People Manaakitia ā Tātou Tāngata: ethically, morally, spiritually and legally. Through our active commitment to ensuring our parishioners, our employees, our volunteers, our Presbyters, Deacons and Lay Ministry, our clients and tenants, etc...

Our People ā Tātou Tāngata, are safe, we will continuously look for opportunities to improve our methods and ways whilst still holding fast to our Methodist ethos.

The website provides information on processes for incident reporting, asbestos management, and emergency response plans that churches should explore to care for

our people. We have a duty of care to provide safety measures at our churches and Church-owned buildings.

New Zealand's health and safety legislation covers places where we spend time when we are not at home. Legislation affects everyone and all organisations including Churches and Church-owned buildings. Churches engage many people to further their mission, whether as employees, ministers, or volunteers. Church attendees fulfil many different roles and, in some way, all these roles and places are governed by The Health and Safety at Work Act 2015. The provisions of the Act apply to a person or organisation

conducting any business or undertaking, whether it is conducted for profit or gain. The only exemption is for a group that is fully voluntary (i.e. has no employees).

The health and safety legislation challenges us to balance the risks we take when we reach out to those in need and fulfil the Christian mandate while ensuring all participants in this process are safe and healthy - to clothe the naked, feed the hungry, visit the sick and those who are in prison, and welcome the stranger (New Testament, Matthew 25).

It is no surprise that organisations which invest in health and safety and have a leading safety culture are usually those organisations that are succeeding and thriving. People like to work for organisations which are committed to the wellbeing of their people.

Many organisations see health and safety standards existing solely as a compliance obstacle. However, viewing these fundamental processes as an inconvenience which doesn't add any real value or deliver any tangible returns, could be a major oversight, not just in terms of your legal and moral obligations, but in terms of economic growth. The costs of lost productivity, replacement, retraining and increased insurance

Ruby Manukia-Schaumkel

premiums can increase the direct cost of an incident to an organisation. The potential costs of accident, injury or death quickly add up when you consider compensation, litigation and rehabilitation costs.

A survey on the state of Workplace Health and Safety in New Zealand, conducted by Thomson Reuter's Safeguard publication, assessed the impact the legislation has had, finding that it has steered many business owners towards the advantageous direction of seeing health and safety as more than just compliance.

The research established that organisations which take a serious look at the risks their work creates are able to eliminate or minimise those risks, and also to obtain significant improvements in staff engagement, innovation and productivity.

Building a healthy, secure and safe culture and environment to procure the benefits is just as important as ensuring that adequate training and knowledge on health and safety measures exists in an organisation.

Let's help make health and safety a priority for the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa in 2019.



Methodist representatives join NZ delegation at UN meeting in New York

Lynne Scott

In March this year, ten women from Presbyterian and Methodist congregations around New Zealand were among over 9000 delegates in New York for the 63rd Commission on the Status of Women (CSW63).

Methodist Women's Fellowship members Dianne Claughton and Lynne Scott reflect on their participation in this event that involved dialogue between representatives of governments, non-government organisations (NGOs), and health, welfare and justice organisations globally.

The priority theme of CSW63 considered social protection systems, access to public services, and sustainable infrastructure for gender equality and the empowerment of women and girls.

An overview

Like most others in the delegation, we were new to the CSW process. We valued the support and wisdom received from other NZ delegates and from our umbrella organisation Ecumenical Women (EW) at the UN. Orientation Day on 9 March, organised by EW, introduced delegates to procedures and processes for the Commission.

The Commission is a document based around the theme that is finalized and agreed on by all countries by the end of week two. It starts off over 100 pages in length; by the end of two weeks, it is reduced to a 15-page document. The task of the government delegations from the 193 member states is to discuss and negotiate all aspects of the document to meet the 15-page criteria. Every word, phrase and paragraph is negotiated and debated vigorously. These negotiations are closed to everyone except the government delegations - no observers are permitted.

At the end of each day, a new draft document is available so all UN delegates can stay engaged in the process and see what progress has been made. There is an NGO briefing every morning, open to all UN delegates, to explain and update on the negotiations and processes. Our NZ representative was Hellen Swale. Every evening the NZ delegation met with Hellen who updated us on progress. We then went through each of the paragraphs in the document coming up in the negotiations, emphasizing to Hellen which words we wanted to fight to keep and things we might want to add.

Not everyone is given the opportunity to advocate for their official statements. However, on 18 March EW's prayers were answered when Major Victoria Edmonds of the Salvation Army was able to make an oral intervention/presentation on the UN floor. Their official statement focussed on why it is critical that faith communities continue being integral partners in the protection and promotion of human rights for women and girls.

A day in the life of CWS63

Each morning began with a service in the

Church Centre for the United Nations Chapel, administered by Rev Dionne Boissiere (the first woman of African descent to hold such a position). A dream for a Christian centre that would support the work of the United Nations became a reality in 1962 when the building was dedicated. Founded by Methodists, today the chapel offers an interfaith space for advancing God's peace in the world. As a Christian ecumenical space, through action and representation it intentionally welcomes all of the world's religions, including Islam, Judaism, Buddhism, Sikhism, Hinduism, Shinto and others, providing a common space for reflection and action.

EW pastorally cared for us after the events of the Christchurch terrorist attack, lighting candles and praying for our city, our nation and our UN delegation. Initially, there were concerns for our safety, a sombre reminder of how we NZers had become a global focus - but not for the right reasons.

During the course of CSW63, as well as a number of presentations and side events in the UN building, there were over 410 parallel event workshops in various church buildings close by. We attended many interesting workshops, learning about areas and issues in the world about which we had very little knowledge.

NZ delegates supported Mavis Duncanson, Presbyterian Women UN Convenor, in her presentation 'Gender Equality in the Third Age', looking at older women and their needs.

High impact presentations

The issue that had the biggest impact for Dianne was 'Eradicating Child Brides - Successes and Setbacks in Eradicating Child Marriage Globally'. Twelve million girls world-wide, including USA, are being married as children.

For myself, it was the huge problem of human trafficking - modern day slavery. Repeatedly we heard the phrase, "Drugs can only be sold once, but those trafficked can be sold multiple times". Education is the key. Panel presentations, and film and drama on the role of women as peacemakers in the major conflicts in Northern Ireland and Armenia highlighted the strength, tenacity and persistence of marginalised women through adversity.

We were both very impressed with the calibre and maturity of a team of young high school students from Mexico as they presented a workshop titled 'Men and Women Equal but Different'. Their presentation emphasised the need for equal opportunities in education and employment: "Women have their rights - nothing less" and "Men have their rights - nothing more."

Dianne particularly enjoyed the Sunday morning services at the 150-year-old Presbyterian Church of the Covenant, sharing worship and morning tea with women representing 20 nationalities. As a life-long member of Girls' Brigade, Dianne was able to meet with the four international leaders. They are the newest NGO.

In the '70s, the late Rev John and Mabel



From left to right; Lynne Scott, Steph Redhead, Dianne Claughton, Sally Pretty, Mavis Duncanson, Doreen Alefaio, Seong Soon Lee, Sun Mi Lee. (The delegation also included Harriet Enright and Kristen Weston).

Grocott, worshipping at St John's, Fendalton, spoke of John's work while serving at the UN Chapel. There was also a photo of Jesus looking down on the UN. It had been my long-held dream to visit both the Chapel and the UN; sitting in the UN Chapel was a very emotional moment. Securing our UN passes, negotiating the intense security at the gates of the UN, and finally standing in the grounds was the fulfilment of my other long-held dream. The first sculpture you see when entering the grounds is the 'Knotted Gun - Symbol of Hope and Peace'. Following the mosques shootings in Christchurch, this held even more significance.

Our experience demonstrated that communication and conversation between different perspectives and from different sides of an issue are essential to our role as global women's and human rights' advocates. We cannot be so quick to dismiss other opinions or approaches to women's empowerment. It is important to listen and absorb alternative arguments in order to better inform your own argument and understand the frustrations of others.

Where to now?

Preparations have already begun for CSW64 which will be held in New York 9 - 20 March 2020. This event will mark 25 years since the 4th World Conference on Women and adoption of the Beijing



The Knotted Gun; Non-Violence sculpture, United Nations headquarters, New York.

Declaration and Platform for Action. UN women describe 2020 as a pivotal year for the accelerated realisation of gender equality and the empowerment of women and girls everywhere. Advocacy and a desire to make the world a better place will continue to focus on the United Nations 17 Sustainable Development Goals (SDGs). The Methodist Church Te Haahi Weteriana agreed to promote and work with congregations to achieve these goals at the 2018 Conference.

There is so much more we could share. Should you wish to hear more, or have questions, Dianne and I are very happy to share our experiences with you or your groups.



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Wes Stands Fierce

At a time when discussions are being had as to whether competitive gaming could one day be considered an Olympic sport, the Methodist Church has its own fight game champ.

Wesley (Wes) Machee, a member of the Tauwi Youth Ministry team, talks with Michael Lemanu about the upcoming tournament and how playing fighting games with his uncles as a child led him to the grandest stage of competitive fight gaming in America.

When he's not serving his local youth of the Mangere-Otahuhu parish, convening youth ministry for the Manukau Synod, or leading worship for the TYTANZ worship team, Wes Machee can be found representing the Standing Fierce crew all around NZ as part of the New Zealand Fighting Game Community (NZFGC). This community gather around their shared love of video games - specifically of the fighting genre - both of the nostalgic arcade and modern-day variety. These events provide an opportunity for a wide variety of personalities and walks of life to meet at a common point. They are also extremely competitive events, with accolades, prize money and international opportunities awaiting the best of the best. Wes is lucky - and skilled - enough to fall into that category. He has many medals and trophies from tournaments he has competed in over the last four

years. By the time this article goes to print, Wes will have competed in Chicago as a NZ representative at Combo Breaker - one of the biggest fighting game tournaments in the world. Established in 2015, Combo Breaker brings together some of the best competitive fight gamers from all around the globe. The opportunity to mix it with the best on a big stage is not something Wes takes for granted.

So, what, if any, parallels might be drawn between the life of an NZFGC gamer and that of a young Christian? For one, the NZFGC boasts an incredible diversity of people from different ethnic, cultural, religious and generational backgrounds. This open, inclusive culture makes for an incredibly supportive and nurturing environment. Wes explains, "Like a faith journey, you're supported by those around you who help you find your ground in the community, and also help you toward your goals of becoming a stronger player and individual."

Wes believes that his experience also challenges many of the myths and generalisations about video games and their impact on society and young people in particular. "We have parents who are some of the best players in our

community but it does not hinder their time with their family. One of our national champions is finishing college in 2019 and still finds time to pass exams while travelling for tournaments. We have players who are completing their PhD or working full-time jobs while enjoying the occasional meet up."

Like social media and the internet, gaming has the potential to be either harmful or helpful, depending on how it's used. Wes believes that gaming could and should be seriously considered as a tool for churches to utilise in the ways they connect and minister with young people - inside churches and in the wider community. "I see how this can be incorporated as a ministry stream along the lines of sports days. The competitive aspect of gaming, as well as the teamwork

that can be incorporated into some games, provides a casual environment in which we can reach out and create connections with our young people. It could also be used as a gateway to reach out to older members of our church to ease them back into our church community."

In a time where the Church is constantly challenged to think about how to continue to effectively live out its universal mission and calling in an ever-changing world, perhaps, in the near future, gaming could be considered as an effective tool of discipleship. For now, we will watch in excitement as one of our own takes on the world in virtual combat.

The full interview with Wes can be found at www.missionresourcing.org.nz/youth



Wes Machee (back row third from left), with fellow Standing Fierce team members.

CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

Dear Aunty,
Is it wrong to question tradition?

Tevita

Dear Tevita,

It is vital to question tradition. Tradition is too important to go unquestioned. Its role is huge in cultures, religions and families. The past is our heritage and should be remembered with respect. Traditions carry meaning and unite community through shared ritual. Respect is a core Christian value and key to considering almost everything of importance from concepts to people. It is not wrong to question anything if done with respect. Not all traditions are good; bad traditions promote oppressive concepts. As knowledge increases, so does human understanding. Any practise that causes harm should be challenged. Good tradition keeps respect the past while valuing the present. Traditions arise from creative thinking. Try creating your own youth group traditions to enjoy with your mates.

Go joyfully, Aunty

Dear Aunty,
What do you do when someone disses your religion?

Sam

Dear Sam,

Listening to disrespectful comments is uncomfortable, especially if the remarks are intended to be hurtful. Remarks aimed to get at you are best ignored. Keeping cool in any stressful situation is good advice - lashing-out only ups the agro. We should want to defend what we value and sometimes action is required. Sincerity generates respect. My advice on this particular subject is to look the offender in the eye and say, "My religion is important to me". Don't get sucked into an argument. Keep serious talk for people who are respectful.

Go well, Aunty

Dear Aunty,
I don't like all the things I read in the Bible. Some of it sounds like hate speech. Does the Bible contain hate speech?

Katy

Yes, it does, Katy.

Does that make hate speech right? Absolutely not! It used to be said that 'you can use the Bible to support any argument'. And you can, but such arguments have little to do with faith. For example, the Bible insists on circumcision and abstaining from shellfish. These are reasonable health requirements in some situations, but not for all people everywhere. Bits of the Bible endorse racism, sexism, religious oppression, homophobia, war, genocide, land grabs, rape, slavery, child sacrifice ... the list is appalling, yet the Bible is our Holy Book. The title 'Holy' means 'treat with reverence'. Reverence means 'serious respect', not blind acceptance. To be serious about the Bible is to seek understanding of the book and find inspiration for our time. The Bible was not dictated by God. It was written a very long time ago by humans struggling to understand what God required of them. Despite its failings, the Old Testament points to a God who cares about the world and its creatures, including its most vulnerable - in those times, widows and orphans. Jesus clarified the best teaching of the Old Testament and rejected the bad. His life exemplified peace and love. To be Christian, so must ours.

Go mindfully, Aunty

Kidz Korna

Welcome to June's Kidz Korna!

This last few weeks have certainly been a time for celebration with Easter week and Mother's Day. This month we celebrate Pentecost. It would be good to hear what you did to celebrate that! Children from congregations throughout New Zealand share how they celebrated at Easter.



The kids from Christchurch North explored the Easter story using Resurrection eggs. Each egg had a symbol in it which told a part of the story. They also made and decorated biscuits, and had an Easter egg hunt.



At St Mark's in Feilding, on Easter Sunday a large chocolate Easter egg represented the empty tomb. At morning tea, the tomb entrance grew and grew as everyone nibbled on the chocolate. The congregation said they will think of Easter eggs in a different light from now on.



On Palm Sunday, at Wesley Broadway the children led the donkey and waved palm branches as they came into church joined by the adults. The donkey, made from papier-mâché, is very special. It has celebrated both Advent and Palm Sunday for ten years.

Palm Sunday

Hamilton East Methodist Parish Fijian Children celebrated Palm Sunday with the children waving palm leaves, singing and sharing stories on David's life based on the theme Let the Children Live - Dare Like A Daniel. After the service, parents treated their children to brunch at McDonald's.



Pentecost Quiz

1. Which Christian holiday does Pentecost follow?
(Christmas, Easter, New Year)
2. How many days after Easter did the disciples celebrate Pentecost?
(70, 50, 10)
3. What loud sound did the people hear?
(rushing wind, gurgling water, crackling fire)
4. Which disciple spoke to the crowd?
(Matthew, Thomas, Peter)
5. What did Peter say would happen to the old men?
(dream dreams, see Jesus, be saved)

ANSWERS
1. Easter
2. 50
3. Rushing wind
4. Peter
5. Dream dreams

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



Take Action for Refugees

The hills of Lebanon may be covered in spring flowers after a cold winter, but there are few signs of hope among refugee communities. For most, daily life is circumscribed by poverty and uncertainty. In 2017, a United Nations survey established that 76 percent of Syrians in Lebanon were living in poverty.

In a small country like Lebanon with a total population of around six million, an estimated 1.5 million refugees are putting huge pressure on the country's infrastructure. Already home to Palestinian refugees, the country has struggled to provide the services needed to meet basic human rights for recent arrivals. A fragile peace holds in Lebanon after years of civil war, but deep divisions are close to the surface.

Over half of the estimated 1.5 million refugees from Syria are under 18 years old. Less than half of the 631,000 children are in school. At the beginning of the

school year, the Lebanese government said it had to limit enrolment because of the lack of international funding.

Christian World Service partner, the Department of Service to Palestinian Refugees (DSPR) Lebanon, is helping to meet the gap thanks to donor support. DSPR runs three centres adjacent to Palestinian camps where refugees are staying. For young people used to learning in Arabic, these centres have been an oasis of hope.

For six years, DSPR Lebanon has taken groups of refugee students back to Damascus to sit the Brevet and Baccalaureate exams. Thanks to their local knowledge and networks, they have been able to arrange for the students' visas and safe return. Hundreds have passed these exams, impossible without DSPR's support.

In December last year, the United Nations agreed to the Global Compact on Refugees, committing nations to find a more equitable basis for sharing the burden and cost of refugees. Building on the 1951 Convention relating to the status of refugees, the Compact intends to give



In Lebanon, refugee Bothayana is catching up on schooling she missed because she found study in French and English too hard. Next month she will travel home to Syria to sit her final exams.

host communities the support they need and refugees the opportunity to live productive lives free from harm.

"Historically churches have had an important responsibility to welcome the stranger and refugee. With 68.5 million displaced people at last count, there is much more we can do. CWS is asking

people to mark Refugee Sunday on 23 June, following World Refugee Day on June 20," says National Director Pauline McKay.

Although the war seems to be waning, there is little talk of rebuilding in Syria. Most are not ready to return to Syria. The results from a United Nations Relief and Works Agency for Palestinian Refugees (UNRWA) survey found only five percent planned to go in the next year, though 83 percent intend to return eventually.

Last year, the Syrian Network for Human Rights estimated that more than three million homes were destroyed in Syria. Syria's government says it will cost US \$400 billion to rebuild what has been lost.

Donations to the Christmas Appeal and Operation Refugee have helped fund education programmes run by DSPR Lebanon. Donations have also helped with emergency food, infant clothing and free medical care in Jordan.

Worship resources for Refugee Sunday and information about Operation Refugee are available at www.cws.org.nz



Action on inequality is critical to global agenda

Grappling with inequality within and between countries is critical to the achievement of the 2030 Agenda for Sustainable Development.

According to the United Nations, a large amount of wealth has been transferred from the public to the private sector since the 1980s. In 2016, the top one percent of the world's population owned 33 percent of global wealth.

The tenth Sustainable Development Goal aims to reverse the trend, increasing income for the bottom 40 percent of people and adopting policies to achieve greater equality. By encouraging increased aid levels and more favourable trade access for the poorest countries, the UN plans to address some of the fundamental economic imbalances for developing countries.

"In many ways this goal requires a reversal in policies, but there are few signs governments are prepared to act. Much more must be done to stay true to the aspiration to leave no one behind, which is at the core of this Agenda," says Pauline McKay Christian World Service National Director.

Training and support from CWS partner, the Council of

Protestant Churches in Nicaragua (CEPAD), has enabled Pedro, aged 66, to support his family. Without that support, he would have had to sell his small plot of land and look for work in neighbouring Honduras where wages are low and conditions grim.

CEPAD has made helping the country's poorest people the priority. Motivated by their love for God, they are dedicated to the work of service, or *diakonia*, strengthening people to meet their own needs and advocating for justice.

Thanks to the training provided by CEPAD's agricultural experts, Pedro says his family of six managed very well despite the political crisis that rocked Nicaragua last year. Far from the towns and cities where people had taken to the streets in protests against the government, he was able to work the land, as were the 15 other farmers in his village with whom he had shared the training.

"I learned to plant using native seeds that I had available, and to plant at the right time using organic techniques without the use of agro-chemicals. It has been very beneficial to me because today I have planted both corn and beans. As we say in Nicaragua, I have my *gallo pinto* (rice and beans) ready, which is what we live off in the rural areas of my country."



2019
Operation Refugee
Take up the challenge,
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WWW.CWSOPERATIONREFUGEE.NZ





ON SCREEN

Merata Mita, Ngāti Pikiao and Ngāi Te Rangi, was a pioneering Māori filmmaker, the first Māori woman to solely write and direct a dramatic feature film. Her work included documentaries like *Bastion Point: Day 507* (1980) and *Patu!* (1983), feature films like *Mauri* (1988) and music video *Waka*, for hip-hop artist Che Fu.

Merata became internationally respected as an indigenous film maker, teaching documentary film making at the University of Hawai'i-Manoa and recognised by the Sundance Film Festival's Native Film Initiative.

Heperi Mita, Merata's youngest son, born long after *Bastion Point: Day 507* and *Patu!*, surprised by Merata's sudden death aged 68, sets out to discover his mother. He begins by turning to the film archives at Ngā Taonga, spooling through the abundance of Merata's film and television appearances. Having watched the past, Heperi then cleverly splices in the present, interviewing his siblings to gain their human story on his mother's cinematic past. Thus, *Merata* becomes a



film about a film, in which a film maker and her family are filmed by her family.

Merata: How Mum Decolonised the Screen is an uncovering of Merata's work located in her experience of: being Māori, raised in rural Maketu, a woman, a victim of domestic violence, and a solo mother raising four children in urban Auckland. It is equally an affirmation of culture. For Merata, as Māori film maker, is working in continuity with the carvings crafted by her grandfather for the wharenuī. Both carving and film are image and story

through which life speaks.

Decolonisation is related to the search for justice. Decolonisation pays attention not to individual acts of protest, but to the processes of liberation by which indigenous communities are freed from the colonial imposition of imperialism, patriarchy and racism. Decolonisation sounds academic but it is as simple as a Māori woman finding her voice, as tough as Merata turning a camera on the reality of Police brutality during the 1981 Springbok Tour.

Merata: How Mum Decolonised the Screen is a profoundly theological film; an indigenous meditation on resurrection. The first words we hear are theological, when Heperi says: "A resurrection is taking place. Our hearts and spirit respond as the past lives again. She shows me things as I hear her again."

At times, *Merata: How Mum Decolonised the Screen* felt a bit like Jesus in the garden calling Mary Magdalene to declare to the disciples that they are now part of a new

A film review by Rev Dr Steve Taylor

family, gathered around 'my God and your God' (John 20:17). These five words spoken by Mary Magdalene are an echo of the words spoken by Ruth, a migrant woman, and to Naomi, a solo mother, as together they seek to find a community in which they can be fed amid the poverty of a famine.

In these five words, the resurrection becomes a call to decolonise. All those who respond to 'my God and your God' are finding a community in which women have a voice and the poor are given daily bread. Which leaves the Church - having heard 'my God and your God' - with the question: What might we need to decolonise?

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

Trust Women - A progressive Christian argument for reproductive justice

Author: Rebecca Todd Peters
Publisher: Boston, Mass: Beacon Press,
2018. 240 pages
Reviewer: Rev Dr Jenny Dawson

The issue of abortion will not go away. Our government has promised recently to address the topic, and we know there are differing hopes for change, but we also know from history that women have always sought ways to take control of their reproductive lives.

This book begins in the Introduction with the personal story of the author's unwanted pregnancy, and the confronting statement: "I did not choose to end my pregnancies despite my Christian identity and faith but rather because of it." In many ways, this is not really a book about abortion. The subtitle sums it up: through political analysis, sociology, medical history and Christian theology, Rebecca Todd Peters argues that the framework of reproductive justice offers a more ethically robust opportunity for public dialogue. The term Reproductive Justice is based on the core belief that every woman has the right to decide if and when she will have a baby, to decide if she will not have a baby, and to parent the children she has in a safe environment and healthy community.

The author, an ordained Presbyterian minister, is a professor at Elon University in North Carolina. In this, her most recent book, she outlines how she believes that the current discussion of abortion (in the US at least) is fatally flawed because most arguments do not take seriously enough the need to trust women to be moral decision-makers. She puts the spotlight on the positive decision: "When women can safely and effectively prevent or end pregnancies, the decision to have a child is no longer simply a biological reality; it becomes a moral act." In the Acknowledgements she states that her

hope is to "help to make the world a more just place for families" because parenthood is a calling and a commitment which should not be forced on any woman.

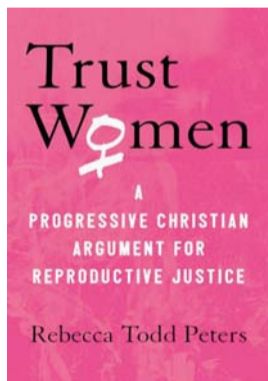
At first sight, I warmed to two names as I opened this book: the recommendation on the cover from the Women's Alliance for Theology, Ethics and Ritual (WATER) and the dedication note in memory of Beverly Wildung Harrison, a feminist religious ethicist who wrote on similar themes in the 1980s. In terms of rigorous thinking, Rebecca Todd Peters is an

ethicist of like measure to Harrison but, more importantly, these names give an indication that this is solid theology based on the feminist criteria of agency, accessibility and accountability.

Which brings me to the two things that annoyed me about this book. The first is relatively minor - the use of the coined and strange word 'prenate' to refer to the

developing entity inside the body of the woman (the author's explanation for this word choice is worth reading). More significantly, I want to know whether Reproductive Justice includes critique of the socioeconomic dimensions of birth technologies such as IVF. Obviously, that is outside the author's scope or interest. The story of women's reproductive lives in the US is at the heart of this book and I found myself longing for another perspective focussing on the New Zealand story, with a comparable standard of ethical theological analysis.

If you want to contribute intelligently to the inevitable debates that will come around the proposed law change, I suggest that you read this book. And, whether you agree or not with Rebecca Todd Peters, remember that among the people most deeply involved in the issue may be the silent women closest to you.



The House of Islam A global history

Author: Ed Husain
Publisher: London: Bloomsbury
2018, 320 pages
Reviewer: John Meredith

Extreme forms of politicised Islam and its expression in acts of terrorism have headline-grabbing effect. Ed Husain states that the House of Islam is on fire. Aggressive actions have prompted aggressive reactions but this has done nothing to promote understanding or to douse the flames of anger and hate.

Ed Husain has lived and studied in Britain, Syria, Saudi Arabia and America, is an Arabic speaker and an insider in both Western and Muslim worlds. He is in a unique position to provide readers an insight into Islamic history, definitions, expectations and concepts.

The origins of Islam may be traced to revelations received by the Prophet Mohamad (Husain's spelling) from the Angel Gabriel in 7th century Arabia. Mohamad called his followers to abandon paganism and worship the one true God (Allah). Recorded in Arabic, this teaching became the Qur'an, the sacred scriptures of Islam.

Husain outlines the teaching of the Qur'an on the quest for knowledge, the human equality of women and men, respect for life, respect for the Hebrew prophets, hospitality and living in peace. He states that the Qur'an does not provide detailed answers to the minutiae of life. The desire for answers led to the codification of Sharia that includes sayings (hadiths) ostensibly attributed to the Prophet.

In Husain's view, hadiths that seem contrary to the spirit of the Qur'an and what is known of the character of Mohamad must be considered of doubtful authenticity. Despite isolated

Sharia verses, the Qur'an is not anti-Semitic, does not specify punishment for apostasy (in fact, it supports freedom of belief), female dress codes or the political structure of the state.

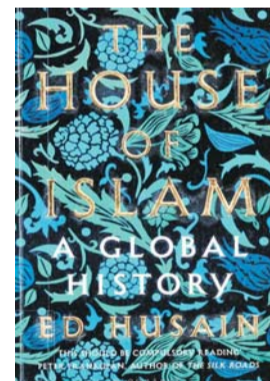
Islamists are ideological extremists who have seized on isolated Sharia verses and interpreted them literally to justify violent and hateful actions in the pursuit of 'God's government on earth'. They see themselves as pursuing a holy war (jihad). In Husain's view, jihadists are actually violating crucial Islamic precepts and turning religion into a tool of oppression. This is the opposite of

what Mohamad intended.

Husain states that mainstream Muslim scholarship cannot compete with the simplistic clarity of extremists. Urgent attention must be given to the battle of ideas and violent extremists expelled from Islam.

There seems little doubt that the exploitation of resources from Islamic countries (such as oil) and the involvement of Western nations in wars have contributed to a sense of Muslim alienation. A greater focus on securing economic and political justice for all people, and a greater respect for the spiritual sensitivities of Islam would do much to assuage the fear and despair that lies at the root of extremism and that has led to civil war in Syria and the refugee crisis. Husain is also convinced that dialogue of the Palestinians and other Muslim nations with Israel offers the only realistic hope of peace in the Middle East.

The House of Islam is written clearly and may help readers lay aside news-induced prejudice and lead to a greater understanding of how chaos and carnage may be replaced with much-needed security and stability.





2019 - 200 years since Wesleyan missionary Samuel Leigh visited New Zealand

Jo Smith, Archivist
Methodist Church of New Zealand Archives

This year marks 200 years since Rev Samuel Leigh visited New Zealand from 5 May to 17 June 1819. He was accompanying Church Missionary Society missionary Rev Samuel Marsden. Rev Leigh later returned from Australia with his wife Catherine, in January 1822, to establish a mission station at Kaeo, near the Whangaroa Harbour in Northland.

The main collection of documents held in the Methodist Archives written by the Wesleyan missionaries are those written to the Wesleyan Missionary Society in England. We are fortunate to have copies of these in typescript form, thanks to Rev M A Rugby Pratt.

These documents (our catalogue number MS-39) include letters, reports and minutes sent to the Wesleyan Methodist Missionary Society in London from Wesleyan (Methodist) missionaries in New Zealand. They date from 1817 and taper off about 1857.

These historic documents were

borrowed by Rev M A Rugby Pratt in 1937 and returned to England after the end of WW 2.

In Christchurch, at the Connexional Office in Epworth Chambers, a small team of typists worked their way through approximately 1280 handwritten documents making typed transcripts. We hold the top copy here in the Methodist Archives. Carbon copy sets were donated to the Alexander Turnbull Library and the Trinity Theological College Library.

The Theological College set became part of the John Kinder Theological Library collection when they received the Library. Later, the Alexander Turnbull Library participated in the Pacific manuscripts copying project, where the original documents in England were microfilmed, and they hold these microfilms.

The documents sent to the Wesleyan Missionary Society have been used as the main source of research about the activities of the Wesleyan missionaries in New Zealand. They are supplemented by private journals, letters and newspaper cuttings.

One lovely document we hold in the



Rev Samuel Leigh

Methodist Archives is an autograph album belonging to Mary Australia Aldred nee Lawry. She was one of missionary Rev Walter Lawry's two daughters. Rev Lawry came to New Zealand in 1844 and this book was given to Australia (as she was known) before the family left England in September 1843. One entry is signed at the Cape of Good Hope on 8 December 1843.

Volumes like this were a common Victorian pastime where friends and

family usually wrote a verse or an autograph or gave a photograph to be included. Signatures of fellow missionaries, such as William Woon and wife Jane, Thomas Buddle, James Watkin and others, indicate the social connections the Lawry family had.

Another interesting collection held in the Methodist Archives is of documents, cuttings and research notes relating to missionary Reverend Samuel Ironside, much of which was gathered by Rev Wesley Chambers for his book *Samuel Ironside in New Zealand*. Rev Ironside published his reminiscences in the *New Zealand Methodist Times* in 1891. He later pasted information into a scrapbook and hand-corrected. (This highlights the difficulties when relying on newspapers for research.)

Rev Chambers also rescued letters written by Samuel Leigh which were thrown away in a wastepaper basket, including a letter written in 1821.

Most documents relating to the Wesleyan missionaries in New Zealand held in the Methodist Archives are included in our Personal Papers and Historical Records Collection inventory which can be accessed on the Methodist Church website.

Unsung Methodists

Rev Donald Phillipps

Peace as Tragedy

One hundred years ago the Paris Peace Conference, which had formally opened in January 1919, came to its celebrated, but deeply flawed, conclusion with the signing of the Treaty of Versailles, on June 28.

The Conference's decisions had largely been enacted at the direction of the Big Four powers - France, Britain, Italy, and the USA - and its principal achievement was the establishment of the League of Nations. It placed full blame for the war on Germany's shoulders, and the costly reparations demanded gave rise to a sense of humiliation and resentment in that country. This is considered to be one of the causes of the rise of Nazism and indirectly of WW2.

Another issue for the Conference, incidentally, was the disposition of the overseas colonies of Germany. The British Dominions wanted recognition for their sacrifice - Australia received New Guinea, and New Zealand received Samoa.

Doubtless there will be reference in the media to the Treaty at the end of June, and it will be interesting to see how today's historians reflect on it. The point of this article is to recall the reaction of one of New Zealand Methodism's most notable preachers, Ormond Burton. He had fought in WW1 because he believed the destruction of Prussian militarism would bring in a new age of peace and



Ormond Burton

freedom - through forgiveness and reconciliation under God. He was horrified and disillusioned with the terms of the Treaty, and became a resolute convert to Christian pacifism. He believed that Jesus Christ was above family, friends and country.

Ormond was born in Auckland in 1893, the son of Mary Alice Beatrice Winn and her husband Robert Burton, a carter. As a child he learnt the value of hard work and a sense of fun, and developed a love of the written word, including the New Testament stories of compassion and forgiveness. From 1913, he was a sole-charge teacher in the Bay of Plenty and elsewhere. In 1915, he served with the New Zealand Field Ambulance in Gallipoli

Ormond Burton 1893 - 1974

and then in Flanders but when, in 1917, a friend was killed he volunteered to take his place in the infantry. He won a reputation for gallantry; by 1918 he had been wounded three times and awarded both the French Médaille d'Honneur and the Military Medal.

He wrote a short account of the New Zealand Division in the war, published as *Our Little Bit*. Ormond was then asked to write the official history of the Auckland Infantry Regiment. Starting as his MA thesis at Auckland University College in 1921, when published it was praised for its stark realism and for the honour given to the self-sacrifice of the common soldier. After the war he was barred from teaching because he refused to sign a new oath of allegiance to the Crown. He returned to teaching in 1924 after working for the YMCA, and in 1930 he began teaching at Wesley College. He persuaded the school to abandon the cadet corps. He wrote another war book, published in 1935 as *The Silent Division*. In the early 1930s, he found his place within Methodism, then imbued with a pacifist spirit, and was appointed minister of the Methodist Church in Webb Street, Wellington.

In March 1936, Ormond and his circuit steward, Arch Barrington, established the Christian Pacifist Society of New Zealand. On Friday nights, from January 1938, poster parades marched from Webb Street to Allen Street in the city where small crowds listened to him speak

against participation in any forthcoming conflict. By 1940, the Church had decided that the pulpit should not be used to encourage either recruitment or resistance to military service. Ormond, already in prison for his views, regarded the Church's manifesto as a slap in the face and wrote *A Testament of Peace*, an implicitly pacifist doctrine of worship, on which he announced he would base his future ministry.

At the 1942 Methodist Church of New Zealand conference he was charged with refusing to accept the discipline of the Church. When he appealed, there was a long and acrimonious debate. Conference voted 70 to 45 to expel him - significantly, over 100 delegates abstained.

This is not a study of the whole of Ormond Burton's life and ministry. It is an attempt to understand how he reached his convictions as a pacifist given his exceptional active service during the 1914-1918 War. The references to the Treaty of Versailles underline the failure of the world powers of that time to understand that peace is not retribution, and the allocation of the spoils of war should not hide the fact that there is suffering on every side. There has been no such thing as world peace in all the years since the end of WW2, and the rhetoric of the majority of this age's world leaders is scarcely different from what was being said exactly, and only, 100 years ago.

Mafutaga Tamaitai Sinoti Samoa, Ekalesia Metotisi Niu Sila MTSSEMNS



Members of the Sinoti Samoa Women's Fellowship at the Annual Meeting 2019.

Na usua le fonotaga a le Mafutaga a Tamaitai Sinoti Samoa Ekalesia Metotisi Niu Sila (MTSSEMNS) I Willow Park, Christian Camp I le Aso Tofi, 25th Aperila I le Aso Sa 28th Aperila 2019.

E to'a 92 sui usufono ma sui fa'alogologo na auai, I le Afioga I le Peresitene o le Matutaga a Tama'itai o le Sinoti Samoa, Faletua ia Leotele Aumua, faapea le Afioga I le Sea ia Suivaia Te'o, ae tainane le Siapelini ma le Paia I faletua o le Afaigaluega, Peresitene o Mafutaga aemaise sui usufono mai Itumalo e 6. E mau le matagofie o le alofa o le Atua Silisili Ese aua ua maua le viiga ma le fa'aneetaga i lana pule fa'asoasoa i le soifua ma lo matou ola ua feiloa'i ai i le fuatiafu e tasi i lona alofa ma lona agalelei. Aua e ui lava i se tofa sa fau ao, fau po i le aso ua tu'ulaupu'aina o le a feiloa'i ai le mafutaga, ae talitonu o se Tofa lava e fa'ae i le tau, faasega tulauniu i lana pule to ma lana pule fa'asoifua. Auā matou te lē taumasina ma lona finagalo, ae fa'afetai i le Atua ua feiloa'i i le lagi e mamā ma le soifua maua ma faaiuina I lona filemu le fonotaga

" Autu - "TAMAITAI FILIFILIA, AVEA MA MOLIMAU O LE TALALELEI"

Chosen women, call to proclaim the Good News of our Lord Jesus Christ' 1 Peter:2:9

O le polokalame na tapenaina e le Komiti Faafoe o le Mafutaga, mo le fonotaga, e le gata o lo'o faatauina ai alo tamaitai talavou a le Mafutaga I lo latou soifua valaauina I fonotaga ma mafutaga sa auai atu ai I atunuu I fafo e faia a latou workshops, ae fa'apea sui o le Mafutaga o lo'o auaina I tofiga o le Mafutaga a Tamaitai Metotisi ma Lotu tuufaatasi a le Lalolagi. O a matou guest speakers ia I le fonotaga, faatasi ai ma mataupu talanoaina mo se gasologa manuia I totonu o mafutaga ta'itasi.

Faafogoga le fonotaga I ripoti eseese mai Itumalo e 6, faapea Komiti Esesese o lo'o auaina ai le MTSSEMNS I le NZMWF. O lo'o faaopopoina mai lava sui o mafutaga ma o le aofa'i e 266 members I lenei

tausaga. Aukilani 87, Manukau 120, Ueligitone 22, Hawkes Bay 23, Taranaki 11, Kispone 3.

Sa fa'apena ona faaalua le agaga faafetai I le Afioga I le Peresitene faagaga mo le South Pacific Area, Olive Tanielu e tusa ai ma lona soifua ofoina I lenei tofi. O le a faapaiaina ma amatalia le auunaga I le Fonotaga a le WFMUCW I Sweden 2021

Aoga Tusi Paia na saunia e le Susuga I le Siapelini, o se fesili tu'u mai, "Aisea tatou te faitauina ai le Tusi Paia?" - Manaia le luita'u ma sa taape I vaega e fa'asoa I fesili na tuuina mai, ma tuuavana ai vaega e 4 e faasoa i a latou tali.

GUEST SPEAKERS

Ti'afelelea'i Carinnya Feaunati - Le Va Talanoa Symposium - Samoa/South Pacific Young Leaders - Fiji

"LE VA TALANOA" Matagofie le tapenaga a le fetalaiga ia Ti'afelelea'i, e ala i lona valaauina i avanoa sa ia maua ina e malaga ai i nisi o atunuu, ae le gata i lea o si o tatou atunuu i Samoa, sa ia malaga ai ma nisi o alo mai le Univesite i Aukilani. Sa mafai foi ona ia faasoa i Sustainable Development Goals. O le naunautaiga lava ina ia i ai se sao i le tausiga o le siosiomaga aua le sologa lelei ma maloloina lelei.

World Federation of Methodist & Uniting Church Women (WFMUCW)

LEU PUPULU - WFMUCW Treasurer -

- **Structure** o le Mafutaga Aoa o le lalolagi
- **THURSDAY IN BLACK.** Mafua'aga na mafua ai ona amatalia ina ona fa'atauina le laei ina o le lanu uliuli I le Aso Tofi. Lea sa faatau ina e le Mafutaga i lea afiafi.

ITAMUA ROBERTSON WFMUCW Secretary

- Sa ia saunoa I le tele o fa'afitauli o lo'o taotaomia ai nisi o tamaitai ma tina I atunuu'u I fafo, o le fa'ailoga lanu, o sauaina o tamaitai talavou, fa'atasi

ai ma le fefa'atauina o alo tamaitai' (human trafficking). O se avanoa taua tele, ua fa'afogoga iai le Mafutaga I fa'afitauli o lo'o saisaitia ai nisi o uso I le talalelei.

Tumema Faiso - Costa Rica

Malavai Misikei - Costa Rica

Janice Auva - Korea

Suega Tanielu - Hong Kong

Piula Lasi - Indonesia

Na vaevaina sui auai (92) o le mafutaga i atunuu e 4, **Costa Rica, Hong Kong, Korea, Indonesia.** Na faafogoga foi i le faasoa mai o nei tamaitai filifilia e ala i lo latou valaauina i nisi o avanoa na malaga atu ai i nei atunuu. Ona taape ai lea I vaega nei e 4 e tapena lava le aitema a le vaega ia I se feau taua, na latou mauaina mai I le soifua valaauina o nei tama'itai talavou i le latou misiona na auai atu ai, e faailoa ai le tapenaga sa auiliili ina e le latou Guest Speaker.

Sa tuu lava i le faitalia le faiga o le aitema. Molimau ina le matagofie o tapenaga a vaega, ma ua silafia ai foi e le toatele nisi o faatalofa a nei atunuu aemaise o talitonuga I tapuaiga eseese I nei atunuu'u. I lea lava afiafi na molimauina ai se sauniga a Costa Rica I le faamalologa a le Susuga I le Faifeau, Faapaia Ieli i e mama'i ma e ua ulufia i agaga leaga, na molimauina le toe tutu mai ma le fiafia sa tauau ina mou atu. O se vaaiaga fo'i i le Susuga I le Sea i lona te'ete'e atu i le faifeau ma lana faamalologa, na lavea'i o ia i le totope ona faailogaina o lana koluse. Na faaiuina lenei mafutaga I ata faatino I le agaga fiafia ma le agaga faafetai I sui uma I le talenia aemaise o le mafuta faatasi ma galulue faatasi.

Sustainable Development Goals. O nisi o poloketi ua tu'uina atu nei I tua I Itumalo, o le saili I ni auala e tapena iai ma fesoasoani i le faaititia mai o aafiaga ua iai nei suiga i le si'osi'omaga mai faalavelave faalenatura. E tolu ni vaega o le a taumafai e faaautu ai ni metotia ma ni tapena mo le SDG13 - Climate Change,



New Plymouth Women's Fellowship.

SDG 14 - Life below water/sea, SDG 15 - Life on land

E ui lava na lagonaina le leo o Rama I le amataga o le fonotaga I le Aso Faraile, i le valaau paia a le Atua I lana auaina le Susuga I le Peresitene Malolo, Aso Samoa Saleupolu, o le sa tula'i I le amataina o le Sinoti Samoa, ae sa lagona lava le pa'i o le mafanafana o le Atua I le mafutaga ma le faaauuina o lana fonotaga. Sa auai atu fo'i le Afioga I le Peresitene, Sea o le Sinoti, Siapelini faapea faletua o le afaigaluega ma sui mai I Itumalo I le latou faigalotu I le afiafi o le Aso Toonai I le faletua ma le nofoaalo faanoanoa.

Tapunia le fonotaga I le Saunoaga faaiu a le Afioga I le Peresitene ina ua mae'a le Sauniga Lotu ma le Faamanatuga i le Aso Sa, ona tauaoina atu ai lea o fu'a a le Mafutaga Tamaitai Sinoti Samoa e le Itumalo a Aukilani sa host I le fonotaga 2019, I le Ta'itaifono o le Itumalo a Ueligitone, Leu Pupulu, o I latou o le a talimalo I le fonotaga tele I le 2021. Taape le fili ali'i ma o atu ai loa i aiga.



Sa Kuvu Na Dravu Ni Vunica VULAIWEREWERE (via veidonui kei na June)



First Men's Fellowship Rally, Wasewase ko Viti 2019.

E vanua, vula ni werewere, oti na kelikeli, tei tiko na uvi taumada. Matua na kawai, keli. Se tiko ga na duruka kei na vico. Uro na ugavule, bulubulu ena nuku me kua ni icoi ni kawai.

Mai wai, qoli lawa - gauna ni daniva, sarā. Sa kune na tovuto.

Sa yaco tiko e na vuravura e daidai na veiveisau. Kauta vata mai e vuqa nai tovo kei na kena I tuvatuva ka sa levu vata nai tovo curumi uciwai.

E so e ra tobo I vakarau kina ka so tale era sa muri kui tu ga. Ena lesoni ena vula oqo, eda na tovolea meda na sauma na taro oqo, "E rawati vakacava na tubu vakayalo ena gauna ni veisau tawa dei oqo? How can we foster spiritual growth in this modern changing world?"

"ni dou sa kila mada oqo, ni na lako mai e na gauna emuri sara eso na dauveivakasewawani, era na dauvakadamurimuria na nodra gagadre ca,"

2 PITA 3:3

Sa dolava na vuravura na nona I yau kei na kena gagadre e sala vata kaya. So e ra nanuma ni ra dro bula kina ka vuqa era coriti tikoga ga kina. So era veivakasewawani kina ka so era nanumi ira ga kina ka yali na veiwekani se veirokovi.

Na cava meda cakava me da tubu tikoga kina vakayalo ena gauna ni veiveisau oqo?

Nona I tatau ko Jisu meda vakatawa ka masu.



"Dou qarauni kemudou vinaka; dou vakatawa, ka masu: ni dou sa sega ni kila na kena siga."

MARIKA 13:33

E dusia na qaqarauni vinaka. (Watch and alert) E I vakaro vei keda. (commanding mood)

Na cava meda qarauni keda vinaka kina?

Meda cakava ka muria ga na veika e vakatavuvulitaka vei keda na Karisito. 1 Pita 2:21

"Ni dou sa kacivi me vakakina: ni sa vosota talega na Karisito na rarawa e na vukumudou, a sa laiva vei kemudou nai vakarau, mo dou muria na we ni yavana:"

Na muri mawe se muri yava e sega ni ka ni siga dua, ia, ena gauna kecega.

Vuqa na gauna eda sa vakamura e so nai vakavuvuli ga ni lomada ka sega

ni muria nai vakavuvuli se I vakaro ni Turaga vei keda.

Luke 9:23 "A sa kaya vei ira kecega, Kevaka e dua sa via muri au, me kakua ni muria na lomana, ia me colata ga na nona kauveilatai e na veisiga, ka muri au." (In the middle of sin is the word "I")

Sa kauveilatai ni veiqaravi kei na muria na loma ni Kalou.

"Ena sega ni curu ki na matanitu vakalomalagi ko ira kecega sa kaya vei au, Turaga, Turaga; ko koya ga sa cakava na loma i Tamaqu sa tiko mai lomalagi."

MACIU 7:21

Me da dau guraka na vakayacora na loma ni Kalou baleta oqo ga e curucuru kina matanitu ni Kalou.

- I. Masu
- II. Lolo



- III. Wilika na I Vola Tabu.
- IV. Dauvosota ka yalomalumulumu
- V. Bulataka na loloma
- VI. Cakacaka ena yalo dina
- VII. Vakabauti Jisu
- VIII. Yalo Savasava
- IX. Tovo dodonu
- X. Vakasinaiti ena Yalo Tabu

Oqo na yavu meda Vakatawā vinaka ka vakavuvulitaka vei ira na luveda me ra taura matua.

Meda dei na luvei Viti ena yavu meda bulataka nai vakaro nei Jisu. Sa kuvu na dravu ni vunica ni sa malumulumu oti ena Kauveilatai nei Jisu. Ena veika vaka fika (maths), Ni da laveta na kauveilatai e dusia nai vakatakilakila ni soqoni (plus) ia ni da cola e dusia na vakalevutaki (multiply) Oqori na tubu ena gauna ni muri Jisu.



Ko e Sapate Tamai pea mo e Fatongia 'o e Tamai

'Oku hoko 'a e mahina ko Me ko e mahina ia 'o e famili. Ko hono 'uhinga he ko e mahina ia 'oku fakamamafa'i ai 'a e fanau, fa'e pea mo e tamai foki.

Pea 'oku 'i ai foki mo honau ngaahi Sapate. 'Oku fakamafana foki 'a e tokangaekinga 'e he ngaahi fai'anga lotu 'a e mahu'inga 'o e tamai. Ko e ngaahi siasi 'e ni'ih'i 'oku teuteu'i 'e he ngaahi tamai ia 'a e hiva fakavaha'a lesoni, lesoni tamai, fai mo e malanga 'o e Sapate ko iaa pea 'ikai ko ia pee ka ko e fakahoko mo e malanga foki.



Ko Rev. Finau Halaleva pea mo e ngaahi tamai 'o Gisborne lolotonga 'a e fakamanatu e Sapate Tamai 'a Tonga. Rev Finau Halaleva and fathers from their parish in Gisborne during the celebration of Father's Day 2019. Father's Day, Tonga is on the third Sunday of May every year.



Ko Viliami Finau mo e ngaahi tamai 'o Pukekohe lolotonga e Sapate Tamai Rev Viliami Finau.

Fakakakato e visone ki ha 'api nofo'anga faifekau peulisi Lotofale'ia Lotofale'ia Parish Fulfilled Vision For Minister's Parsonage

By Soana Muimuiheata

Ko e fiefia ka ko ha fiefia 'a e Vahengangaue Lotofale'ia koe'uhi ko e fakakakato 'a e visone ke 'i ai ha 'api nofo'anga faifekau. Ko e taha 'eni 'o e misi 'a e Vahengangaue Lotofele'ia, ke langa pe kumi ha 'api nofo'anga ma'a kinautolu kuo nau tukupa ke tauhi fakalaumalie 'a e kaingalotu 'o Lotofale'ia. Na'e fokotu'u 'a e kaveinga ngaue ni 'i he 2015, ke ngaue'i he ta'u 'e ua."

Kaekehe, kuo hoko 'o mo'oni 'a e misi ni, hili ia ha ta'u 'e 4. Kuo fakatau ai 'a e 73 Kirkbride, Mangere, ko e 'api 'o e Siasi, ke nofo ai 'a e faifekaupule mo hono famili.

Na'e fakatapui 'a e koloa ni, 'i he 'aho Tokonaki 'o e Pekia, 'aho 19 'Epeleli, 2019. Ko e ouau faka'ofa'ofa mo faingofua (simple) 'o fe'unga mo e ivi 'o e Siasi. Na'e tatakai 'a e lotu 'e he Faifekau Pule, Goll Fan Manukia mo e ongo Setuata. Ko e fakaafe fakalangilangi 'o e 'aho, ko e hou'eiki 'o e Siasi, Sisilia Ate Tu'ihanga'ana. Na'e tokoni foki 'a e kau ma'u lakanga mo e Komiti Koloa ki hono talitali lelei 'a e kau Taki 'Apitanga mei he Siasi Dominion pehe ki he 'Apitanga Pekia mo e Toetu'u 'a Lotofale'ia ki he 2019.

Ko e kaveinga 'o e ouau fakatapui, "Ka 'ikai 'a e 'Otua

pea 'oku 'ikai mahu'inga".

Without God is not worth it... Saame 127: 1 - 2. Kuopau ke kau 'a e 'Otua, kae ai hano mahu'inga. Neongo e ngaahi feinga, 'osi 'eni 'a e ta'u 'e 4. Ko e toki taimi pe 'eni 'a e 'Eiki, mo e 'Api totonu. Na'e lahi e ngaahi 'api nofo'anga na'e fai ki ai 'a e talamahu'inga. Kuo tu'utu'uni 'e he 'Otua, pea ne faka'ataa ke ma'u 'a e 'api fe'unga mo hotau ivi fakapa'anga.

'Oku mahu'inga 'a e taumu'a ngaue 'a e Siasi, talu 'emau hoko ko e Vahenga Ngaue (Parish) 'i he 2014. Ko e tefito'i ma'u 'anga pa'anga 'a ha Siasi, ko e misinale, tukupa 'a e ngaahi famili 'o e Siasi, ke foaki 'enau me'a'ofa, ko honau 'inasi fakata'u ki he ngaue 'a e 'Eiki. Na'e tatanaki ai 'a e lepa 'a Lotofale'ia he ta'u 'e 4. Na'e tokoni mai ai 'a e Siasi Methodist 'o Nu'usila (Methodist Church Property Committee) ke fakakakato 'a e fakatau 'api ni. Ko e tapuaki ia 'o e feinga ni, ke 'oua 'e hoko ko e kavenga, na'a fusimo'omo ai hotau ngaahi famili tu'unga 'i ha ngaahi feinga pa'anga fakakoniseti pe kalapu. Ko 'emau foaki pe 'eni 'i he misinale fakata'u. 'Oku mau lau tapuaki 'i he kau 'a e 'Otua he foaki mo e ngaue ni.

Kuo fakahingoa ai 'a e 'apinofo'anga ko "Kalevale", Luke 23:33. Ko e potu 'o e Fakatau'atana. Na'e tutuki 'a hotau 'Eiki 'i Kalevale, ke fakatau'atana ai 'a Koe mo Au, mei he 'etau angahala. Ko e taumu'a ia, ke 'ilonga 'a ia te ne foua mai 'a e apinofo'anga ni, ke foki kuo fakatau'atana



Ko e 'api nofo'anga fakafaifekau 'o Lotofale'ia. The new minister's parsonage of Lotofale'ia parish. This is the first time that the parish was able to purchase a parsonage for their ministers.



Ko Rev Gol Fan Manukia 'i hono tapuaki'i e 'api faifekau 'o e peulisi Lotofale'ia. Lotofale'ia parish and their presbyter Rev Gol Fan Manukia, during the blessing of the new parish parsonage.

mei ha ngaahi ha'isia 'o e mo'ui ni. 'Oku 'i heni 'a e 'Otua, ke fai hotau fakatau'atana. 'Oku 'ikai ko e faka'ofa'ofa mo e lahi 'o e 'api nofo'anga. Ko e kau 'a e 'Otua, koe me'a ia 'oku mahu'inga ai.

Kuo faka'ataa foki 'e he Faifekau mo hono famili ki he

ngaahi Potungau Fakalaumlie 'a e Siasi, pea ha taha pe 'oku ne fiema'u tokoni mo ha taimi (time out) ke feohi he 'api ko Kalevale. Kuo ngaue'aki 'e he polokalama 'a e To'utupu, Kalasi'aho, Lautohi Faka-Sapate, Potungau 'a e matu'a kei iiki (young parents) mo e

ngaahi famili 'o e Siasi.

'Oku 'oatu a e fakamalo loto hounga mo'oni ki he Siasi Methodist 'o Nu'usila, Vahefonua mo e ngaahi famili 'o e 'api ko Lotofale'ia, he lotu mo e uma taha 'o ma'u ai 'a e 'apinofo'anga ni.



Ko e Faka-Me ko e Faka'ilonga 'o e Mahu'inga e Fanau Faka-Me [White Sunday] Symbolises Honouring Children

Ko e Faka-Me ko e ma'unga kelesi, katoanga pea mo e houa lotu 'oku ne fakahaa'i 'a e mahu'inga 'o e fanau, Ko e katoanga ko 'enii 'oku faka'ilonga'i ai 'a e mahu'inga 'o e fanau pea pehee ki he ngaue 'oku fai 'e he kau failautohi pea mo e poupou 'a e matu'aa.

'Oku haa mahino mei he fakamatala 'a e kau failautohi ko e taimi tokolahi pea manakoa taha 'o e lautohi faka-Sapate ko e faka-Me pea mo e toli 'akau kilisimasi. Ko 'ene a'u pe ki he faka-Me pea fonu mai 'a e fanau pea ko 'ene 'osi pee ko iaa pea toki tali toli 'akau ai pee 'a e tokolahi ia.

'I he fakalangilangi 'oku fai 'e he matu'aa 'oku kau ai 'a e kumi 'o e vala fo'ou e fanau, ngaohi 'enau me'akai lelei pea 'ikai ngata aii kae toe 'oange mo 'enau me'a'ofa foki koe'uhii ko lau lelei 'enau leseni.

Ka ko e me'a mahu'inga taha ko e ngaahi lelei 'oku ma'u 'e he fanau mei he faka-Me. Neongo ko e taimi ongosia ki he kau failautohi, matu'aa pea mo e fanau he ako 'enau lesonii ka ko hono leleii 'oku ako ai 'e he fanau ia 'a e matakakai, poto'ileaa, lotoma'uu, taukei pe maheni 'i he tu'u mei mu'a 'o lea ki



Ko e faka-Me 'a e peulisi Saione pea ko e tangata malanga ko e palesitini fili, Etuini Talakai Faka-Me service of Saione parish. The preacher was President Elect, Etuini Talakai.

he kakai tokolahii. 'Oku a'u 'a e fanau ni'ihi 'o hoko ko e kau malanga lelei he siasii, taki lelei 'i ha ngaahi ngaue'anga, ngaue 'eti faiva, faifekau pea pehee mo e politikale foki. Ko e kamata kotoa pee 'enau maheni mo e poto'ileaa mei he faka-Me. Ko ia 'oku 'ikai ke tau ofo he fakamole pea mo e talitali 'oku fai 'e he lautohi faka-Sapate pea mo e matu'aa ki he fanau 'i he katoanga faka-Me.

'I he fakakaukau ko iaa, 'oku mahu'inga ke toe lahi ange 'a hono fatu ha ngaahi polokalama, silapa ngaue 'e tokoni ange ki he fanau ke nau hoko 'o ma'u ai ha'a nau mo'ui 'i he kaha'uu.



Ko e fanau lautohi faka-Sapate mei he siasi 'o Moiamihe'eiki mei Ellerslie lolotonga 'enau katoanga Faka-Me. Ko 'enau Malanga ko e talekita, Siosifa Pole. The Sunday School of Ellerslie Church during the Faka-Me service. Rev Siosifa Pole was the preacher.

Ko e Sapate Fa'ee mo e Mahu'inga 'o e Ngaahi Fa'ee Mother's Day highlights the significance of mothers and their roles

'I he hili 'o e Sapate 'o e fanauu 'oku hoko ai 'a e Sapate 'o e ngaahi fa'ee. Ko e 'oku 'ikai ngata pe 'i he mahu'inga 'o e fanau ka 'oku toe mahu'inga foki mo e fatongia 'o e fa'ee.

'Oku hanga 'e he Siasii 'o fakamahu'inga'i pea fakamamafa'i ki he fanauu 'a e mahu'inga 'o e fatongia 'o e fa'ee ki he familii.

'I he fakakaukau ko 'enii 'oku mahu'inga 'aupito 'a e fatongia 'oku fai 'e he Siasii ke tauhi pea fakamahino ki he fanau 'a e mahu'inga 'o e fa'ee mo honau ngaahi fatongia pea 'ikai ko ia pee ka ki he ngaue 'a e Siasii.

'Oku 'i ai foki 'a e tui 'o pehee, makatu'unga 'i he mahu'inga 'o e fa'ee 'oku matu'aki mahu'inga 'aupito ke fai ha ngaahi tokoni lahi ke tokoni 'i 'a e ngaahi fa'ee ke nau mahu'inga'ia he mo'ui lelei pea ako'i kinautolu ki he ma'u me'atokoni palanisii pe fakatupu mo'ui lelei ki he sino. Ka 'oku pehe foki 'e ni'ihi ia 'oku vave 'aupito 'a e fakalalakala 'a hono tokangaekina 'o e mo'ui 'a e ngaahi fa'ee kaekehe 'oku totonu pe ke toe fai ha tokanga lahi ange ki he mahu'inga 'o e fa'ee.



Ko Silila Kilikiti, palesitini potungae 'a fafine 'o e Vahefonua pea mo e si'i ngaahi fa'ee 'o Dominion. Silila Kilikiti, President of the Women's Fellowship of Vahefonua and mothers from Dominion Church during the celebration of Mother's Day.



Ko Tu'ipulotu Finau, hoa e faifekau peulisi Pukekohe lolotonga 'ene tatakia e malanga Sapate Fa'e 'a Saione. Tu'ipulotu Finau, the wife of Pukekohe parish's minister led the Mother's Day service of Saione parish.



Ko e ni'ihi e kau fa'e mei Saione, Papatoteo lolotonga e fakamanatu 'o e kau fa'ee. Mothers from Saione parish during the service of Mother's Day.